

221
REASONS FOR REFVSAL
OF SVBSCRIPTION TO THE

John booke of Common praier, vnder the
hands of certaine Ministers of Devon, and
Cornwall word for word as they were ex-
hibited by them to the Right Reverend
Father in God WILLIAM CO-
TON Doctor of Divinitie
L. Bishop of Exeter.

WITH AN ANSWERE AT SE-

verall times returned them in publike conference

*and in diverse sermons upon occasion prea-
ched in the Cathedral Church of Exeter,*

by THOMAS HUTTON, Bachi-
ler of Divinitie & fellow of
St Johns Coll in Oxon.

AND NOW PVBLISHED AT

*the very earnest intreatie of some speciall
friends for a farther contentment of o-
ther the Kings Maesties good
& and loyall Subiects.*

*Detrahunt nobis, Fovimus: Canon detrahunt,
veritati non detrahant. Aug. de
verb. Apost. Serm. 14.*



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sold in Pauls Church-yard at the signe of the
Crown by Simon Waterston. 1605.

40





TO THE RIGHT REVEREND

Father in God, WILLIAM COTON

Doctor of Divinity, Lord Bishop of Ex-
ceter, my very honourable good
Lord and Diocelan.



RIGHT Reverend Father in God, this
small treatise finished I present unto
your Lordship, many reasons leading
me herunto. First, because by the pro-
vidence of God, the argument was
treated of in your Honourable pre-
sence. Secondly, for that your godly
wisdom, and learning was therein

fed with exhortations, counsels, & graue advertiements.
Thirdly, because the doubts moved, were in writing exhi-
bited to your own hands. Such like reasons as these prevailed
led with that learned Austen, wherefore he writ his book to
an Earle called Valerius, and the same partly in themselves,
partly by his example, have thus farre drawne me forward to
this present businesse. What acceptance it may haue I know
not, my conscience is the touch-stone, & to the glory of God af-
ter due examination, I finde it clearely abides vs all. In con-
fess whereof (as touching my selfe) I passe very little to bee
iudged of any, whose selfe-will is their set controuler. Other
wise let the better affected, whose zealous wisdom guideth
their iudgements say, and spare not: Those I rise, and fall to,

Cur ad te postu-
simus de hac
re scribere vo-
luimus 3. max-
ima causa sunt
quas breuiter
insinabam, una
est quia dona-
tes, &c. aliter
quia profanis
istis moribus
bus quibus his
disputando res-
ponsum curando
& in hanc effu-
sionem respo-
ndimus quibus
3. quoniam quida-
dam literarum
ab his scriptura
in suas manus
veridice cognos-
ci Augusti, do-
nauit. & concipit
lib. 1. cap. 20.

and such I hartily desire, I may no way offend: if I doe, twixt them, and me be it, whose portion of sorrow shall be deepest, theirs, or mine, that either I haue writ amisse, or they mistake. Well I am aduised when God called me to speake in publike, which I did many houres in a cathedrall Church of good note, and expected by the audience to say farther in such point, as some made doubt of my labors returne not altogether in vain. Satisfaction grew apace. so God wrought in weaknes, and by weak means. Since which time I haue beene dealt with by speciall good friends (whom I must regard) to waste the Lords leisure, and the operation of his gracious spirite, how it may worke more, when it hath more liberty to come abroad in publike view. Which if so it shall (and I rather wish it may not, specially in a scribbling age as this is) pardon me that I seeke your Lordships favourable countenance. Your speciall loue to me ward, having a principall interest therein: for beside so many forcible inducements already mentioned, I professe my selfe particularly bound vnto your honour, since the Almighty wrought in your heart a good liking towards mee, by a generall report spread of my poore labours else-where in a well governed Cittie of good accompt. In which respect as since my coming into your Diocesse, I haue great cause to giue praise, & thanks to God & shall much forget my duty, if I forget that taske of devotion. Heartily glad what others may acknowledge, as due vnto God, without flattery of mens persons, of your singular holy desire, you had to giue men satisfaction in their doubts, who privately dissented fro the present state & government of the Church. Many daies for a whole yeare, & upward spent by you for that purpose, and among the rest vpon my knowledge 3. daies together employed in godly, learned conferences: the first of the 3 from 9. of the clocke in the morning, to one in the afternoone, without any the least discom-

tinuance

continuance of that serious businesse: the second; and third day, from 8. in the morning till fowre of the clocke in the afternoon, answering doubt after doubt, sometimes distinguishing other whiles expounding, anon againe returning one argument, or other, alway instructing with such readinesse & dexterity, as if 30. yeares were gone back againe in the course of your yeares, like the howres vpon Ahaz diall. So present words, such pregnant answers, and with that graue moderation, as commended that memorable Prelat of Siracusa, of whom Eusebius writeth, and al to that end, which good Constantine proposed, namely, if not, which needeth not (though some things be misconstrued) to due religion and faith, yet to brotherly cōcord (now at length though late) returne might be made, since wūch conference had by your

2. King. 19. 11.

*Pro ad debitam
religionem &
fidei fraternam
concordiam vel
ferd tandem re-
ditus fieri quas
Euseb. lib. 10.
cap. 3.*

Lordship, and other publike good paines vsed, diuerse of the whose doubts these are, and many else painefull in their mixture, learned in the tongues, furnished with speciall graces of Gods holy spirite, better instructed in these pointes then heretofore haue willingly subscribed, & ex animo, others yeelding conformity in their practise, men of singular good parts though (because not called) not urged thereto. What will els follow of these labors followeth in time to be declared: and our parts it is to pray the Almighty, that lone, and peace may follow vpon it. How soeuer. Shall the Lord scourge our church, & the governors thereof with lawfull tongues deprauiing so far as they dare his soveraignty, whose wisdō, zeale personall care hath beene such, as we & all our posterities can neuer sufficiently praise God for, yet this your Lordship may take comfort in, that the records of these times shalbe the monument of his religious zeale, the Lords of his Councell their wisdome, the Bishops their industry, the rest of the brethren their obedience, whē some few refractary men standing out

shall receaue a blewish in all succeeding ages (would yet the Gospell might not haue rebuke.) But I feare that will bee the fruit of mens fruitlesse opposition. If so, let the same mind be in vs, that the Church of God hath proposed heretofore. It is our chastisement, and we will beare it.

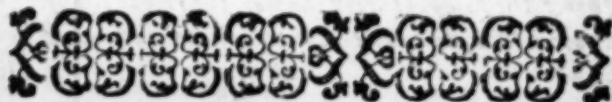
Not intending hereby negligence in you, that are then fathers to gouerne, as if because men growing turbulent, you should giue over your vigilancies, and paines, for you may not

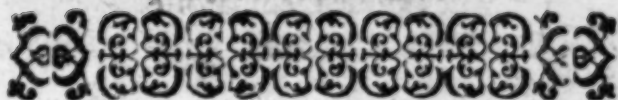
Et haec ut inquisitissimum si meatur audacia quod mali iure, & aquitate non possunt, et meritate, et desperatione persiciant, et tunc de Episcop. vigore, as de Ecclesie gubernanda sublimi potestate, nec christiani vltra aut esse aut durare possunt Cyp. Ep. 3. lib. 1.

Vita prolixum, imperium securum, domum suam, exercitum ferocem, senatum fidem, probum populum, orbem quietum, et quaecumque hominum et Caesarum vota sunt Terent. Adelph.

so doe, remembring what good Martyr Cyprian writeth: if the case stand so, that the boldnesse of every audacious man must be feared, to what end serueth the vigor of Episcopall authoritie? It is quite dasht, and their high power in governing of the Church is vtterly overthrowne. As for vs we neither can be, or (if wee bee) not long to continue Christians. But we hope better things, though S^r. Cyprian speaketh thus. And the Lord make good our hope, and blesse the sacred person of our dread Soueraigne, replenish his hart with ioy in the holy Ghost, prosper his coniugall vertuous loue, protekt his royall offspring, giue him long life, direct his government, store him with faithfull Senators, Reverend Bishops, and among the rest preserve your good Lordship, whose I rest in all dutifulnesse humbly bounden :

THOMAS HUTTON.





TO MY FELLOVV BRETHREN

*the Ministers of Devon and Cornwall, whose
exceptions made against subscription
follow to be examined.*



Elbeloved in the Lorde (for so I call
you) as vvishing your loue to that
Church, which hath nurtured you in
the truth, & from your infancie hath
tendred al good meanes, that you be-
ing taught in the worde, may now a
many of you teach others. Little whē
you were in yeares, and in the begin-

ning of the Gospel nestled your selues vnder her wings, a
kinde mother shee was vnto you. Remember as you can
doe nothing against truth but for truth, so least of al should
you doe ought against her, whom God hath inabled to do
much for you. Iniurie her not, because shee is alone, for
shee is not alone. The guide of her youth is absent in per-
son, but communicateth vnto her the graces of his spirite.
Al which so farre as they are spared her, shee spareth them
you, and wil rather defrawd her owne bowels of life, then
bee wanting vnto you in any thing shee can giue you suc-
cour: if Christ be not her husband, nor shee his wife, plead
with her on Gods name, plead with her and spare not.
Time was when shee begat some of you to Christ in her
peace, others of you in her bonds, al of you in the Gospel,
and it is not long since. Shew the time, the cause, the occa-
sion

Mich. 6. 3.

Judg. 5. 7.

sion (O my brethren) what hath shee done vnto you, or wherein hath shee grieved you: testifie against her. Surely shee found favour in the eies of as gracious a *Queene*, as euer the earth bare since Debora rose vp a mother in Israel: O my brethren remember the Raigne of her predecessor, what sorrow of heart possesse those good soules, who desired to see the daies you see, but their life was taken from them in the flames, and in their blood may yee knowe the righteousnesse of the Lord. For he gaue you a *Princesse* so famous throughout all kingdomes, as the generations that come after wil cal vs blessed: since when in the fulnesse of her daies gathered to her fathers in peace, see the Church your mother, how the Lord loveth her, & in the fall of that *late Lady our Sovereigne* hath not left you comfortlesse. For with infinite favours he hath looked vpon you, the sex bettred, age renued as the daies of youth, friends multiplied, the kingdome enlarged, the Gospel of peace continued with hopes ful of greater successe then heretofore, And shal shee thus graced by the highest in a kingdome receiue wrongs at their hands, whose ministry, and wisdom might studdie her contentment? Be advised in your courses, & know of a truth, god wil avendge iniuries that spring from headstrong disobedience. Is shee become your enemy, or you hers, because shee liketh not to bee ordered by everie one, loosing their time, and due praise, when better it were for them, & her, they quieted their giddy thoughts with doctrines of faith, and repentance, & not run a madding after every vnserled, rath, abortiue fancie, platting that instead of *our commendable discipline*, so long approved, fetching their seagaries vp and downe in a forrest of their wilde imaginations, like *Saul* in the desert when hee sought his fathers Asses? Doth displeasure arise from you, because

2. Sam. 9. 3.

because God hath enlarged the kings Maieſtie, his royall heart towards her in maintenance of vñity and godly concord? Are private brabbles in matter of religiõ to pleasing to any among you that our agreements ſhal bee no better then was twixt Ephraim and Manaſſes when they both deuoured Iuda? Is not Optatus his complaint verſified of theſe times? What with it is lawfull ſay we, it is not lawfull ſayye, the people are in a mammering, and cannot tell what to ſay. But men red in hiſtories reſolue to ſay and (build vpon it) you may ſay what they reſolue: as *Conſtantine writing to the Biſhop of Siracuſa*. This breach hath hitherto laſted by a certaine verie bad winching, and kicking againſt lawfull authority. And it is more then high time, ſome way, or other it were wel made vp. The courſe *Conſtantine* tooke in ſending for learned men either way in the queſtion affected, did our religious king follow, and at his honour of Hampton court before himſelfe and the Lords of his priue Councell were aſſembled, many of the graue Biſhops, and Prelates of this Realme, & many other learned men, as wel of thoſe that are conformable to the ſtate of the Church eſta bliſhed, as of thoſe that diſſented. Where what paines, what patience in hearing, and replying, and what the indifferency, and vprightness of heart in determining, truth cannot but report, was ſingular and admirable. Yet that wee may ſee, there is no order in conſuſion, nor truth in falſhoo de, nor loue in preiudice, the principal men of learning, & grauitie reſting contented, now others will needs to it a freſh, perſwading themſelues belike, they can ſay more, then other their ſuperiours, whoſe iudgment ſometimes they did reverence, and now as little care for. Theſe men (puni es though they be in learning, and few of them but proſelites in ſound Diuinitie) haue ſomewhat to ſay, and that ſome-

Iſai. 9. 27.
Inter licos non
firum, & non
licos veſtrum
mutans animæ
animæ populũ
populũ optimũ
lib. 3. cont. Pa-
menſ.
Hoc diffidũ
maĩ impĩ qua-
dam re: alciira-
tione durabit.
Euseb. lib. 10.
cap. 5.

Iosua 10. 5.

Luke 5. 5.

Math. 10. 24.

Ila 49. 4.

what so much, as is able to tire out a man, should hee have *Iosua* his strength, when he fought against five kings, in one battle. But in the end, though with some trouble God gaue victorie. So may our ende bee, if God see it good, though in reason, what end shoulde wee expect of endlesse contradiction. Yet *Peters* obedience harmeth vs not a little, with whom it went wrong at one time a whole night together, nevertheless anon after he sped better, then hee thought for. Whither our god in mercie wil deale so graciously with these poore labours, we must trie: and if not: we are not better then Kings and Princes, whose greatnesse in reason might commaunde somewhat, and yet sometimes prevaile not. Yea we haue learned that the Disciple is not above his Maister. If the worst come to the worst, wee can say but, what was prophesied of our Savior. We haue laboured in vaine, we haue spent our strength in vaine, & for nothing, but our iudgment is with the Lord, & our worke with God. To him we referre the issue to whom wee giue glorie. *Amen.*

To the Christian Reader.

THE differences that are pretended are either in ceremony, or doctrine, or translation. For exceptions are made in euerie of these. Wee contrarywise can finde no such fault in the last communion booke authorized by his Maiestie. Now therefore good Reader (who thou art in the worlds account, because I know not, & may faile in giving titles of that estimation, as thy honor, worship, or credit may wel exact. Take it in good part I cal thee as I wish thee good Reader) Iudge in this case first for the ceremonies, then for the rest, how equal these rules following are,

are, wherein we and others must and may consent: which when thou hast advisedly perused, say where the fault is.

First no Church of God since the daies of the Apostles, but had some ceremonies more or lesse. Secondly, no ceremonie flat opposite, or by necessarie sequel contrarie to the word of God to be allowed. Thirdly, in such cases, as the word of God neither implies, nor expressly forbids, or commands, we are to looke, what we receive before decency, order, and edification. Fourthly, care to bee had, what our Fathers in the purer times have thought fit, decent, and comely, that we deeme not our selues wiser then they, nor shun their fellowship in so many points, as wee may possibly, and peaceably inioine with them. Both which two last caveats, this and the other immediatly going be-

fore, *Saint Austen* compriseth thus in one sentence. *In things, wherein the Scripture hath set downe no certainty, the manner of Gods people, or the ordinances of our godly predecessors are to be held as a law unto vs.* Fifthly, alway provided no opinion of merit, or worship. Sixthly, if it stied not to that vse, which principally was intended by the ancient whether it serue not to some other, though inferiour to the first. In such a case not to be removed more thē the tongue when it cannot speake, though the especial end be speech. For some other way it may serue, yea speechlesse *Zacharie* though he now be dumb, anon after can speake, as before: so may it fal out in a Church ceremonie, though of no vse at one time, yet may be of vse at some other. Seventhly, if not so: yet some other inferiour vse may be respected, as in the tongue, though it neuer serue for speech, which in mā principally it doth, yet for tast it may distinguish twixt the white of an egge, and savoury meat, and therefore may not be spared. Eighthly, if no such vse, neither first nor se-

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In his rebur, in quibus nihil certi statuit scriptura, mos populi dei, vel instituta maiorem pro lege menda Aug. ep. 86.

Luke 1. 20. v. 66.

Gen. 27. 1.
Mark. 10. 46.

9

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Per. Bellus de
re militari pars
1. lib. 9.

Eccle. 10. 9.
Plin. lib. 17. c. 4

11

Plinius in Plac

22

23

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cond, yet see whether it be for beauty where it is, & a blemish if taken away. As the eie for sight though dim in olde *Isaac*, or quite gone in blinde *Barthimeus*, yet whether it may recover againe, as in some borne blind: if not, whether then it serue as a beauty in the face. For many a ceremony though not having so liuely a vse, as at the first is a blemish gone, and a grace if it stay. 9^{ly}, Retaining, or refusing a ceremony, other Churches not to condemne ours, nor ours to condemne others. 10^{ly}, A care in removal of one, vve bring not in a worle, as *Narsetes* removing the *Ostrogots* brought in the *Vandals*, or removing of a stone we hurte our selues, Eccle. 10. or like the husbandman in *Sicilie* having rid his ground of stones was so troubled with mire, as hee was a looser, till he put them in againe. 11^{ly}, The fewer ceremonies the lesse burden some, and neerer the simplicity of the best times, but yet take heede, we vse not blood letting too much. For we must know the skilful councel, and instance given of *Galen* and *Avicen*, who (the elder they waxt and the more experienced) could the lesse away with blood letting (though it were spare and superfluous.) The reason because the wast of the spirites though not presently sensible, yet some good blood escapeth, when the other hath passage. 12^{ly}, No professing, nor pleading antiquity, by whom, or how long, as vpon what occasion first invented, and whither the Church may as well spare it now, as before when it was not. 13^{ly}, In ceremonies to bee admitted this or another, when one can but bee, no offence at al if the other bee not. 14^{ly}, where happily both ceremonies may haue reason, one to be admitted, as much as the other, that hath the preheminence, which way authoritie bendeth. 15^{ly}. Not that the ceremony, whe it groweth in vse leaues of to be indifferent. For it stil continueth indifferent (as before)

fore in nature; though not so indifferent to use or refuse.
 16th, no impeachment to Christian liberty in the use of a
 ceremony commanded, because a man retaineth his judg-
 ment of it, as a thing outward, and for order sake; and of no
 continuance longer, then the Church of God shall thinke it
 meete and convenient. 17th, No opposing of one, or a few
 private persons against a thing concluded vpon, vnlesse a
 man haue *forcible reason* according to the true meaning of
 scripture, and then he may oppose, but in private, other-
 wise quietly with silence; he must frame his actions to that
 which is commanded. 18th, Because for the countenance
 sake the ceremony had, it must be brought with honour to
 the graue, and with the same or like authoritie repeald, by
 which it was first ordained. Lastly, methwarting these or-
 ders stand in their owne conceipt, whom the Apostle com-
 pareth to such, as are in loue with a song, they chaunt by
 theselues, not keeping in time with others. This selfe plea-
 sing humor one sets downe to be an *obstinate*, and *unrea-*
sonable defense either of some private opinion, or of some
kinde of vocation differing from others, when him selfe should
be, as they are from whom he differeth. Such a one as likes not
to haue his iudgement in common with others, but in an od-
way sullen by him selfe. Thus far of the ceremonies.

The next thing is whether any point of doctrine is of
 fence in the booke of Common praier. And herein these
 short conclusions we propose. First Scriptures are not free
 from caviel, therefore no wonder if praier penned by the
 Church of God cannot be held free, but one or other ill dis-
 posed person may quarrel with the. Secondly, in the pra-
 iers of the Church; whither at time of Baptisme, Commu-
 nion, Burial, &c. If aught be doubtful, recourse must be made
 to the Bishop of the diocese, where the minister liueth; whose

doubt it is, and from thence, if neede be to the Archbishop. Thirdly, a good construction made, either by Bishop, or Archbishop, yea, or any godly Minister in al equitie is to be received. Fourthly, every doubt moved, inforceth not present alteration more thē in the Scriptures themselves. A truth so certaine, as the age, wherein *Basil* lived proveth it, who would haue had a smal thing changed, but (his equals, and superiours thinking it not convenient) he stood satisfied. In late daies, becaule presentest examples make freshest impressiō, we may read of the like. In the publike prayers of the Church of France, these words are by occasion, (that the new Testament is farre better then the old) which a friend of Master Calvines misliked, saking he had scripture on his side: for that the Fathers in the law, and wee are saved alike by Christ. Whereupon hee gave out that worde (better) might well be spared, and another word, viz. (same) put in the place. As thus, that the old and new covenants were the same. Our country-men of these times would think the motion was good, & happily they could backe it with scripture upon scripture as they now doe, in other seeming differences: but this would not bee there and then indured. The party touched in conscience, whose zeale this was, had a hard censure for it, as spreading it rashly, and ignorantly, & at the first, without ever making Master Calvin acquainted with it: nor was this all that was laid to his charge. Convicted of lightnesse and inconstancie, had well smacked for it. had hee not asked Master Calvin forgiuenesse, and with all at length (though with much ado first) obtained it. And then Master Calvin intreated that the Senat would not deale too severely with him. In which practise many things come in the way worthy of special observation. But a word changed: the suit reasonable. And such a word as that: the occasiō plausible.

Publice ecclesiasticis, ubi fides non dicitur, uti longi praestantur et Calvin praestis, pag. 307. in respon. ad wyspha.

His amicus in word & in factis perferat, &c. Ibid. Id inter multos vagantur fuerat antiqua nobis innotuerat. Leuitas conuictus veniam a me petiit ibid. Deprecator fui apud senatum, ne quid feruoris de ipso flagitium ibid.

sible. The partie a man Master *Calvin* much respected, yet because done without his privitie, howe is the action censured for rash, ignorant, and giddie. Was Maister *Calvin* in Geneva, and in those Churches for authority, more then our Bishops in their Diocesse, or was that citty greater then our kingdome, or their Burgeesses, and Maisters of their towne able to doe more then the Kings Maiesty, and the Lords of his Councell with vs for repressing disorders? Compare the causes, how many for one hundred among our people contrary to the booke of Articles agreed vpon by our whole Church: how hotly pursued by those, as haue evil wil to our government, and governours? How many motions, admonitions, petitions, supplications, al of them far more destitute of scripture, then this particular of Geneva, as followeth to bee shewed. They who would haue vs to propose other Churches for our example meane not (we hope) herein we should. For if they doe a sharpe punishment wilbe the reward of violent gaine-laying. Lastly to conclude: in a point twixt our selues varied vpon, if there be a phrase in the Communion booke, which the fathers haue vsed, shoulde any late writer impugne it, the matter is not great. For this rule is to be agreed vpon. *No late Doctōr his authorsty to bee preferred, nor equalled to the authoritie of the Fathers. A late Doctōr we call anie one that in our reformed Church hath written within these foure score yeares last past.* These fīue observations are necessarie for a phrase, and grace of speech idly censured. Of the translation this briefly wee note. Vnder the name of the booke of Common praier, our Fathers in the daies of King Edward the sixt, did not comprehend the Psalmes or Epistles, and Gospels, but the leiturgie, and forme of praier, as may be seene in that service booke, which was

tran.

*Nullus omnino
inter recentiores
doctores est, cuius
auctoritas
Patrum auctoritatem
passim praefert
vi debet aut a-
qualitatem.
Kickerman. Sy-
nemas in theologia
lib. 4. cap. 209.
Ab annis octidua
gina. Ibid.*

Ordinatio Ec-
clesie seu mini-
sterij Ecclesiasti-
ci in florissimis
moregno An-
glia, & ad con-
solationem Ec-
clesiarum Chri-
sti ubicumq; lo-
corum, ac genti-
um hic tristissi-
mo temporibus
edita ab Alex.
Alejo Scoto
Seneca Theolo-
gia Doctore.
In latinam Lin-
guam bona fide
conuersa. Ibid.

At hunc v-
do hic leg-
Anglus
an 1245.
12. 11. 1358
de 22. 1. 1.
script

translated into Latin; wherof Martin Bucer gaue his censure, and before which Alexander Alejo set his learned, and iudicious Epistle, intitling the booke, The ordinance of the Church, or of the Church Ministry, as it is used in the most flourishing kingdome of England in their countrey language, and now translated into the Latin tongue, for the consolation of the Churches of Christ in these most heauie times, where soever scattered and dispersed, set out by Alexander Alejo, &c. Which title as also the booke translated procure many iust obseruations as 1. The booke was translated out of English into Latin, which needed not, if before in Latin, as it was: if taken out of their masse-book as some ignorantly suppose. 2. In those heavy times a fit tract for consolation of the distressed Churches in other Countries now contrarywise in these flourishing times it is made an occasion of scandal and offence, as if vnthankfulnesse forgetting howe the boughes were a shelter from the raine, now vnkindly strip the tree of her leaues and branches: for what greater wound now a daies to some weake consciences, then that book, which heretofore in the day of anguish gaue consolation not to our home-borne but to strangers also? 3. In it translated into Latin, we finde only praiers, &c mentioned but not the Psalter, or Epistles and Gospels because these might be had in their owne Bibles. So that the Communion booke thus vnderstood, the offence taken at the translation is causlesse, & their exceptions might haue beene well spared, wherof we haue somewhat also to say in that behalfe, but, least we be troublesome, we referre the Reader to the several places, as occasion shalserue: and in a word by thy good leaue close this and the other two with that sentence of Salomon. Feare God, honor the king, and meddle not with them that are seditious: The worde

(sedi-

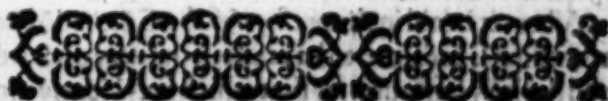
Pro. 24. 21.
Mat. 1. 7.

(seditious) is somewhat more significant in the original, & implyeth varying, altering, chopping, changing, as in *Ester* 1. This is the word of God delivered by *Salomon*, and take the word of a king for it, *Even our good Salomon*, who hath caused so much to be proclaimed at the standard in this manner. *VVe doe admonish all men, that hereafter they shall not expect nor attempt any farther alteration in the common, and publicke forme of Gods service from this, which is now established, for that neither will wee give way to any to presume, that our owne iudgements having determined in a matter of this weight shalbe swayed to alteration by the frivolous suggestion of any light spirit, neither are we ignorant of the inconveniences, that doe arise in government by admitting innovation in things once settled by mature deliberation, &c.* Yet how contrarie some are to this followeth in the next page to be considered: now good Reader vvee appeale to the sinceritie of thy heart. Learned be thou, or vnlearned, read al, that thou maiest vnderstand al. And the Father of our Lord *Jesus Christ* guide thee in the vvaie of salvation.

Proclam: the
authoritie of
the booke of
Common
praier.

Imperiet legant
volum vs innot-
ligant Amb. de
fals lib. 1. cap. 20.

REA.



REASONS FOR REFUSALL OF

*Subscription to the booke of Common praier, vnder
the hands of Certaine Ministers of Devon and
Cornwal, as they were exhibited by them to
the Right Reverend Father in God
the L. Bishop of Exceter.*

The first paper.

ALthough we know no kinde of law, whereby we may be required, to subscribe vnto the three articles, as they are set downe in the late Cannons, yet beeing desirous by all good meanes to shun the suspicion of contempt, and disobedience with al hearty affection (as vvee are bound) wee are ready to subscribe not only to the first concerning the K. Maiesties Supremacie, but also to the third (so farre forth as we are bound by statute) cōcerning the same, viz. as they concerne the doctrine of the Sacraments and the confession of the true faith: but touching the second there be some doubts which withhold vs from subscribing, wherein we desire by your Lordship to bee resolved.

1 Because the kings most excellent Maiestie hath made it knowne, that there is a new translation of the old Bible in hand, we cānot without great preiudice to our selues subscribe to such places, as seeme vnto vs to be contrary vnto the original, and we hope shall be amended. viz. Psal. 105. v. 18. Psal. 106. v. 30. Galat. 4. v. 25. Math. 1. 18. Rom. 13. 13. Joh. 1. v. 1. &c.

2 Where it is said in the preface of the Cōmuniō book, that nothing is ordained to be read but the very pure word of ood the holy scriptures, or that which is evidently grouded

ded on the same, there are appointed to be read such places of th'apocripha, as we iudge contrary to the pure word of God, viz. Tob. 12. 15. & Eccl. 24. v. 11. 12. &c.

3 Because there are certaine Chapters of th'apocripha appointed to be read in the booke of Common praier vnder the name of holy scripture, contrary to the sixt article, which vnder the name of holy scripture vnderstandeth only the Canonical books of both testaments.

4 Because some excellent bookes and many most edifying Chapters in sundry pointes of our most holy faith are vpon a great penaltie appointed not to bee read: For no place is so fit to prooue and demonstrate that Christ was man indeede, the sonne of *Abraham*, & of *David*, the tribe of *Juda*, and the stocke of *Adam*, and the seed promised, as the genealogies mentioned. Math. 1. & Luk. 3. No place so fit to set forth that most comfortable argument of the mutual loue betwixt Christ & his Church, as *Salomons* song, which for that cause is called of the holy Ghost the most excellent song. No place so fit to teach vs, what the state of the Church shalbe in this last age of the world, who is Antechrist, what his rising, & fall shalbe, what the glory of the new Ierusalē is, as those Chapters of the Revelation which are forbidden to be read and the other are about all other commanded to be read.

5 Because the booke of Common praier commandeth the signe of the Crosse in Baptisme, which seemeth vnto vs to be against the 1. commandement, & is held as a popish error to be punished in the vse of the Lordes supper, and is of the same nature with salt, oile, cream, &c. which are abolished as superstitious.

6 Because we haue no warrant in the word to say, that children being baptised are vndoubtedly saved, as it is a-

Reasons for refusal of Subscription

vouched in the Rubricke before the catechisme.

7. Because it appeareth not vnto vs, how children can performe faith and repentance by their godfathers, & how the interrogatiues in bapt. may stande with truth or common sence.

8. Because we see not, how it may agree with the Scripture to commit the body of a notorious wicked mā, dying without tokens of repentance to the earth in sure and certaine hope of resurrection to eternal life.

9. Because we know not how it agreeth to Gods word to desire God to grant any thing, which our prayers dare not presume to aske.

10. Lastly wee desire to bee resolved, whether all the Rubricks are not so to be vnderstood, and expounded as they may agree, and not bee contrary to the articles of religion established by law, and the analogie of faith now professed in this Realme.

*A second paper exhibited in this
manner following.*

Although to be vrged to subscribe, before it be expressed vnto vs, by what law such as be placed in the Ministrie are to be required so to doe, or before the translation of the Bible now in hand which we doubt not but the Cōmuniō book being therunto reformed, when that is once finished which may take away many of our doubts, whereas in all equity we might be wel forborne vntil that time: yet forasmuch as your Lordship requireth my reasons that haue made me to stay from subscribing hitherto, these reasons following are the chiefeest which I humbly desire to bee resolved in, before I doe subscribe as you require, which I thus set downe as followeth, *Saluā reuerentiā Canonica.*

Com.

Concerning the word of God.

1 To approue that for holy scripture by my subscription which is but apocripha and containeth in it manifest error is vnlawful.

But by subscribing to the booke of Common praier, I should so approue for holy scripture, *ut patet in titulo*. The rest of the holy scripture be read, &c. That which is not onely apocripha but also containeth in it selfe many errors: *ut patet: Iudith 9.* where *Iudith* commendeth that which the holy Ghost condemneth and accurseth, *Gen. 49.5.6.7.* & *paulo post*, she vseth (as other writers authorised do affirme) a sinful & prophane praier, desiring God to blesse her craft and deceit. And *Tob. 7.3.* the Angel saith hee was of the Tribe of Nephthalim, &c.

2 To approue by my subscription that the chap.^l of apocripha before named, & the like appointed to be read, tend more to edification, then any Chapters that can be found in the bookes of Chronicles, the song of songs, the Revelation, &c. which are of the holy cannon, are blasphemous.

But by my subscription vnto the cōmuniō book, I must do as is afore said *probat*: in the order of reading the Scriptures when these words are found, the old Testament is appointed for the first Lesson at morning & evening praier, and shalbe read every yeare except certaine bookes and chapters which serue lesse to edification and might be best spared, are left vnread.

3 To keepe backe frō the publike congregation of Gods people, or by my subscription to approue a booke y which commandeth or inforceth the keeping backe of any of the books of God which containe his counsell & holy will, and which are given by inspiration for the instruction of Gods people, &c. is contrary to the word of God, & maketh the

that so do guilty of the blood of the people *probat: 2. Tim. 3. 16.* The whole scripture is given by inspiration of God, & is profitable, &c. 2¹⁷, The revelation is comanded & commended to be read by God himselfe, which hath promised a blessing to the Reader and the hearer, *Revel. 1. 3.* Blessed is he that readeth, & they that heare the words of this propheticie, *Act. 2. 24.* & *Paule* saith, I take you to recorde this day, that I am pure frō the blood of al men, his reason: for I haue kept nothing back, but haue shewed you al the counsell of God, as if in case hee had not shewed al, hee might haue beene guiltie of blood.

But by subscribing to the booke of Common praier, I must at least approue of this course to keepe backe part of Gods counsell *probat:* The booke of Common praier being strictly followed, I may not at any time read any of the fornamed bookes of *Salomons* songs, *Chronicles* & *Revelatiō* *probat:* the order of reading the Lessons excludeth the said bookes. *vs supra.*

As for the not forbidding them to be read by privat men in their houses, first it is manifest that in al places, but especially in the country parishes, whole families are destitute of a reader, and many through other imploymentes never heare one Chapter read more then that they heare in the church, and so are deprived of the vse of these said bookes and Gods blessing together.

Secondly these books because hard, had the more need to be read publicly that so they might bee interpreted to the people rather then left vnto the stil, as books sealed vp.
4 To read or to approue to bee read in the Church of God (which is *custos veritatis*) false translations which import a contrarie sense then the holy Ghost intended, or to stile one portion of Scripture by the name of another is

contrary to truth and a good conscience.

But to read or to approue the reading of the 105. *Ps. v. 28* according to the common Psalmes in the cōmunion booke saying, And they were not obedient vnto his word: whereas it is laid in the original in the Church Bibles, and in the singing Psalmes, &c. And they were obedient. (The like whereof may be shewed in many places more.) And to call prophecies Epistles as *Esa. 40.* appointed to be read on Saint *Iohn Baptists* day, and vpon the next Sunday after Trinitie part of the 22. of *Jeremie*, Revelations, Epistles, as out of *Revel. 14.* on *Jnnocents* day Histories Epistles as on Monday in Easter weeke part of the 10. of the *Acts* is to doe, as is aforelaid in the maior.

Of Sacraments.

To subscribe vnto that booke, which maketh common to signes invented by man, that which is proper to the two Sacraments only, or one of them, is contrary to the word of God.

But to subscribe to the booke of Common praier is to subscribe to such a booke: *probat*: That booke ascribeth to the signe of the Crosse that which is proper to the Sacramēt of Baptisme in these words. First, we receiue this child into the congregation of Christs flocke, & do signe it with the signe of the crosse, in tokē that hereafter he shal not be ashamed to cōfesse the faith of Christ crucified, &c. where both the receiving into the church (as must needs bee imploied by this copulatiue *and*.) & the end that this signe of the crosse may be taken of remembrance to the child both of his Initiatiō into the church, & also his professiō (which therby he is to be put in minde of to continue ever cōstant in) are proper to the Sacraments. Also confirmation hath that ascribed vnto it which is proper to the Sacramentes

in these words. That by imposition of hands & praier they may receive strength against al temptations, &c. & paulo poss we pray thee to certifie them (on whom they lay their hands) by this signe of the favour and gracious goodnes of God towards them.

If the signes that Christ hath instituted in the coospel be sufficient to represent and seale vp vnto vs Gods favor, & his special graces, as in bapt: the washing of the water, in the Lords Supper, the representations which the bread & wine do offer to our minds: then to bring in, or to approue by subscrip^{ti}o the bringing in of other signes at the administrations of these Sacraments to represent or seale vp vnto vs Gods favor or special graces (which the said Sacraments were instituted to represent) is to detract from the sufficiencie of Christs instituti^o, & is an impious additi^o.

The like may be said of the signes of Impositi^o of hands in confirmation, and in other like things not commended vnto vs by Christs institution.

But by subscribing I must approue of so doing as appeareth by the signe of the crosse as is before alleadged, where it is made a signe of Jnitiation into the Church & a betokening of our constancie in the service of Christ.

At third paper exhibited.

I take it that I am not compellable by any lawe to subscribe to the three articles mentioned in the Cannons.

The whole Bible is now a translating, & I doubt not but many things wilbe amended, which are contained in the Gospels, Epistles, and Psalmes being parts of the booke of common praier: therefore I shoulde much preiudice my selfe, and the persons that are to take paines in this busines, & crosse the kings most excellent Maiesties purpose in reforming the book, if I should subscribe vnto it, as now it is.

Where-

Wheras I am required to subscribe to 3. articles by verue of a Canon lately made *viz.* First to the Kings Maiesties supremacy. 2. To the articles of religiō in number 39. 3. to the booke of common praier and of ordring Bishops, Priests, Deacons, &c. To the first I willingly offer so to do, also to the second, so far as the statute requireth in that behalfe *viz.* so far as the articles concerne the doctrine of the Sacraments, and the confession of true faith. As for the rest I canot without further resolution. subscribe vnto them in such sorte as is required. *viz.* willingly, & *ex animo*, that there is nothing in them contrary to the word of God.

For first in my vnderstanding the book of Cōmon praier is directly contrary vnto it selfe, the booke of articles cōtrary to the booke of Common praier: the bookes of homilies, which are compriled in the 39. articles are contrary to the same articles. These as they differ among themselves so haue they some things in them against the word of God (as yet I am perswaded) & shal appeare in the particulars here vnder written, but when the same my doubts shalbee removed and things truely explained and reconciled that seeme to me to differ (which I desire) I shalbe very willing to submit my selfe, and to subscribe vnto them. Otherwise I desire to do nothing against my knowledge and certaine perswasion.

I The contrarieties of the booke of Common praier in it selfe.

In the preface of the book of Common praier, it is said, Preface of the booke. it is ordained that nothing shalbe read but the verie pure word of God the holy Scripture, or that which is evidently grounded on the same. Contrary to this the same booke doth appoint many things to bee read, which are not the pure word of God, nor evidently grouded on the same, but

cleane contrarie, as the Apocripa and sundry Colles, therefore I cannot subscribe.

Tob. 12. 15 to be read Octob. 4. The Angel saith I am *Raphael* one of the 7. holy Angels, which present the prayers of the Saints, and which go forth before his holy Maestie. This is directly contrarie to the word of God and derogateth from Christ Jesus, vvhoe is the only mediatur, and to him belongeth the offering vp of the prayers of the Saints. *Reve. 8. 3. 4. 1. Tim. 2. 5.* Almes doth deliver from death, and doth purge al sinne.

Tob. 12. This is also directly against the word and the bloodshed of Jesus Christ as appeareth by the Scriptures following.
Ioh. 1. 7. The blood of Jesus Christ his sonne cleanseth from all sinne. Ye were not redeemed with corruptible things, &c.
1. Pet. 1. 18, 19. But with the precious blond of Christ.

Judith. 9. 2. *Judith* commendeth the zeale & wickednesse of *Simeon* & *Levi*, v. 4. moved with thy zeale, &c. hear me also, &c.

Gen. 49. 7. Their fact and zeale is here directly contradicted. Cursed be their wrath for it was fierce, and their rage for it was cruel. I wil deuide them in Jacob and scatter the in Irael.

Eccle. 24. 13. Christ the wisdom of God described, v. 12. saith of God
read Novem 7 the father he created me, &c.

This is also against the Scriptures & the Creed & consequently against the Articles of religion which containe the Creede.

Athanasius Not made nor created but begotten.

Creede. Begotten not made.

Nicen Creed. The first begotten.

Collos. 1. 15, 18.
The Gospell
on the Sunday
after Christ-
mas day.

Mat. 1. 28.

The booke hath when his mother *Mary* was married to *Ioseph*. The text hath when his mother *Marie* was betrothed vnto *Ioseph*. This is contrary in making the holy ghost speake that it would not, whereas the book saith in the preface, that nothing shalbe read but holy Scripture, &c. and yet

yet after appointeth the Apocripa, and so is contrarie to it selfe.

So also it is contrary to the booke of Articles, for art. 6. Art religi. 6. 4. it is said in the name of holy scripture, we vnderstand thole Canonical bookes of the old and new Testament, which immediatly after are named, but th'apocripa which are commanded to be read, are none of the old and new Testament, *ergo* these two books are contrary th'one to th'other and so cannot be safely subscribed vnto.

Collects.

Almighty God, &c. Thole things which for our vnworthynes we dare not, & for our blindnes cannot aske vouchsafe to giue. Collect after the offertorie.

These words fight directly against the word of God, & true faith, *James. 1.* If any lacke let him aske in faith, & wa- Iam. 1. 5. 6. 7. Rom. 14. 23.
uer not, &c. For such receaue not *Rom 14. 23.* Whatsoever is not of faith is sinne.

Almighty and everlastig God, &c. Forgiue vs those things whereof our conscience is afraide, and giue vnto vs that that our prayers dare not presume to aske, Collect. 12. Sunday after Trinitie.
Collect 23. Sunday after trinitie, graunt the things which vvee aske faithfully. These are contrary, and the first of them directlie against the word and true faith, as th'other aboue.

By the blood of Iesus Christ we may be bold to enter into the holy place, *v. 22.* Let vs draw neere with a true hart in assurance of faith, &c. These places are directly against doubting and slavish fear, *ergo* not to be subscribed. Let vs Heb. 10. 19. 22. Heb. 4. 16.
goe boldly vnto the throne of grace.

Blessed God which haste caused al holy scripture to bee written for our learning, graunt that wee may in such wise heare them, read, marke, learne, and inwardly digest them, that by patience & comfort of thy holy word we may im- Colle. on the 2. Sunday of Advent.

brace and hold fast the blessed hope, &c.

Here the book rightly cōfesseth that al holy Scriptures be written for our learning as doth, *2. Tim. 3. 16. 17.* The whole Scripture is giuen by inspiratiō of God profitable to make the man of God perfit.

But the same booke of Common praier elsewhere forbiddeth sundry places of this Scripture to bee read in the Church both of the new & old Testament, as if it were not from God or as if it were not profitabie, and at least as it is said in another place of the same booke, is left out as lesse profitting or edifying, & so to the great reproach of it, blind and false apocripha preferred before it, and to be read in steede of it. Thus it is manifest that the booke is against it selfe, and against the Scriptures th'apocripha beeing preferred before it.

Rubricke before confirmation.

It is certaine by Gods worde that children being bapt. haue al things necessarie for their saluation, & be vndoubtedly saved. First this is too much presumption for any mā so peremptorily to affirme, for this is to enter into Gods secrets. Secondly it strongly fauoureth of that Popish opinion that the Sacraments bring grace, *ex opere operato*, as the Papists doe affirme in the Rhemish Testament, &c.

Buriall.

The Minister must peremptorily affirme that God hath taken to him the soule of the departed. Hee must affirme him to be a deare brother, in certaine hope of resurrection to eternal life, this is besides his knowledge, & against gods word, *Deu. 29. 29.* The secret things belong vnto the Lord: things revealed to vs. but this is not revealed, *ergo* this nourisheth *Origens* grosse error, that saith al shall be saved. *Ifay 5. 20.* This is to call good evil, and evil good. *Ob.* We ought

to hope the best of al. *Resp.* It is true yet not peremptorily to iudge, &c. This belongeth to God.

Translation.

The booke saith they were not obedient vnto his word: *Psal. 105. 18.*
The Scripture saith they were not disobedient vnto his word, these are directly contrary, *ergo* I may not subscribe.

This may be a fault in the Printer.

Ob.

Be it so, it shalbe no lesse fault in me to subscribe vnto it *Resp.*
and saie his lie is truth, let it be amended and then subscribed.

Then stood vp Phinees & praied, & the plague ceased. *Psal. 106. 30.*

The Scripture hath, then stood vp Phinees and executed iudgement and the plague ceased. *Num. 15.*

The booke hath mount Sinai is Agar in Arabia & bordredh vpon Ierusalem. *Gal. 4. 27.*

The text hath Agar or Sinai is a mountaine in Arabia and answereth to Ierusalem. *4. Sundaie in Lent.*

The booke hath three hole verses more then are in the text, this is adding and so against the word. *Psa. 14.*

The booke in the Psalme leaueth out diuers words, and all the titles of the Psalmes and whole sentences, all which are giuen by inspiration from God, as this one sentence, praise ye the Lord is left out 17. times at the least in the Psalmes, & *gloria patri* put in, as in *Psal. 105. 106.* in the end of the *Psal.* & this is within the compasse of detracting and so against the word. *Words, titles, sentences left out.*

The booke appoints a part of the Lords praier to be left out. That comfortable conclusion for thine is the kingdom power and glory according to the popish missal.

The curle is heavy of adding or detracting. *Revel. 22. 19.*

Ob.

The meaning is not to take it vterly away, the Minister may vie it if he list. *Resp.* So the Papists may excuse the ta-

king away of the second commandement, but if the Minister adde to the booke he is subiect to indirement.

The Sacrament of publike Baptisme.

In the 1. praier the Minister must and doth affirme that God by the baptisme of his Sonne did sanctifie the flowd Iordan to the mistical washing away of sinne: this is an idle affirmation not warranted by the word, *Mat. 3. 12.* Where mention is made of Christs Baptisme, and none of sanctifying the flowd.

Exhortation
after the gos-
pell.

25 Art. of reli-
gion.

The Minister must affirme to al present, that God vwill giue it eternal life, and make it partaker of his everlasting kingdome, wherein the Minister speaketh more then hee knoweth is true, and in some it may be vntrue, *ergo* Not to be subscribed vnto being so doubtful, and this is against the 25. article of Religion, which saith that Sacramentes are effectual signes of Gods grace and good will, and not that they saue.

Interrogato-
ries.

Interrogatories.

Dost thou forsake the Deuil? Dost thou beleene in god? This cannot bee warranted by the worde, and it is against sence. *Ob.* The questions are demanded of the Godfathers *Resp.* Then they speake vntruely for the children: for they cannot beleene. Faith is by hearing, &c. *Rom. 10. 17.* But children are not capable of doctrine.

Ob.

The Godfathers answer not for the children that they beleene but for themselves.

Resp.

This is to barren a shift. Then marke these three questions. Wilt thou be baptised in this faith? The Godfather saith it is my desire, but this is not true, hee doth not desire to be baptised, if he speake for the childe it is as false & idle for the childe hath no desire of Baptisme.

Musculus c6.
moon places
fol 6.9.61.697
698.

He saith in asking & answering such questions we wrong
our

our senses. Farther he callerh it a fond custome not to bee defended: that it rose by the Bishops disorderly applying that forme of Baptisme: of such as were of years and vnderstanding to infants.

The Crosse.

The Crosse is brought into the Sacrament of Baptisme by Antichrist, namely by Pope Clement the first, by his own device, and without any profitable vse, together with oile, spittle, creame, and confirmed by Pope Sylvester. 1. Three of these are taken away to avoide superstitiō as was the wafer cake, why then should the fourth stand, and that in so high a place as in the Sacrament, which hath beene more abused then any of the rest, and is of the Papiests worshipped, and is of weake Protestants esteemed a principall part of the Sacrament?

It hath some vse, for it signifieth that a man shal not bee ashamed of Christ crucified.

This is to make a new text, and a new and strange doctrine, it is that 2. lines a crosse should so teach: it is idle trifling and dangerous: it teacheth no such thing, neither is there any promise of God that it shal work any such effect, but this men are taught by the preaching of the Gospel. Resp.

If it be said that by the Crosse, the childe as by a badge is dedicated to Christ Iesus, and to his service, this is in effect the same that Baptisme doth, and so it is made a Sacrament, or at least equal with Baptisme, which is against the word. In the Archbishop of Canterburies Articles in his ordinarie visitation, inquirie is made for Popish ceremonies in the Lords Supper to be punished, and the Crosse for one, &c. Is crossing dangerous in one Sacrament, and is it so tollerable and commendable in the other?

Againe as it is cōmanded and is practised, the Minister doth

doth but mocke the people: for hee saith hee signeth the childe with the signe of the crosse. Yet makes no signe at all, neither of any color nor of any impression in the chilles forehead, now if the crosse be so necessarie let the Minister haue direction, for the booke giveth none, what manner of crosse or signe he shal make on the childe.

All Idols are contrary to the word of God, Babes keepe your selues from Idols, 1. Jo. 5. 1. But the signe of the crosse is an idol, *ergo* the signe of the crosse is against Gods word,

*Tha*sumption. Whatsoever is a humaine similitude of a thing wherevnto any giue religious worship, and is of some worshipped it selfe, that is an idol. But the signe of the Crosse is a humaine similitude wherevnto many giue religious worship, and it selfe is religiouslie worshipped of the Papistess *ergo* it is an idol.

Bellarmino } The crosse } Drive away Divels.
lib. 2. ca. 30. } hath three } Heale diseases.
of Images } vertues } make holy the thing it toucheth.

We may not make the likenesse of any thing in heaven or in earth, appointed to a religious vse, Com. 2. But the Crosse in Baptisme is the likenesse of something in heave or in earth, appointed to a religious vse, *ergo* wee may not make the crosse in Baptisme.

After the childe is baptised, the Minister affirmeth that every such childe is regenerate. The Minister thanketh God that the childe by baptisme is regenerate: this is to attribute that to the Sacrament which is proper to the holy Ghost, & so contrarie to Gods word, *ergo* not to be subscribed vnto.

Private Baptisme.

Private Baptisme is against the word of God, for Sacraments by God are ordained to bee publike actions. The words

words in the Rubricke importe a necessitie of Baptisme to saluation, there it is said without great cause, or great necessitie, or great extremitie, it shal not bee administred. What is this great necessitie, if it be not meant to saluation? and then it doth nourish Papists in their errour, and drawe the ignorant into the same errour.

Confirmation.

In the praier he saith after the example of the Apostles we haue laid our hands to certifie them (by this signe) of Gods favour and gracious goodnes towards them.

Againe by imposition of hands and praier, they may receaue strength and defence against al temptations of sinne and assaults of the Devil.

First this is no true imitation of the Apostles: They had warrant: the Bishop none: they laide on hands & gaue gifts the Bishop laieth on hands, but giveth no gifts.

The Catechisme of the booke.

Quest. What is required in persons to be baptised. *Resp.* Faith and repentance. This is more then God in his word requireth, ergo not true and so not to bee subscribed. For children can haue no faith, *Rom.* 10. 17. Faith commeth by hearing, and hearing by preaching, yet they must be baptised as the Jewes children were circumcised.

A fourth paper but not exhibited hath beside the former exceptions these that follow.

The first Lesson Novemb. 22. at evening praier, *Baruc.* 1. 2. It is written in the fift yeare, and in the 7. day of the month, what time as the Chaldeans tooke Ierusalem, and burnt it with fire. But this is vntrue. For the Cittie was burnt in the 11. year of Zedechias, as 2. *King.* 24. 28. 29. 30. compared with 2. *Reg.* 25. 9.

Eccles. 46. is appointed to bee read at Evening praier.

Novemb. 17. where it is written, v. 20. That *Samuel* after his sleepe prophesied of the Kings death, and frō the earth lift vp his voice. This is vntrue, for this was not *Samuel* but Satan. Doctor *Fulke* in his book against Martin in defence of the translation of our Church Bible, fol. 232. Saith the sonne of *Syrach* seemeth not to be directed by the spirit of God, whi. h affirmeth *Samuel* did lift vp his voice after his death out of the earth. And in his preface of his booke 77. fol. he saith whereas we refuse the bookes of *Tobie* and *Ecclesiasticus* for Canonical Scripture, it is not (as you say ridiculously) because *Luther* & *Calvin* admitteth them not) but because they are contrary to Canonical Scripture.

August. 26. day *Dan. c. 14.* Is appointed to be read at Evening praier, which D. *Fulke* in his booke against Martin the Papist in the preface, fol. 22. for diuers causes reiectes calling it a fable.

In the Gospel of S. *Luk. 10. 1.* It is writtē, after these things the Lord appointed other 70. also, & sent the two and two before him, which is according to the Greeke text. But in the book of Common praier we are commanded to read. The Lord appointed other 72. which is repugnant to the word of God: This is the Gospel vpon St. *Lukes* day.

Some other exceptions wged in conference the Reader shall finde vpon occasion in their due place, whereunto hee is intreated to make recourse in the argument following. What else in the third paper remaineth vnanswered nowe (for feare of tediousnesse) forborne shall with some other papers (since scattered in corners) at more leisure God willing and blessing our labours hereafter bee more fully answered. Till then content thy selfe with these premises and the answer following.

ANSWERS TO THE REASONS
for refusal of Subscription.

35

THEIR PREFACE.

THE first entrance they make as appeareth before in their notes, & it standeth as a preface to their general complaint.

Although we know no law.]

It woulde pittie any true Christian, that after so manie years happy successe, in the daies of the Gospel freely, and sincerely preached, me, that sit to iudge according to law, should like *Anania* smite contrarie to al law. For that cannot be ioy, but grieſe vnto so many poore souls, as mourne in Sion, & would wiche al their harts be thought obedient, & conformable to al godly proceedings by authority prescribed. Which is the present lamentable estate of some afflicted Ministers at this time, deprived of house & home, and al their liuelyhood, for tendring the safety of their conscience, which is right deare vnto them. And if no remedy, but they must be vrged to extremity in the rigor of the power lately exercised, the very truth is, they see *no law* to require *subscription* at their hands. Shal any man proue there is, they wil chesoones yeeld al willing obedience? Pardon the good men. If it be any fault at al, it is not wilfulness. Far be that from them. It is only ignorance, that they know not any law to commande so much. For did they, none in the world more forward then they. Witnesse the good opinion they haue of the lawes of our land, whither *common* or *ecclesiasticall*: The *common* which diuers of their inclination cal by very shameful names, as *mistyes of the stews*, &c. And can you blame them, if they take not that for lawe, or

Act. 23. 3.

D. S. in his answer to l. T. pag. 46. line 28

E a

doe

Epist. To Re-
formation no
enemy, p. 3. B.
lin. 10. 32.
*O quam libere
sua voluntas
errant miseri
Lactant de In-
stis lib. 3. c. 19.*

Elizab. 2.

*Quotiesquis
reperiunt qui
impuniti se pro
posita oblinere
posse inuisa
clia de Offe.*

do deny obedience vnto it? There is no reason in the world for it, and therefore you may bee sure, they meane it not of that law. For they are no such fooles (simple as they are) to be tried by that, which *wicked lawyers, wicked iudges & Atheists doe urge, and exercise* at their pleasure. Wherefore in pleading there is no law, it may be *their simple honest meaning is.* (For they meane naught but well) to take the common law of our land for no law, because a *mistres of the stewes and exercised by such profane persons as they write it is.* And should they take it for law, they wel know it punisheth them, & that severely, as appeareth by a *statute*, wherein it is wisely provided against these desperate courses, but what dare not they doe? *If any Minister, &c. (see the statute.)* Be they of the Ministrie, or of the people, so little as they know of the law they are not ignorant, that their writing, and speaking to the derogation, or depraving of the booke of *common praier*, or any thing therein contained, is by evidence of the fact vnder their owne handes so notoriously knowne, as sufficient to presse them with the penalty of the statute, not once, nor twice, nor a thirde time haue they bin found faulty, but vsually either in private, or publique, or both waies they sharpen tongue, and pen. And had a quicke course beene taken with them at the first, as the law threatneth, the evil had never growne to that height it is now come. But that which *Tully* writ long since proveth true. *Give a little impunitie, and not one of a thousand will forbear doing of wrong.* It remaineth to shew whether *ecclesiastical law* charge them with any such duety in this kinde. Kinde as they are to the other, so in this manie seeme of no better affection, or minde at al. For being convicted at times before our reverend Fathers of the church, such a *jewell* they make of their spirit of contradiction, as

[fog]

for feare of flatterie they shoulde giue titles to men of authority, diuers of them speake their pleasure without reverence to those graue persons, holding it more fit to returne answer with skorne, and disdainfulnesse, pretending their case the estate of innocent Martyrs, not sparing verbatim to a'ledge for themselues the very sentences of such holie men, as in the daies of fire hot persecution laid downe their liues in defence of the Gospell, making the standers by to thinke (as others before haue written) that our Bishops are oppressours, persecutours, bloudsuckers, defenders of wilfull disloyaltie to our Lord and saviour Iesus Christ. Some such things haue they lately spoken, & others before published in writing as may be read in their bookes, *whose venom yet tainteth though the authors be dead, as Febadius to like purpose sometime said of the Arrians:* in saying therfore they know no law. They meane they knowe neither law common, nor ecclesiastical. For to giue you an abridgment of their opinion, these are the words of others, their fellowes in this quarrell. *Magistracie, and Ministry haue walked hand in hand in contempt of religion.*

Mortuis authoribus huius veneni, scelerata sament eorum doctriua nō moritur Febad, contra Arrian.

Epist. To Reformation no enemy, p. 3. lin. 13.

And forthwith it with reason, that such wicked mē should be their iudges, or that their definitiue sentence should goe for law: Al which considered great cause may be thought to right them in their defence, *(They know no law.)* Gods commandements they allow, his eternal word they magnifie, make it plaine vnto the by any place of Scripture, that A. B. C. D. or any other Minister is distinctly required to subscribe, and then wil they take it for law, yea their names, hands, harts, and al you shal haue. And to speake a trueth. Can they yeeld more, or having such grounds to build vpon, do they not wel to say? *(They know no law.)* Time vyas, they spake thus, and gaue it vp in writing: wherevnto an-

swere was made, that in expresse tearmes they were required by vertue of a Canon, which is to vs a law, being ratified as it is under the kings Maiesties hand, and seale, yet still they sing one song, yea they raise the note thus high.

W^e know no kinde of law.]

But what write they? Is not reason the ground of *law*? Is not equity the kindest *law*? Both of them a kinde of *law*. And stands it with reason, or equitie, or both, that men subscribe to crochets of their own making, and refuse publike praiers penned and approved by our godly learned, for so was the booke of *commō praier*, the *communion book*, wherein the forme of our Church liturgie is at large set downe? Are al men so exact that they never doe, but what lawe exacteth? Or may we not, if we speake the truth, and speak it in the easiest tearmes (loue can deliver,) may we not iustlie feare that manie, (who defend theselues thus by pretence of *law*) do many things, and that of purpose in offence of *law*? Can they in reason (let the indifferentest iudge) seeke countenance of *law*, who in their courses of opposition discountenance *law*? Or would they haue any so simple, as to thinke, when they harken after *law*, that their intent is to do, what *law* commandeth? If so (for with these faire glosses they shaddow an il meaning.)

29 Hen 8. 19.
Elizab. 1.

A law it is, that none of the Clergie shall assemble for religion to make, promulge, and execute any constitutions, or canons without authoritie of the Q. writ. to assemble, and being assembled to haue the Q. roial assent, & licence so to do vpo paine to suffer imprisonment, and fine at the Q. will: yet contrary to this law in contempt of royal authoritie, and of their owne doings (for a Paliament act is their owne deede) they haue had their Synods, and sinodal assemblies, wherein diuers thinges haue beene complotted, dangerous to the estate. Men of this

plat.

platforme that talke thus (*They know no kinde of law*) let them say, whither this were *law* they did, or not *unlawfull* that they did? A *law* there is, & they wel know it is, *That no man shall aduisedly maintaine any doctrine contrary to anie the articles of religion, if he shal. such and such penalties are threathned.* Be the *law* what it may be, and the punishment heauie, as they know it is, these that *know no law*, knowing this for a *law*, aduisedly maintaine (for they preach, write, publish) manie doctrines contrarie to many articles of religion established in our Church. A *law* it is: *No manner of order, act, or determination for any matter of religion or cause ecclesiasticall had or made by authoritie of the Parliament in the first year of our late Queene shall be accepted, deemed, interpreted or adiudged at any time after it, to be any error, heresie, schisme &c.* Yet all these errours, and heresies they haue gone about to proue against the booke of Common praier, whose forme was accepted, deemed, iudged, interpreted agreeable to the word of God. A *law* it is: *Such iurisdiccions priuiledges, superiorities, and preheminences spiritual, as by any spiritual power hath heretofore beene, or may be lawfully used for visitation of the ecclesiastical state, and persons, and for reformation, order, & correction of the same, & al manner of errors, heresies, schismes, abuses, offences, contempts, and enormities shall for ever be united to the imperial crowne of this Realme. And the Q. her heires, and successors Kings and Queenes of this Realme shall haue full power by letters patents vnder the great seale of England to name, and authorize, when, as often, and for so long time, as her highnesse, her heires, or successors shal thinke fit such persons, as shce or they shal thinke meete to occupie, and execute vnder her al manner iurisdiccions, priuiledges, & preheminences in any wise concerning any spiritual iurisdiction, &c.*

All

All this, or a great part of this *roiall prerogative*, there are manie (of these that stand out) swallow vp in a new founde power of their fondly supposed *presbiterie*. A law it is, that such *Canons, cōstitutions, ordinances, & sinodals provincial* already made, which be not contrariant, nor repugnant to the law, statutes, and customes of this Realme; nor to the dāmage or hurt of the kings prerogative: roiall shal now still be used, and executed, as they were before the making of this act. But these *Cannons, constitutions, ordinances, &c.* require obedience to *Episcopall authority*, and to the processe of *Ecclesiastical courts*, which the dislikers of the booke of *common praier* haue contemned heretofore, & of late, as their punishment inflicted witnesseth, & the kings highnes roiall proclamation hath published to the world given at *Wilton. Octob. 24. 1603.* An ancient custome it is of our land in the nature of a law, most agreeable to the roiall prerogative of our gracious king his Maiesties progenitors of famous memory, if aught needed a review or reformation, to proceed therein, either themselves of their owne principal power, (which to them in such cases appertained) or by aduise of the Lords of their counsel, or in their high court of Parliament, or with consent of the Bishops, or by convocatiō of the Cleargie, al which sometimes they haue done, either jointly, or severally by any one of these; as they haue scene good cause leading therevnto. Which very course by our dread Sovereigne roially imitated with consent of his honorable counsel, and learned Bishops practised, in authorising the booke of *Common praier* is, and hath bin obstinately impugned, contrarie to the ancient laudable customes and practises of former times, the true kindly presidents of that obedience, which wel becōmeth loial, & duetifull subjects, speciallie all such, as to the slander of the Gospell would

would not falsly be reputed zealous. An infinite compa-
 nie of the like instances might be given, were our leisure
 such as would intend a strict examinatio of every particu-
 lar. Al, & everie of them making good prooffe that the de-
 fence, wherewith they would award refusal of *subscription*
 is but colourable alleadged, and afordes no such tolerable
 construction, as simplicitie might thinke, & they cunning-
 ly intende. As if (*knew they any law*) withal readines they
 would subscribe, who (good creatures harmelesse seduced
 to free them of that wrong interpretation charitably con-
 ceived by others of them) never had any the least thought
 to that purpose, when they first writ and should it appeare
 to bee *law* as it did, for al their smooth pretence they had
 no meaning at al to *subscribe*. But leaue wee these advan-
 tages given in *law* against thē, see what of themselves they
 contentedly wil yeeld, and how far forth they condescend.
 After much adoe (for no smal adoe with such men) giue
 their word the most of them wil, as they seeme to doe, if a
 man may beleue them of their word (*that is all the doubt*)
 but better, or worse, take it as it is, giue their word they wil
 to use the booke of common praier in their Ministry, and no
 other, nor in any other forme. Why then may they not ap-
 proue so much vnder their hands, or wil not their deed cō-
 demne thē, as much as their pen, & their practise as much
 as their writing? but that guiltie (belike) to themselves of
 their own incōstancy (which no government may indure) *Littera scripta manet.*
 they thinke their letter wil bide by it, as a witnesse against
 them, when they would chop and change words delivered
 by mouth, as they see cause. Therefore they do as they do
 for feare in time to come, they shal not have like libertie,
 as heretofore) to sling out at their pleasure (for they thinke
 to proue revokes, when opportunitie may serue, though

now it doe not, & the peace of the Church is not for their behoofe: a troubled water they must fish in. These & the like reasons are why they let passe their worde, as not pasing for it. But their name vnder hand (in deed vnder hand) they withhold resolving for a truth (and a truth it is there in not deceived) they know not how their mindes may alter, and they would be loath to disadvantage themselues so far. Beholde what wisdom men haue iust of the scantling with some at a popular election into some office, who promise this & that. *Their voice you shall haue, but their names vnder hand at no hand* (take heed of that) whee others that meane plaine dealing be as good as their word. Their hand shal goe with their tongue, if so required, and afterward in scrutinie they proue they saide no more then they wil doe. And therefore alone to them. They had as liue write as speake, whereas the others pollicie is fast and loose.

But yet a little farther let vs goe on, and in a more easie familiar proceeding by waie of interrogatiue, *wee aske but this. Doe men set to their hands by way of petition in token of their dislike, & do they thinke it much to set to their hands in tokē of their iust approbation?* Wil they to pleasure their friends, not spare their letter, and their name, and wil they spare a letter of their name to please authoritie? *Know they not, for we speake to them that write, and say (They know no kinde of law) know they not, how good Christians samplers of truth, & vnfeined loue, are a law to themselues, & ease the magistrate of much trouble? Where lawes commōlie are of euill manners, and enacted by authoritie because of some disorder.* See wee not in al this time of our experience, where we liue, how the Maior of a Citty, or corporat towne hath diuers articles, wherevnto himselfe, & his brethren subscribe & doe anie of the Commons twit government,

*Leges malis
moribus, &
sic iustitiam
obscuro, Arist
Eth. ii. c. 6.*

ment, or governour with this toying excuse (*wee knowe no kinde of law?*) Is it necessarie in a politicke estate (as wee know it is) and shal wee only bee out of order, vpon whom the eies of our people are so attentiu, as they can, and doe make our seuerall actions their exemplarie protection for what themselves doe? And therefore it is good they see our *obedience to law*, least otherwise they make vs patterns of rebellion, & by our practise beare themselves out to make *lawes no lawes*, when they are not to their liking.

A third paper declaring the minde of his author makes an excuse thus:

I take it I am not compellable by any law to subscribe.]

His meaning is (*we take it*) that if he be not *compellable*, he wil not doe it. So then, if he doe, he must bee *compelled*: and is forced obedience so wel pleasing to God and man, or to this man? Or if not; How pleaseth it him so to write, as if we do nothing wel, but first *compelled*, or rather, as if a thing were wel done, that is vnwillingly done? But by his owne writing a man may finde he speakes contraries. At the end of the period he takes a new rising:

VVhereas I am required to subscribe to 3. articles by vertue of a Canon lately made.]

These two sentences. His first, & this are evidences that hee followeth not the truth in loue. For is it a truth? He is not *compellable by any law*, and yet knoweth (for so hee writeth) that hee is required by *vertue of a Canon*? And is not obedience a *vertue*, or is not a *Canon* a holie rule, more the an ordinarie *law*, having strength from the *kings roiall assent*, and the *church our mother her matronlike institution*? And is it arbitrary in him for al he is thus required, or is his loue so little vnto al good order, that he must be *compelled*?

It is a miserable thing to be taken tardie, and no hard matter

Dependi missum est, Fabia vel iudice videri Horat. Sat. lib. 1. 30.

to determine who hath best in this case.

Anon after (as we read) it appeareth the man is content to subscribe to 2. but not to 3. As if they that must *subscribe* had *authoritie* to *prescribe*. But as it is a truth many except. So in the love we owe, may it please the godly well disposed Reader to understand, why some except against subscription. All relie much on this :

There is a new translation of the Bible in hand, whereunto the Communion booke being reformed many doubts might be taken away so as we cannot subscribe without prejudicing our selves, and the persons that are to take paines in this businesse yea we shall crosse the Kings most excellent Majesties purpose in reforming the booke]

Turne we our eyes back to the severall papers before, we shal finde they al concur in this as in a matter of iust exception. *His Majesties gratus care in new printing the Bible.* As if *Manichelike* they dreamed of contrarieties, either in the old translation to the new, or in the new to the old. Whereas we must knowe that *varietie of translation proveth not contrarietie in Gods word.* A thing many stum-
ble at without iust cause of offence. No doubt: *sometimes* but (*not often*) a more significant word may be given, & in case a sentence were somewhat doubtfully *translated*, it may peradventure be more familiarly explained, but that no hindrance why any should think the books, we receive for the publike divine service of God (whither *Bible* or *Cō-
munion booke*) that they bee contrary to the word of God. For alwaies in the better ages of the church great diligence hath beene vted *sine, six yea infinit translations in the same tongue*, & in many places not one agreeing with the other, yet no depraving of one or other, specially such a one, as was generallie received by publike authority. But the *trans-*

lation

Translatiō of
the Bible no
iust cause of
exception.

*Qui ex heb. lin-
gua scripturas
in Græcam ver-
acius linguam
numerari pos-
sunt. Latini au-
tem nullo modo.
Aug de doct.
Christ 12. c. 11.
Apud Latinos
eos sunt exem-
plaria quos co-
dices Hieron.
prof in Josue.*

flation of the Bible, what hindereth it subscription to the book? For should the odds be greater then is either possible, or probable, that some places in the Psalmes, or Epistles, & Gospels may vpon review haue some smal different translation from that, which is already, yet the *confession, testimony, forme of Baptisme, & the Lords Supper, Collects, thanksgiving, & all the prayers* (whence the book is named the book of *common prayer*) admitting no change, nor alteration, but abiding the same (as they do and shal do) cuts of that needlesse feare of their vaine doubts, and imaginarie scruples.

And may we suppose more needeth redresse then as yet we hold, the prooffe they bring is not of weight sufficient, yea were it, as they would haue it, *the Communion booke should be quite removed*, which is more then induring some smal alteration (& yet neither of these are proved) why may we not as safely ioint hands for approving this booke and the ceremonies appointed, as the *Apostles* who writ letters with one accord in testimonial of the approved vse of the *Jewish ceremonies* though such as afterwarde gaue vp the Ghost, for their date within a smal while after was vtterlie expired? The greater is some mens faultes, that for all this stand out as they do, and thinke they laie much for safe conduct of their purpose, when if their purpose were discovered, it sheweth they cannot well abide wee should agree in one, as otherwise we hope, and our *gracious King* inioints vs, that we doe. And least wee seeme to laie this without grounde. Knowe that in al this time the Bible is in hand though men in these partes of the West preerend manie faults escaped in our translation yet not any of these find faults haue given any notice (as his Maiestie required) to those learned Divines imploied in that great busines, who did they desire reformation, following the truth in love,

they would bee either first, or the busiest to giue direction in this kinde. But for al their shewes it is probably coniectured, they are not so wel furnished with spare notes, or if so, not so minded to put to their helping hand. God wee pray forgie them this sinne, that are so eager to reprove, but not to amend.

Proceede we on farther in examining the defence they make for themselves :

They may not subscribe.]

And why? is it because *subscription* is vtterly *unlawful*, or vrged without *lawfull authority*, or vrged for things *contrary to the word of God*? Some haue thought the first, some the second, al alleadge the third. The first sort are fewest, because refusal of *subscription* to the *kings supremacie* is a *supreame capitall point*, as much as a mans head is worthe *and that lost the wit is gone*. These haue this wisdom, if for no other reason, even for this to yeeld *subscription* hereunto.

Qui caput amisit, perdidit ingenium.

*Placuit ut prout, &c: quae pro-
bata fuerint in
Concilio ab om-
nibus celebrantur
nec alia omnino
dicantur nisi
qua à pruden-
tioribus in fla-
ta in synodo fu-
erint. Concil.
Mileuis can. 13.
Nō fore ali-
quid contra fi-
dem, vel per ig-
norantiam, vel
per minus stu-
dium sit compo-
suum Ibid.*

To a set forme of praier many mislike subscrip^{ti}ō. If so, it is either because a set forme of praiers is not to bee indured in the Church of God, or els it is because the vnitie of the spirit in the bond of peace is not to be preserved. Whither of these granted, absurdity vpon absurdity must needs follow. The fondnesse of men not induring prescript praiers hath long since beene condemned. *The counsell of Mileuis, it hath seemed good, &c that praiers which shall be approved of in the Counsell be celebrated of all, nor any other saide, but such which shall bee handled in the sinod by men of most wisdom: The reason is there given and the reason is good. Least any thing peradventure bee otherwise framed contrary vnto fasth, eisher by ignorance, or for want of studie, and due meditation.* The like was enacted by the coun-
cel

cel of Carthage, the second and third. In the second thus *Genadius* the Bishop president of the Councell saide: is it your pleasure that all things that are decreed by your assemblies shal be kept of all? Answer was made by all the Bishops: it is our pleasure, it is our pleasure that they be kept of all. I but (quoth *Genadius*) as we thinke not if any shall breake the, what must be done? All the Bishops said, who ever goeth against his profession or subscription thus and thus he shal be dealt withal, &c. And all subscribed. In the third councell of that name Ministers are forbid, much more private men, to rehearse prayers at the Communion table, before they had beene allowed by very sufficient learned men. Let no man (saith the Canon) use the formes of prayers, which he hath framed to himselfe without conference with the brethren that are better learned. Likewise, *Iustin Martyr* (in his time an one after the daies of the Apostles) setteth downe the method, and order men kept in their publike prayers, which summarilie he draweth to these heads. i. After they had baptised they pray for themselves, and for him that is baptised, then for all men that they may be meete to learne the truth, & to expresse it in their vertuous life, & conversation, that they be found to keepe the commandements and that they may attaine eternall salvation. Thus if prayers advisedly, deliberately, reverently aforehand thought vpon are accordingly to be received, why should we not keepe the vnity of the spirite in the bond of peace? Which we must acknowledge, and acknowledging subscribe to, in almuch as a *unifforme subscription* is a gracious outward good meanes to knit vs alin one, & as we verily wel hope (the Lord blessing this hope) an indissoluble fast bond of a true and godly peace. And that it was so thought long before our time, appeareth by the graue ancients met in that famous councell of *Nice*, al-

most

Genadius Episcopus praesens Concilio dixit omnia quae a vestris ecclesiis placuerunt ab omnibus in futurum ab universis Episcopis dictum est, placet placet vobis. *Genadius* Episcopus dixit. Si quid (non opinatur) ab aliquo fuerit inventum, quod statuitur, quod fieri debeat. Ab universis Episcopis dictum est. Qui contra, &c. & subscripsi. *Concil. Carthag. 2. in fine.* Quasdam propter aliquam descriptionem non est tamen nisi prius eas quae in scriptis fratribus continerentur. *Concil. Carthag. 3. can. 3.* *Iustin Martyr apologet. 2. pro Christianis.*

*Ante omnia
hanc habeant
ab ipso confes-
sionem, quam per
scripturam exi-
gi oportet, ut sa-
teantur se cum
omni consensu
Ecclesie Catho-
licae statuta ob-
servare, &c.*

Phil.

*Obviatur se li-
bertatem resti-
tuisse nec ad-
missa hanc vin-
cula Melancthi
admonuit Osiander.*

*Hi clamores de
sancta licentia
& anarchia
hujus temporis*

most 1300. years agoe that famous councell of Nice so well reported of in al ages following where it was decreed, that it shoud be taken, & set downe in writing vnder their hands. Before all things let them haue of them this confessiō, which must be exacted by writing, that they may confesse with all their consents they will obserue and keepe the ordinances & Canons of the Catholicke Church. Men were not the so scrupulous, and nice. In deede they were then more tractable, and flexible to the sacred constitutions of Gods Church: not Ministers only, but all sortes of people held: it their crowne, and glorie to be found obedient. What speake we of Minister, and people? yea Emperors, and Kings. either by themselves, or at leastwise their deputies did subscribe to what their spiritual guides thought agreeable to Gods word. So little caute is there, why subscription should be held offensive at this day, but that men are become like the heathen, whose crie in the Psalmes is, *Let vs breake their bonds asunder, and cast their cords away from vs.* And yet as if our land only would breed vp malcontents, the like pertinacy, and stubbornnesse is not suffered in other Churches whether Germanie, or Fraunce. True it is in Germanie men stood out against the confession made at Augusta, & Osiander a man of better name, then desert wanted he would, and did retaine his libertie: and gaue out in a creaking sorte that he would not come in such bonds of subscription. Against which disordered, bragging companion, the iudicious and learned Melancthon writ a treatise intituled (*The carvils of Osiander,*) wherein bewailing the outrage of that fellowe, and his followers, fashioneth his sentence thus, *These outcries in so great licentiousnes, and confusion of this present time, are very plausible with many, who take vnto the an-*

finis

infinite licence to coine and saime opinions as they list, & in a staggering doubtful manner weaken all points well delivered. In Fraunce the reformed Churches require exactly of every Minister to subscribe to the Articles of faith, & to all the order of that discipline, which if any refuse to doe, hee is by the conference or by 3. or 4. Ministers of the next Churches together with their Ancients to bee declared a schismaticke, and the people thereof to be advertised, that they maie know to avoide such a man. Also those which be chosen Ministers must subscribe both in the Churches where they are chosen, as also in the churches whither they are sent. Like wise ministers in noble mens houses (though they haue no other cure) are tied to this subscription. Again their elders and Deacons before their admission to their offices subscribe to both. Yet more. Even their Regents and professors in diuinitie are by them required to subscribe as well as the rest. At Geneva who soever is admitted to their schooles he must, and doth first subscribe to their orders, & not that only, but is tied to make a publike confession wherein this discipline is contained. And among their lawes, fol. 3. No Minister but is required to make faith of observing their ecclesiasticall ordinances. For therefore is an oath required of him. This M^r. Beza witnesseth that M^r. Calvin at the beginning for better establishing that church pollicie, sought to procure a general oath to bee taken throughout the Cittie for approbation thereof.

plausibiles sunt apud multos, & infinita licentia sibi sumunt fingendi opinionum & Pyrronice more labantur li omnia recte tradita. Ibid. Des ministres art. 5. la discipline, de France

Artic. 9.

Artic. 17. Des Anciens & diacres art. 1. la discipline de France Des professeurs Ibid.

Ordinamen. de Gen. Artic. 14.

Reg. de vicia Calvin. A quibus discordare, nisi minister sit, non licet. Ibid.

The Church discipline and orders inioyned by the Communion booke men now mislike.]

Well they doe, so many as thus doe, if they can proue the Church of God in Germanie, and Fraunce, hath power to redresse schisme, and cause vnitie, but ours in this lande hath none at all. But our hope is the Church of

Abroad & at
home.

God with vs, hath as ample power (yea in some respects better meanes wee haue to curb disobedience of euery forward gainelaver, as Geneva, or any other Church of lesse circuit, or lesse abilitie. Once we are sure of this. In opposition to the booke of praiser, they crosse the godly practise of our Martyrs, vvhole cōstant abiding in the truth, sheweth their faith in Iesus Christ. Secondly they crosse the practise of our own cōuntry men abroad, & at home. Prooofe of both these, and that at large, were to large a field to run over al at once. And yet a word of them both.

Reasons to re-
taine the Cō-
munion booke.

1

2

3

4

Cranmer.

A regia maiestate si possessionem impetito. pa la uonibus faciam, contraq. omnes diuersum putates, probabo omnia, que in comunione leguntur, respu de in iurisdictioni Christi atq. Apostolorum & primitiua Ecclesie exemplo multis annis obseruata, Cranmer Archiep.

For the first, Our English Church at Strasburg in defence of the communion booke wrote to them of Franckford. Among other reasons they liue, these are mentioned, vvhich they must continue the booke of praiser they had: 1. Because else, they might be thought to condemne the chiefest author of it, who suffered as Martyrs: 2. Because it would giue occasion to the aduersary to accuse their doctrine of imperfection, & mutabilitie. 3. It would cause the godly to doubt of the truth, whereof before they were wel perswaded. 4. It might hinder many distressed exiles from comming over as they were purposed. What other approoofe it had with our learned of thole times may be seene by Archbishop Cranmer, Martin Bucer, B. Ridley, & D. Taylor, couples as godly & vertuous, as that age yeelded any. Arch. Cranmer feared not in defence of the booke of Common praiser (might he haue but Peter Martyr & 4. more whom hee would choofe) to maintaine the points of religion the profess, to be agreeable to the word of God, & (in effect) the same that was many yeares agoe in the Primitive Church. Martin Bucer (whose bones were taken vp to be burnt (as if malice would reach beyond the grave) being intreated to giue his iudgement of the Communion booke, resolved vpon mature deliberatio. That there

was nothing th. reitw^odrained; which was not take out of the word of God, or at the least, which was against it being well understood. Some things there are (saith he) which unless a man construe in friendly manner may seeme not well to agree with the word of God. And in another place, Some things there are which by unquiet men may be drawne, or hailed in for matter of contention. B. Ridley before his martyrdom gave testimony to this booke: One in his last farewell as it is called: Another in his letter to D. Grindall, who was afterward Archbishop of Canterburie. The Church of England (quoth he) had of late the whole diuine service al common, and publike prayers ordained to be said, and heard in the common congregation, not only formed, & fashioned to the true vaine of holy scripture, but also set forth according to the commandement of the Lorde. At another time having intelligence by Doct. Grindall from beyond sea, how M^r. Knox carried himselfe, in his letter he writt backe, which he good man thought should be the last he should ever write more: *Alas* (saith he) that our brother Knox could not beare with our booke of common praier, in matters against which although I grant a man as he is of wit and learning may finde to make apparant reasons, yet I suppose he cannot soundly by the word of God disprove any thing in it: yet now men haue profited so strangely, that every Tinker, & straggling mate in abundance of knowledge (pressed down and running over) can say one thing or other to the disgrace of that godly booke, which men of great wit and learning could not so easily finde out, and soundly proue. D. Tailer a little before his martyrdom witnessed in his conference twixt him & Stephen Gardiner in these words, *There was* (saith hee) *by the the most innocent King Edward the whole Church service with great deliberation, and the aduise of the best learned*

Commodi as-
ceptu. Bucer.
Consu. inter
ri. Ang. p. 456
Qua nishqua
saudat inter-
prestatu videri
queant non fa-
ctu cum verbo
dei congruere
Ibid.
Ridlie.

Doct. Tailor.

of the Realme, authorized by the whole parliament, such persecuted according to the rules of our Christian Religion, in every behalfe, that no christian conscience can be any way offended with any thing therein contained, I meane of the books reformed: Deliberation: great deliberation. Advise of some one, nay more, advise of the best learned: Begun: I but not perfited. Yes perfited: I but not fully: yes fully perfited: I but, by what rule? Surely according to the rules of our Christian religion, happily in some one point: Nay more: fully perfited in every behalfe. Why then? What is this ado now adaies? Belike needlesse, if no christian conscience can be any way offended with any thing therein contained. Thus the truth spake in loue, and thus loue spake for the truth, even their loue, which was kindled by the spirit, that much water could not quench it, whose perseverance in sincerity of truth was such, that they might be, and so were, burnt to ashes, but their faith remained greater then their persecution.

Beside the/e before mentioned, the Lord in wisdom raised vp others, that vndertooke the maintenāce of the same truth, which these blessed Martyrs, the holy servants of God toward their death, so constantly avouched. As one Master Old, writ in defence of the book of praier, and iustified every part of the reformation. Another E. P. did the like, as is in a preface before Archb Cranmers book of vnwritten verities. Demand the iudgment of our men now: *Impious, blasphemous, charming*, and what els rancor may dilgorge in hatred of this truth.

We might adde herevnto the testimony of those, that returned out of banishment, zealous, godly, learned men, Doct. *Horne*, Doct. *Samas*, Doct. *Grindal*, Doct. *Cox*, Doct. *Jewell*, who was afterwards Bishop, & in his *Apologie* for our

our Church of England professeth. A great number of idle ceremonies we haue cut off, &c. Yet we retain, and embrace not only those things, which wee know were deliuered by the Apostles, but other things also which seemed vnto vs might be indured without any inconuenience to the church because we desired that all things in the holy assembly (as Paule commands) be administred decently, & in order. But all else that were very superstitious, or could, or fault, or ridiculous, or disagreeing to holy Scripture, or misbecoming sober men, &c. we haue refused. Again in another place, we haue come (as neare as we could possibly) to the Church of the Apostles, & ancient Catholike Bishops, and Fathers which we know was a pure (and as Tertullian calls her) an incorrupt Virgin, stained with no idolatry, nor sore, & publike error: neither haue we directed only our doctrine, but also the Sacraments, & forms of publike prayers to their rites & institutions. After wards, Harding in his reply maliciously slaundering our Church delivereth these words, How is it that so many times ye haue changed your communio booke, the order of your service your doctrine of the blessed Sacrament, your homilies, &c. Vher vnto answer is returned, A childsb and fond vnto truth. For the communio booke was never (but once) changed. But see the often changes of the Masse. Then anone thus: of more the one only change he canot tell vs. And if there haue bin lesse the that, there had bin no change at all. And yet for that one change he him selfe in the meane season hath chaged thrice. But the holy communio booke & the order of the holy ministratio staderth, & by Gods mercy shall stand still without any further change. Long may this propheticie proue true, as hitherto God be thanked it hath. And indeede examine that

Apolog. cap. 9. diuif. 1. per. 2. In the Margent. libid. Sacramentum libere ministratum verum sacer, & sancta liturgia ordo modus, stat, & proprius ac inuicem mutans ab omni in posterum mutatione perhibetur immutari. Ibid. Bradeco interpret,

grate father his words. What reason is thereto expected
desire a change, if all superfluous, superstitious, & ridiculous,
misbecoming ceremonies be cut off & that our doctrine, and
form of publike prayers be directed to the rites & ceremonies
of the pure churches. To what end should we for our faith
bee painted as some say wee are for our fashions in attire.
An English mā naked with sheares in one hand & cloth in the
other, as implying we are so diuers that no painter knoweth
in what fashio to attire vs: so an vn'etled diuine with a pen
in one hand and paper in the other, to set down & dash out
what next cometh in his head. Let Papists for altring their
portasse deserue this portraiture, but so must not wee be-
haue our selues: *The order of our holy ministratio yet stādeh*
& of Gods mercy it is, (which continuing): *it shall also stādeh*
tinue without farther change. A speech to iustificable & vpō
matuere deliberation aduisedly deliuered, that Master De-
aring against Harding in a booke called (*a spare restrains*) maketh
this challenge to the common aduersarie (this Mast.
Dearing was some 30. years since) *Look (saith he) if any line*
be clameable in our service, & take hold of your advantage.
I thinke (saith he) M^r. Iewell wil accept it for an article. Our
service is good & godly, every tittle grouēd vpō holy scrip-
ture, & with what face dare you cal it darknesse? That which
might not be indured in a profest enemie, our brethren of
the same profession with our selues, dare to write so, as we
may say with Josua, *Take you our part or our aduersaries,* &
in your writings, that turn to the obloquy of our discipline,
speake you this of your selues, or out of the mouth of some
other? That other, if you know not, know he is our aduersa-
ry: and can he be ours, & not yours, or wil you ioine hands
with the cōmō enemy? O doe it not. For so doing you follow
neither truth, nor loue: much lesse follow you the truth in
loue

Mr. Dearing
his iudgment
of the cōmu-
nion booke.

Heber is an ad-
uersary in
Ios. 5. 15.

love after their examples, Archb. *Cranmer*, *Jewell*, *Ridlie*, *Dearing*, and the rest before mentioned, to whom wee vvil adioine that zealous Doct. *Right* Archdeacon of Oxon: who in *Alhallows church* at a sermō made before the Clergie, commēded the *Leiturgie & forme of our p. bliske prayers* set out for the people in their *English tongue*, proving it and our administration of the *Sacraments by scripture*, *Origen* & other writers soundly and learnedly. i his godly confession of faith publicly made, the history noeth, was but some 8. daies before he died. Such fervency and earnestnes for iustifying the booke times then yeelded with store of learned & godly men preaching, writing, disputing, & alittle enough to ope t b. *ix months* for the dumb letter of our holy ministratiō, whole delolate cause now is made by some no better then theirs, whom *Salomō* calleth the *children of destructiō* vowed to disgrace and obloquie? Wel it may bee noted, *Time was, it was not so.*

In the second place we promised to shew that refusal to one ioint order required, crosseth the practise of our brethren abroad in exile, yea it crosseth their owne course at home: abroad thus. For our countymen at their comming to *Frankford* were bound to subscribe to those orders they found there, how ever themselves were men of principall note as *D. Cox*, and *D. Horne*. Compare the time, persons, and place. The time, affliction then: ours, prosperity now: the times affliction, when birds in a winter flocke together, company together, & keepe together, as if winter were like a contrary circumstance, that did beleager her contrarie: the times now prosperity, when birds in a spring fly a part, make their nests a part, & every one would haue a way by himselfe. The times then of affliction, whē was much fire, and no light, and though the deadeſt and deadliest time of the

D. *Right* homo
Oxonien. in 12-
pio omnes San-
ctorum in conc.
one, nisi p. ecclie.
ſia Liſingiam
precum, & ſa-
cramentorū co-
librationē v. p.
naciū lingua
plebecula pro-
poſitam apud
clerum commū-
davit, &c.

Ex ſcriptura, &
Origine, aliſq;
ſcripturibus ſu-
ſide & doctē
aſſeruit. Prole-
gom. pag. 38. in
operib. & beſ. g.
Juſt.

Oſtēdo elapſo
hac pia confeſſi-
one ſidei pūitū.
et edita, &c. ibi.
Pro. 21. 8.

Non ſi malū
nunc, & olim
ſu erat.

Per anticipa-
ſionem.

Times of per-
ſecution and
the Goſpell.

Ad 19.32.

the Gospel, yet such a heate of persecution as the flames scorched, and burnt them into cinders: nowe much light, and ioy, so as men become wantons, wanton sicke, sicke of the wantons, & as S. Paul said of many, *The most knew not, why they came out*, nor the most of these, what they would haue. likely it was the evil of those times would haue made them keep in, specially following the truth in loue, as they did: Compare our Ministers & theirs. These exiles at their going over submit themselves to the orders of the country, where they came, though straunge each to other: howe much rather should ours that haue no new, but such as vpon good experience the Lorde hath kindly accustomed vs vnto, and withal vnto many singular great blessings. Speak we next of the place by way of comparison: It was their wisdome (though but a few & therefore soone ruled) to require obedience to some set discipline. And shal not their example prouoke vs to the like, when ten for one are to be kept in subiectiō? or refuse we to follow this example? both not our owne home experience proue vnto vs, that most of these iars, & differences had long ere this ceased, if *some good order* had beene taken for outward *uniformitie*? Now while every one is left to his own device, we are as changeable in Church matters, as some are fantastical in ordinarie attire. Every one (saith the Apostle) hath a himne or Psalme and every one hath white or speckled like *Labans* sheepe, one od guise or other: so od and diuers wee are. Now if they in persecution were thus *conformable*, should not we much rather? if they that had but smal authority required it of their betters, much more may our betters require it of vs? If they having no king, should not wee who haue his *Royall edict*, and that authority, wherewith he hath betrusted our *Reuerend Fathers* with, *who doe not make but*
take

*Qui non deus
sed accipimus
deum*

take lawest? If in a nooke of the world so needful, how hardly may we pare it in a kingdome of this largeness? Thus it appeareth that subscription was urged beyond the seas, & withal how necessarie. Now at home it remaines to proue as much. At home in this kingdome publikely and privatly. Publikely in the daies of K. Edward 6. and since in the daies of Q. Elizabeth, and now in his Maiestties happy raigne. In the last yeare of K. Edward the forme of the subscription thus. *Liber qui nuper, &c.* The booke, which is of late set forth by the authority of the King, and parliament of the Church of England appointing a manuer, and forme of praying and administring the Sacraments in the Church of England. Likewise also the booke set forth by the same authoritie of the ordination of the Ministers of the Church, are godly & repugne in nothing to the wholsome doctrine of the gospel, but they well agree and do chiefly further the same in many things. Therefore they are of all the faithfull members of the Church of England, and most of all of the Ministers of the word with alreadinesse of minde, & thanksgiving to be received, to be approved, and to be commended vnto the people of God. Privately, if any doubt, this we answer, as they did our Saviour. Art thou a stranger in the land and knowest not these things? First no man chosen to any Ecclesiastical office with them, vntlesse he shall subscribe to the discipline. 2. who soever he is of any their assembles classieal, provincial, or national. 3. None admitted the communion with the except first submit themselves to their discipline. And many such strict orders. So certain it is (in the discipline some would obtrude vpon our Church) they haue required a general subscription of their followers, whereas it is to be remembered, themselves had no such authoritie that did require it: for they were private persons. 2. The other that did

At home thus

Publikely.

1

Liber qui nuper
per. &c.

2

Privately.

Nisi qui disci-
plina subscrip-
sin.

forme of a
question.

subscribe were not at all compellable by any kinde of law.
3. What reason these vnconformed haue to inforce their
communion booke vpon vs without authority and approba-
tion, we may wel with more reason require of them to vse
our *booke authorized*. 4. If they wil be exempt notwithstanding
whollome *lawes* made to the contrary, we might also
by their present example be suffred to say and do what we
list, should their platforme take place. *The equity is all alike*
in both and indifferent for vs both. So as it seemeth a mere
defaians in yeelding to that of theirs, and refusing of ours
already established. Time was in the daies of our blessed
Soveraigne (who is now with the Lord) They put vp their
bil to the parliament. The contents whereof were in these
expresse words. *That it may be enacted by your Maiesty with*
the assent of the Lords and Commons in this present Parlia-
ment assembled & by the authority of the same, that the book
herunto annexed (they meant their communion booke pe-
ned in secret by themselues) *cōtaining the things afore said*
and intitled, A forme of the booke of Common prayers, admi-
nistration of the Sacraments &c. agreeable to Gods word and
the vse of the best reformed churches, and every thing ther-
in contained may from hence forth be authorized, put in vse
and practised throughout all your Maiesties dominions. Any
former law, custome, or statute to the cōtrary in any wise not-
withstanding. And that as much of all former laws, customs,
statutes, ordinances, and constitutions as limit, establish, or
set forth to be used any other service, administration of Sa-
craments, common praier rites, ceremonies, orders or govern-
ment of the church within this Realme or any other your Ma-
iesties dominions, or cōtries be frō henceforth utterly void
and of none effect. Al this: word for word (as it lieth) is the
forme of their bill exhibited: wherein we may see nothing
mult

must stand in their way: downe with a' lawes to the cōtra-
rie, that theirs only may take place; rather then their *Com-
munion booke* may haue the denial, repeale lawes never so
ancient. Fal what may fal to the whole estate, their wil is al
their reason: Emperourlike how they pen and write, *Anie
former law, custome, or statute to the cōtrary in any w. se not.
withstanding. &c.* as before. No toleration, favour, nor cō-
nivencie to any, if their desires may take place. Appeareth
it not plainely, what sharpe censures shoulde flie abroad if
any withstood them? Yet to see how these men vvil & doe
complaint of others vvho, were they authorised, would do
far greater then al they cōplaint of. Here vve may not for-
get how in conferences it vvas objected against subscrip-
tion thus.

*Hic si in esse
aliorum sensum.*

*Some men might bee forborne: And it is to much, it is
so generall.]*

I: but such men might forbear to speak. And to hold
it rather, as it is, very fitting for al. What equitie, or vwhat
truth in loue, if one more then another or lesse then ano-
ther? Is it against conscience for ore, may not another pre-
tend the like, and another, and a third. And then who shall
subscribe?

*Those that are to be instituted, and haue not taken or-
ders, but not we that haue already.]*

Thus provide men for themselves without any fellow
feeling of others, that come after. So they may sing, as he
doth by the fire that said, Aha I am wel warmed, it killeth
not how others speede. But this, as it is not reasonable be-
cause against al equal dealing, so it is not peaceable, nor
likely to turne to the benefit of Gods Church. For vvhole
son e are spared, and some vrged, there is iustifying on al
hands, every one commending his owne course, and con-

Isa. 44. 16.

*Ego in parum
navigo.*

denning his brothers: they that are spared pretend they would never doe it, and censuring al els that are otherwise minded. Thus iustice shal be turned into wormwood, and our governours might bee held over partial, who if they should carrie a heavy hand more towards one then another, it were a iust recompence towards them rather, that haue disturbd the peace, then such as never yet, because newly entred, or alway peaceably demeaning themselves. But al or none, is the *indifferentest* course specially in matters of so *indifferent* a nature.

Whereas I am required to subscribe to 3. Articles by vertue of a Canon lately made viz. to the Kings Maiesties Supremacie, 2. To the articles of religion in nūber 39. 3. To the booke of Common praier and of ordring Bishops, Priests, and Deacons. &c. To the first, I willingly offer so to doe. Also to the second, so far as the statute requireth in that behalfe, viz. so far, as the articles concerne the doctrine of the Sacraments, and the confession of true faith, &c.]

This proveth, as wee haue already made manifest, that he and others are required to *subscribe* by vertue of a Canon, which they denied before, alleading al for themselves, *that there is no law to compel the.* Again where they write. *They will subscribe to the second, so far as the statute requireth in that behalfe, viz. to the doctrine of Sacraments, and the confession of true faith, they beguile themselves, if they thinke thole words of the statute (confession of true faith) privileged them from subscribing to the ceremonies of our church, Artic. 34. the booke of homilies, 35. of consecration of Bishops and Ministers, Artic. 36. of the civill magistrate Artic. 37. of christian mens goods, 38. of a christian mans oath, Artic. 39.* For in that it speaks of the doctrine of the Sacraments, and the confessiō of the true faith it includeth

all these. And by (cōfessiō of the true *faith*) meaneth (*faith*) at large for the vvhole body of *true religion*, as we finde it, 13. *Eliz. cap. 12*, whither *doctrine* or *māners*, which is some mens error of purpose, and al to make evasion. By vvhich course of reasoning they might as deceitfully conclude, they are to subscribe but to 3 *articles*: because it is saide in the new Canons, *Can. 36*. hee shal subscribe to 3. *articles*, whereas the word (*Article*) in that place is taken at large, comprehending in it the *article of supremacie*, the booke of *common praier* and the 39. *articles*, which are for establisshing of consent touching true religion, expresse mēt'oning what, and how many in number. Let men therefore take heede, howe they pinfold the worde (*faith*) in this or that sence after their owne private imagination, when they wel vnderstand the drift of the *title*, as also the occasion, wherefore *that law* came in force. *Subscribe they will in generall tearms, so far forth as the statute requireth in that behalfe, and as they are bound by law.* But what *lawe* meanē they? namely forsooth, what they know (in expresse tearmes) requireth not *subscription*, either to the *Kings supremacie*, or the *books of ordination*, and *common praier*: whereas the *ecclesiasticall* doth in the *roiall prerogative* of the *kings highnesse*, and in his name, as fully, as the *common law* in other cases wel provideth. Neither may we thinke these their *far fetches* in shifting frō one court to another wil serue their turne, as if (which is their fault that so corruptly imagine) the *common-law* would giue more cōūtenance to their disobedience against *ecclesiasticall* authoritie, then *ecclesiasticall* courts doe, in awarding misdemeanors to such sentences, as the *honourable Iudges* of our land doe pronounce, or as if both one, and other our *Reuerend fathers* of both *laws* applyed not their best thoughts for preseruing of equiry &

religion, in the name of God, in the right of our king, in the innocencie of a good cause to the praise of wel doing. Consider what these others shoot at, as also how few point, & with what vncertainety, some would *subscribe* in their interpreting of these general tearmes (so far as the statute requireth in that behalfe, or so far, as they are bound by law.) Which limited after their vnderstanding in what manner them selues please, they giue their consent to no more, the iust so much as every one of them shal in his cheverel fancie deeme to be an *article of faith*, restraining the word, as it may best fit his variable humor. Whereas it is said in the statute, that *Ministers shall declare their consent, and subscribe to all the Articles of Religion*, the words following (which only concerne the confessiō of the true Christiā faith, and the doctrine of the Sacraments) beeing set downe as a watchword to expresse & declare the summe of al the *Articles* in the booke there specified: The parliament no way purposing to distinguish them by these words, as that it might be lawful for every Minister to take and leaue vvhath *articles* him selfe list. Pervse the wordes, remember the occasion, weigh the purpose, heed the practise: words, occasion, purpose, & continual practise evidently requiring not some articles but All: For first vvhether they are intituled *Articles of faith* Faith is taken for our general profession not saying (The Ministers shall declare their consent and subscribe only to such and such articles) the had they some colour to beautifie their interpretation withal, but thus in this manner: *Ministers shall subscribe to all the articles of religion*. Besides know we the occasion and intent of the statute. It was (as it appeareth by the title) *videlicet, An act to reforme certayne disorders, &c. and to establish uniformitie*, all which by this their sinister, and strict interpretation of

of faith is utterly deluded. For their invectives, diffamatorie libels, and dayly outcries raised against ceremonies, homilies, ordination, & forme of prayer (as wee vse it) were the principal disorders, which that act of parliament labored as then to redresse. Moreover no distinction being put in the said articles which are, and which are not of faith, according to their narrow vnderstanding, the worde (faith) as those of excommunicatio, Priests marriage, civil Magistrates, propriety of goods, of oaths, &c. in their cautelous meaning al these are cut of, & they may vpon as good warrant withhold their approbation from any of these, or al these, as from the other of ceremonies, homilies, and ordination. Ad hereunto forasmuch as the said statute provideth that every beneficed man shal publickely read and giue his vnfeined consent to the said articles professedly within two moneths after his inductio, vpon paine of losing his benefice ipso facto, some haue beene knowne for feare of this penalty publickely to read them, who since denie, or delay subscription vnto them. But suppose they might haue head for construing the articles of faith at their owne wils, what quarrels, suites, and absurdities vould this their interpretation bring with it, considering that the law doth not expresse, which of the Articles in that case a man must (for saving his benefice) of necessity read, and which of the he may omit. So as whilest some should balke these, and some those, deeming them in their opinatiue constructio not to be of faith, to the great offence of Gods people in every place, Westminster Hall must in the end be iudge to decide, which of the Articles in the booke are of faith, and which are not, another suing for his benefice the meane while, (as voide by law ipso facto) because the other had not read all the articles in the time limited by statute. Lastly, the confession of the churches

ches set downe in the booke of their *harmony*, treating of the calling of the *Ministers*, of *ceremonies* &c. (as before rehearsed) cōpriseth al vnder the like name, as we doe, in this booke called *The articles of faith and religion* &c.

Be it *subscription* may be exacted to all the articles in that booke particularly rehearsed, howe commeth it to passe it is urged to subscribe to the booke of *Common praier* and *Ordination*?]

Subscribing to the booke of *Articles* we ratifie the same points, against which exception is taken in the *book of common praier*: and howe ever one or other starting hole some haue found heretofore, the *Canons* lately published ferret them frō out their cornes. But were not these *lawes* of our *deare soveraigne King*, nor late *Queene Elizabeth*, nor *King Edward the 6.* in that force, as they are (God bee praised,) yet alway our *Bishops* haue heretofore required *subscription*, and *oaths* of every party admitted to an *Ecclesiastical* living: which *oath* being stil in vse is termed an *oath of Canonically obedience*, and al the *Ministers* of the land haue taken it, that are possesse of any *Ecclesiastical* living. By vertue of which very *oath*, were there no other *law*, *Bishops* may wel require *subscription* to the orders established, the same being neither against the *Kings prerogative roiall*, nor contrary to any *law* in the *Realme*. And it were absurd, that they being charged to see the *Ministers* of the *Church* vnder them to keep order, and to punish those that do otherwise, might not require at their first admittance into anie charge in their *Diocesse* vnder their hands by *subscription* to assure their *conformitie*. For it is not likely, that any man will be obedient vnto those orders, which he wil not allow of. So as it is fit, his iudgement be knowne, and acknowledged to the *Bishop* for avoiding of such inconveniences, as otherwise

Oath of Canonical obedience.

therwise might issue?

It hath beene (& peradventure wil againe be as heretofore) demanded, whether the punishing of delinquents in this kinde for refusall of subscription belong onlie to the common law.]

The late *Canons* authorized answer *no* in this point, & so doe other *Acts of Parliament* heretofore; whose godly care was such, that nothing should bee done or spoken against the booke or any part of it, that, (least the common law might be to remisslie executed) the punishmēt of al the said offences is likewise expresse referred unto the *Bishops*, & their assistants to punish the same by a *monition*, *suspension*, *sequestration*, *excommunication*, *deprivation*, or other church-censures, and proesse to be vsed in like cases by the *Ecclesiastical lawes*. Have the *Bishops* this authority by the lawes of our land, and may they not, when any hath offended (as is before expressed) exact their submission under their hands, that they are sorry for their offence, and take their subscriptions, that they may thereby be in hope they will offend no more? Nay if the *Bishops* proceede to excommunicate any one for their speeches, and disorders against the booke, before they can be absolved, they are to take their oath (which is in effect to this purpose, when they sweare) that they will hereafter observe the orders of the Church. So as men refusing to doe this duty, and yet performing other of like nature (as they must doe) infer plaine contradictories in their conversation; or wil they bee like themselves, that is, stand out against al order, they must reverse all lawes, and quite disannul *Ecclesiastical* authority, which is most fuitable to their principle, who deny *Christian Kings* their roial power in *Ecclesiastical* causes, contrary to Gods law, and the lawes of our country, as is learnedly and at large set downe by his Ma-

*Fift parrot of
poma.*

iesties generall *Assurnie* sir Edward Cooke in his first part, de iure ecclesiastico. Yet heare we what some say & how they proceede.

As for the rest I cannot without farther resolution subscribe unto them.]

*Id possumus
quod iure possu-
mus.*

No can? *That we can which by right we can*, and in right we can, and must, if we wrong not our owne iudgements, *VVithout farther resolution.]*

*Ille terminus
offo plus ultra.*

*Qui credit que
credere debuerat,
& aliud vi-
tra putat in ea
requirendum,
indicas sane se
nihil eorum
credidisse, quae
credere videba-
tur aut credere
iam desisse.
Ternull.*

He goeth far, that never returneth. So far lead the waies of wilfulness and wilful courtes. The waies of *resolution* who wel know, cannot be ignorant, that they haue bounds set them, beyond which they passe not. So far, and no farther is their land marke, but beyond (gods forbid) is for the that are stil a gadding, and in their medlie of diuerse vnsettled opinions never at one stay. *He that resolveth what he should resolve, & yet listneth after some other thing, as thinking to seruet out some other contrarie, and so like that, argueth he was not resolved afore, or that he hath quite given over to be resolved at all:* They who craue farther *resolution* should make knowne what they now sticke at, more the in times past, & vpon what grounds they are come forward in the waies of *resolution*, that as *Thomas* the Apostle his doubting strengthens our faith, so their tofore maimering now satisfied, may helpe others in their pretended weakness: *S^r. Austen* his *retractions* are the glory, and crown of al his writings, and though in al the rest wel, yet herein he deserueth best of al at al our hands. Shew they what opinion they haue retreated, that we also may be witnes of their amendment, & coniecture in things doubted of they are better *resolved*: then shal we not feare they are double minded men, carried to & fro like billowes of the sea with everie whif of winde, neither woulde they expect longer daies

daies and moneths for respiting their thoughts, and put of from time to time al which they doe vnder a glose of *farther resolution*. It may wel besecme some caules, and some petitions, and the speech is delivered with a good grace. I aske more time. Terme and terme, and terme vpon terme, and out of terme this cause hath beene handled logicallie, theologically, diuinely, christianly, grauely, learnedly, brotherly, in conference, disputation, exhortatiō, admonitiō, before al degrees of persons by al degrees in schooles, the greatest in our kingdome, the sufficientest in the Church, the choicest in our vniversities, profoundest in knowledge, skilfullest in the 3. languages, al possible courses vndertakē, and yet vnstable men let fal a word (indeed of it seife worth taking vp,) if other mens words might haue like commendable acceptance at their hands (*without farther resolution they cannot*) as if vpon farther resolution they both will and can. Why? wil or *can resolution* reach farther then a definitiue sentence long before, & since, after a diligent review & serious reexamination solately taken, iointly agreed vpon by al then present, whom it did concerne? Doth any course remaine vnhandled, that hath not bin thought vpon, or *can* these courses we haue takē, beare vp the weight of greatest doubts in religion, and are they not able to support lesser points of inferiour note? If there bee any other course yet vntried name it, and expect *farther resolution*, it not (as there is not) *resolue vpon this*, as the vpsnot for determining this point: It is but iustice in our authorized iudges to exact of you, and in you it is, (neither wil nor can it bee thought other) a set obstinacie to denie therevnto your *resolute subscription*.

In such a sort as is required.]

He and some others cannot *subscribe in such sorte, as is*

*Peto terminum
ad deliberandum.
Ad idem in
proximum.*

A forme of
subscription
some would
have.

required. As if in *some sort* he and they could. But those sorts are infinite, and can hardly be ranged vnder generall or special, which *Plat* sheweth forth from the rules of art, because inartificial. This may giue a rast which followeth vnderwrittē, as it was the last Februarie exhibited to a Reverend Bilhop after his long fatherly connivency, very oft conference, & patient forbearance, of an vntovward wrāgling selfewilled contradiction.

Acknowledging the Church of England to bee a true Church of Christ and my selfe a member thereof. & not condemning the forme of praier in the booke established by authoritie.]

Doubts ministred by this *subscription* did occasion, & yet do, many arguments backe vpon, & against the *author* of it. As *first* if he acknowledge the *Church of England* to be a true church, then maintaineth it not any booke for the service of God full of al abominations, & many other points against the word of God, whereof some are heretical, idolatrous, impious, toying, &c. as *their cōplaints* witnes: But *our church* is the true church of god, therefore it either maintaineth no such booke, or the booke maintained is no such, as they charge it to be. And whereas there bee differing speeches to say (*A true man, and truly a man*) the last beeing a truth confest of liars, and periured persons, the first onlie acknowledgeth him that speakes and mindes a trueth, the penman of the forenamed draught yeelding to the glorie of God, *that our Church maintaines the doctrine of truth*, contraries himselfe, and his brethren: at the fordore of the premises he giues vs entertainment. (*as the Church of God*) and at a posterne of a preposterous conclusion doth what in him lyeth to thrust vs out againe. *Secondly*, if hee that writes this, takes comfort, *he is a member of our Church*, the

must

*Verus homo, &
verè homo
Homo de eccles.*

must he take care not to bee a *palsie shaken member*, whose manner is to hang by incumbring the body, not coupled by sinewes, and ligaments of a *reall* godly determinatiō proceeding from that power, which immediatly vnder Christ in all causes Ecclesiastical and Civil wee acknowledge our *chiefe Soueraigne*. How far this observation extendeth we presse not. *3* *If he condemne not the booke*, then doth hee allow it. For these indure no daies-mā (as an vnspire to stickle, and mediate twixt one, and another) as that of Christ, *Mark. 9. 40.* he that is not against Christ is with him. *4. If hee condemne it not*, then either because it is not guilty, or himselfe not a competent iudge. And indeede (being as it is innocent, & the iudge either of no iudgment, or partial,) that sentence is wel spared, which would otherwise haue been as wel repealed. *5. If he condemne it not*, what meane the disgraces he, & others raise at times of publike audience, having lifted vp their hands, and voices against it? Did he but indite it, or like a graund iurie man passe verdict against it, the matter were the lesse. That he doth not *condemne* it, nor doeth more then he doth, is, because he had not more authority. For who made him a iudge? *6. Establishing and condēning* be set one against another, *Rom. 14. 4.* and therefore, if the booke be established, how may it be *condemned*? By *what* meanes a thing receiveth strength by the same (either more, or at the least as much) *it must be dissolved*. Established it is (he saith) by *lawfull authority*, and therefore what tels hee vs, (*He condemnes it not*) as if he were the master to whom it standeth, and faileth. *Rom 14. 4. Nihil tam naturale est quam eodem genere quodq; dissolvere quo colligastis est Regn. 1. 2. 4. Nihil tam.*

Not condemning: he forme of praier in the booke established by authority, only withholding my subscription & approbation from some things contained in it.]

Onelie withholding is like a clause the Apostle vseth,

2. Theſ. 1. 7.
 ἡ ἀποκάλυψις
 ἔστιν.

ſpeaking of the miſterie of iniquitie. (*Oneh be which withholdeth ſhall let till he be taken out of the way.*) Some ſuch, that this man reveales not his minde, is this, (*only withholding his ſubſcription.*) A parcel of exceptiō debarring, not granting, (*only withholding my ſubſcriptiō*) I wil do nothing but herein keepe my conſcience to my ſelfe, J wil neither preach, nor write publicly, nor uſe any privat ſuggeſtion to draw any pariſhioner, or other from reverencing that booke: al which he never did, nor doth, nor (wee feare) ever will.

My ſubſcription and approbation.]

If thoſe words. *ſubſcription and approbation* be twins of one birth, and breath the liſe of one honeſt ſimple, plaine meaning: *ſubſcription* is *approbation*, no *ſubſcription*, no *approbation*: which conſtruction (if it be his Grāmar Engliſh) inforceth our Magiſtrates to deale more roundly, the they haue, as giving vs to vnderſtand that they, who *denie ſubſcription*, deny *approbation of the booke authorized.*

From ſome things contained in it.]

Some things are no certaine quotient: howe many, nor how few, nor what particulars, but ſerveth only as a wind-lace to doe, & vndoe, as may beſt advantage their reſuſal. Had theie beene ſubſtance in his anſwere, it woulde haue told vs what *ſomething*. But his vntempered mortar ſheweth there is craft in dawbing. For at vnawares in the entrance to this treatiſe, many grievāces there are ſet down, which like the taile of the Dragon (as much as in them is) ſtrike to the earth the glittering ſtars, and ſtar-light of many a comfortable truth.

I profeſſe and promiſe that I will uſe the ſaide booke which by law is eſtabliſhed.]

If you profeſſe you wil uſe it, what doth *ſubſcriptiō* inioine

ioine more, vnlesse you say, & doe not? Whether is more a publike vsing it in the cōgregatiō before many, & that daillie, or the giving your name vnder your hand before your *Dioceſan*, and that but once in the presence of one or two? Surely if you meant nothing, but wel, you mighte as vuell *privatlie subscribe*, as *publikely* vse the book. But somewhat is in it, & that somewhat is much, that you refuse *subscription* to that, whose vse you cannot, but confesse is good, and godlie.

As I haue hitherto done.]

Which implyeth: either *hee* hath vsed it heretofore, as *he* should, and then he speakes to purpose but an vntruth, or els not having vsed it, *he* meanes to doe so still, and then *he* dealeth fraudulently: so as how ever vnderstood, it is a speech iustly to be misliked.

And no other till authoritie provide other.]

That, and no other he wil vse: if *naught* how can he vse it, if good, why doeth hee mislike it? Raise a surmise in the minds of some people, their quicksilver disposition casteth this, and the other, that in effect they mislike al. You tel the this, and that must be amended, straight it breeds in them a feare of somewhat els themselves devise, and itching after things they suppose they want, care not for things they haue, more reverencing the sun at his rise, then at his setting. So little esteeme they a thing experience warranteth for good. Vse makes them full, and it seemes fullsome. This is the right humor of a people, whose natural byas is inbred mislike, helpt with an artificial hope to finde that better, which in no other likelihood, but in wise mens iudgments wil proue starke naught. And therefore waiting *till authoritie provide otherwise*, long may their eies waite in expectation, and rather faile, then that fall out, which they long for,

for, and long must it be of our sins, and Gods sore indignation, if ever it come to passe. For *proclamations* haue gone out to cut of that hope, publishing in our ears: Such is the vniquietnes, and vnstedfastnes of some dispositions, affecting everie yeare new formes of things, as if they bee followed in their inconstancie, will soone make all actions of state ridiculous, and contemptible.

[So that I be not tied precisely to everie sentence, and word in it.]

Obedience is a bond and tie with the, who might hold it a freedome. That [*precisely*] likes not them, who *tie precisely* everie one els to al they preach, write, or speake: not a word, or sentence must be crost, that is delivered by the, but what the *booke of common prayer* inioineth, every trifler may carp at, and the more he mislikes in it, the more hee is liked of that fellowship. Whither is more attention due to the wiser, and of more experience the *Church of England*, or some one of a private, fantastike, broken wit, many or one, the *aged discreet mother*, or one of her wantons, whose rash affections out-goe his vnderstanding?

So that I may not be tied precisely to everie sentence and word in it.]

As if they that goe loose, and grow wilde had not neede to be kept in, who though restrained (as in parte they are) doe with their vnseasonable outrage distaste all other commendable actions. *Precisely to every sentence and word in the book* none are tied. It is a snare of their owne laying to intangle the credit, and estimation of the *booke*. So God othertwiles iustly punisheth subtletie, that ginnes laid for others, intrap their own authors. No such clause mentioned in the *Canon*, no such purpose in the venerable convocation, no such thought entred the hearts of our gravest prelates,

lates, no such commaundement given by our dread Sovereigne, nor any of our fathers exact *subscriptiō* in such precise, & strict tearms, yea some in the bowels of the kindest compassion, and others their learned assistants present at such occasions, haue intreated mē, as if they would intreat for their owne soules, that no misperwasion might holde them captiue in a wrong interpretation.

And so that by over long reading in respect of my strength, and voice I be not disabled in preaching.)

Respect had of *his strength, & voice*, did giue prooffe the cōplaint was canlesse, as if by over long reading he could be disabled in preaching. For a willing minde is not overcome with difficulties, but overcommeth difficulties, specially such as these mentioned. A strong, and able bodie in the *strength* of his yeares (*as this plaintife hath*) can indure more then two houres continual employments at a time. So much God hath done for him, wherefore he may prepare to meete our God with thankfulnes, and not at every halfe turne raise this, and that doubt, which savoureth of vnwillingnesse. A sicke, or sickly man, whose whole behaviour is in actions of dutiful conformity, might be borne with, and his weaknesse in al equitie might craue toleration at such a time, in case he hath nor, nor can haue he'pe by the Ministerie of some other. Such was not his infirmity and therefore impertinēt, as the other his cutting, quarrelling, strict, and precise exception. Now take a review of this patterne and note where a *subscription* must run in easie, vniforme, absolute, plaine termes, how many provisoes, vndutifully, and vnadvisedly are here tendred. First no definit expresse affirmatiue what hee doth allow of, but cautelouslie overcast with an infinite negative: (*not condemning.*)

Negatio infinita.

Not condemning.]

X

Not

Not condemning may imply much of their intollerable English: *Depraving, mistaking, inditing, inveighing, slandering,* and yet none of these *precisely condemning*. So as if at any time afterwards he bee charged for doing any of all these, a passport is ready to give this breach of duty passage by allegation from himselfe, or his friendes: yet in none of these can you charge him to *condemne it*.

Only with holding my subscription.

A presentation in appearance, and in effect a plaine refusal, like a Patron intreated to present a *clarke*; Writes after this coppie: *Acknowledging thou beaver his parents honest, sufficient folkes, and thus party their sonne a member of their body, not condemning the forme of his petition made unto me, but only with holding my presentation for some things contained in it, &c.* Would *Episcopal authority* hold this for a *presentation*, when the tenor of it own words denies it to be a *presentation*, or: would his *clarke* thinke himselfe vvell approved of, th it can shew nothing in his commendation, but a perplexed writing, which rather discredits, then anie way graceth his person? Yet this iniurie by varying frō the received forme of a let stile for such vles, we can reckō but a particular iniurie of one to one: where the others varying is an infinite iniurie by one against *spirituall governors and government*. And by as much right, yea more, may a *pastor* make his *presentation* in a forme of his own devising, as a *clarke* his *subscription* in what words himselfe list.

I will vse it as I haue, &c.

Where instead of yeelding to vse the book in ful māner, as in duty he is bound, he writes, he wil vse it *as he hath hitherto done*, which is either not at al, or fumblingly, & cursorily, more like a hunters masse then a matter of that reverence, as a *prescribed forme of prayer* is, and should be.

Till

Till authoritie provide other.]

Where measuring the worde of a king, and his decrees with the inconstancy of a skittish braine, makes the peoples tongue harpe vpon change, in which the *kings highnesse* hath made the world know the contrary. Notwithstanding al these frivolous cautions, his *construction* accepted of [*so he might not be tied precisely to every word, so he might not be disabled for preaching.*] Only in lieu thereof was required *subscription*, in what manner and forme the *Canon expresse mentioneth*. And becaule extremities no mā tieth at the first, a fatherly minde could not but beare & (so did) forbear, desirous rather to giue kisses of loue, then lay on rigorous strokes with ful measure of iustice, that the conscience of the delinquent might be appealed vnto, for witnessing with what mildnes such a proceeding was handled. On many set daies *intreaties, requests, motives, inducements*, al vied, yea longer time granted for better advising misguided thoughts, but none could prevaile more then a found of many waters with an eare wilfully deafe. And vnlesse a watchful law should stil be dormant, and on her bed of rest sleepe out her eies, at last she raileth her selfe and proceeds to sentence: yet becaule things once done are not so soone vndone, with a feeling affectiō so *tenderly, leisurely, unwillingly*, sentence is pronounced, as if with more sorrow vtred, then he, whose case it was, did either outwardly condole, or inwardly consider. Wherefore (ō ye inhabitantes of the land) who take notice of the punishment, take knowledge of the offence, and iudge (we pray) betweene a *commendable law*, at length necessarily vrged, and an *incorrigible offender*, who would not be reclaimed. What could be done more, then was, vnlesse neglect, & contempt shal get the vpper hand of *law*, and authoritie. The reason of this

*Extrema ratio
nemo sentiat
loca.*

*Surdior ratio
voces audis ad-
huc integras,
Horat.*

*Ad sententiam
dam.*

1 King. 22. 30.

narration thus far is, that you may see the ordering, which the court devises men haue for their *unconformed subscription*, which they would propose of as many fashions, as thole spiritues, that came before the Lorde in the daies of *Ahab*, where one spake after this manner, another after that, none like one another. Whereas a *set forme of subscription* is most indifferent to any vnderstanding not partially affected. But goe we on to the rest.

I cannot subscribe in such sort, as is required, viz: willingly, & ex animo.]

Αδύνα 38
Χρῆμα πῶς ἔστι
ἐν τῷ κόσμῳ
ἀγαθόν, ἀλλὰ
οὐκ ὡς ἀγαθόν
ἐν τῷ κόσμῳ.
Necessē est pro
gressu temporis
ex falsis bonis,
verum in malum
conuenire, Arist.
Polit. ii. 4. c. 12.
Ephes 4. 15.

Not in such sort, viz: willingly & ex animo. A point that hangs strangely, as it were by gimnols, and make the best of it, a crasie speech like a crackt *jewell*, that needeth *Demonstratus* the silver-smith his crafts men to foulder it handsomely together. Wel giue them their owne sayings: this we answer. To make shew of one thing, and do another (being counterfeit) cannot but prove naught. It must needs bee (saith a Philosopher) in progresse of time that of counterfeit good things, that which is truly evil indeede will growe up at length. And therefore either obey willingly, & ex animo that is, from the heart, or obey not at all. For know that fained obedience, (& it is no other vnesse it be ex animo,) sorteth with hypocrites, *Priscillianists*, *Arrians*, *Iesuits*, and *Anabaptists*, and it is not for any, that would bee thought faithful in their ministrie, such as should follow what they teach; and the doctrine is *Apostolicall*: follow the truth in loue. Either obey it willingly, & ex animo, that is, imbrace loue in truth, and truth in loue, or let a man assure his soule of this, that *Apocryphall* behaviour is not *Canonicall obedience*. And shal we tel you? Exceptions are taken at *Apocryphall* writings. The reason is, because some places are thought not to agree with *Canonicall* scripture. Exceptions may

may be taken at hidden, vnknowne, strange, *apocryphal* subscription, which is not *willingly, & ex animo*. The reason is, because not answerable to true, sound, hearty, *Canonical* obedience, which some promising, and not performing (for *Math. 23* so they promised at their institution) is like that sonne, who told his father he would, but did not.

The booke of Common praier, is sub iudice in question not allowed of by act of Parliament.]

If men looke because at the *Queenes* comming to the crowne, that as the *book* was the allowed by the high *court of Parliament*, it should be so now: they must remeber our late *Queene* found the Gospel quite suppress by her predecessor, and by the body of the whole land, therefore vvas it needful by the same power to be *established* as it had beene disgraced by. Now the comparison is not alike. For wee *alter not our religion*, nor is the gospel restored, but continued (thanks be to God) nor our *communion booke* changed, onely final addition of certaine praier, and the doctrine of the Sacraments in the Catechisme enlarged: all agreeable to the articles, ratified by *act of parliament* heretofore have already that sufficient authoritie, which is needfull in such cases. Wisdome in our ancients (whither the schollers of nature, or teachers of the doctrine of faith) hath beene alway circumspect in her actions, specially at a time when a change is to be thought vpon, *which makes offer of profit, but threatens incumbrance of novelty*, whose authors, that they may be thought to broch somewhat of their own, neuer make an end of altering, & changing til in the end they mar al. Such innovation is so il pleasing, where things are once settled vpo good advise, that a smaller inconvenience (only suspected, and not proved) is rather borne with, then vpon removal, a worse brought in place. It hath beene the

Conferenee
before the
king. pag. 4

*Que aduoc
utilitate per
surbat no uira
te. Aug ep. 12*

πάλιν
 ἰσχυρὸς οὐκ ἔστι
 τίς. Dion.
 lib. 5. 2.
 Quam minimo
 sonitu. Cicero
 ad Attic. li. 11.
 epist. 9.

counce! of wise men, in whose daies government had due
 preheminance, that order is once received, & grown in ac-
 quaintance with a people, to whom they become familiar,
 be for the safety both of them: by whom, & vnto whom, iu-
 stice is administred. Therefore are those speeches *Lawes*
well grounded keepe stedfastly: Hate rash businesse, and if
 things neede alteration, *yet with least noice*. Doe it with as
 little adoe, as may be. What adoe were this, and to what
 purpose, that a new cōsent should be demanded in a *parlia-*
ment, for that which it hath already wel agreed vpon, wile-
 ly providing *whol some lawes for establishing* our hearts, &
 minde: in due obedience herevnto.

CHAP. I.

Psal. 105. 28. See their reasons.

I T pleateth the opponent to make answer in our de-
 fence after this manner, This may be a fault in the Prin-
 ter. Wherevnto himselfe replyeth thus.

Be it a fault in the Printer: It shalbe nolesse faulte to
subscribe vnto it and say busly is truth. Let it be amended &
then subscribed.]

Some such answer may be given, but this answer is not
 al. And where in the reply they charge vs to make the Prin-
 ter his fault goe for truth, our reioinder is, that in *subscri-*
bing to a book we *subscribe* not to faults escaped. For that
 neither authoritie meaneth in vrging, nor our ministry in-
 tendeth in yeelding. So as do we subscribe: nothing here-
 in doe we contrary to the word of God. Take either his in-
 genuous meaning that impleth, or theirs on whom it is
 imposed (and there is great reason to take both) without
 manifest iniurie to the both, it cannot be that a mans hand
 authorizeth an vntrueth. For examples sake: yet a little
 more plaine that we speak of; our hope is, were *subscrip-*

tion required to the bible, as it is in Hebrew for the old testament, and in greek for the new, none would detract that businesse vnder pretence of this, or that fault in the Scribes that coppied it out, but would confesse the Bible in those tongues to be the booke of God, true, and sufficient, & nothing cōtrary to it selfe. Would that answer (some returne for vs) serue (as it seemeth it doth not) truth might easily be discerned from falshood.

The words in the Hebrew are *Lo maru debarain*, difference made in translation thus. *They were not disobedient.* *They were not obedient.* This last our ordinarie translation hath, the other some other vrge. These (say they) are directly contrary. Whervnto for more full satisfaction we intreat men to vnderstand, what we answer. In a place challenged contrary to Gods word, we must know what contrariety is and what diversitie. 2. The diversity whence: as 1. by variety of coppies, 2. ambiguitie of the word. 3. the proprietie of speech, sentence, and phrased must bee observed. 4. Pointing with distinctions. 5. a tuning, & accent. 6. the circumstances of the place: lastly, the analogie, and proportion of faith. And to come neerer the matter in hand.

לא מרו
דבריו
Psal. 105. 28.

Diversity of
translations
whence.

First as concerning this place men might know that the word (*Lo: not*) is in Hebrew sometimes taken for *Lo: illi*. a many times the *Masoreth* notes it thus: because of which divers acceptation of the word some might haue thought vpon it, cooling the heate of their reproofe, & otherwhiles over bitter inuectiues against the translation of this word. *Iob. 13. 25.*

לא
ילי

Secondly, in this seeming contrariety, and al about this word *not obedient, not disobedient*: Wee may finde at the first view the like. *Iob. 13. b: n ikteleni lo aiakel.* Behold hee wil kil me, I wil not trust in him: or wil I not trust in him? The Geneva omitteth this worde (*not,*) reading thus. *Loe though*

הן
יקטלני
לא איחל
Ecce occides me
non sperabo in
eum Non sperabo in eum

though he slay me yet wil J trust in him. I wil not, and yet I wil. These may be thought to thwart one another comparing the original, and the translation. But a seeming contrariety it is, and no other. For set a right and fit accent upon the words of holy Job, and give them the point of an interrogative, & the translation is not at odds. For examples sake: wil the L. kil me? and wil J not trust in him? A sentence importing what this doth. Behold if, or though hee kil, yet wil J trust in him. The like course *Mr. Junius* (that great Hebrician) takes for succoring the *Chalde* paraphrase against *Bellarmin.* as in *Gen. 4.* Cain his speech, I have killed a man: the *Chalde*, *Non occidisti?* have J not killed a man? And so where *Bellarmin.* carpeth at the Septuagint for that *Gen. 26.* they read *Invenimus aquam*, the greek is, *Non invenimus?* these words are to be read by way of interrogation. So far of must we be from overbulie, and hasty preiudicing a translation, though it give in affirmative termes, when the Hebrew may seeme to deny. 3. Notwithstanding the odds granted in these several translations, there is not more difference in these. 2. *They were not obedient, they were not disobedient* then in this of the Jewes, that *they would* for a season have rejoiced in his light: *They would not* for a season have rejoiced. The wordes are *Iob. 5. 35.* *Yee would and yee would not* So *Aretius* interpreteth the word (*ethelēfate*) of *athēleo*, & *ethēleo*. Both true, and that of the same persons: yet a contrary wil. *yee would, and yee would not.*

4. Admit the same speech be delivered of one & the same thing One affirming, the other denying. Yet no contrariety (that is) no contradiction. For examine the speech, *Mica. 5. 2.* Thou Bethlehem *art* the least. *Mat. 23.* Thou Bethlehem *are not* the least. In the one it is said (*the least*) because of the smallness of the circuit, in the other (*not the least*)

*Bellar. de verb.
dei lib. 2. cap. 3.*

*Jun. legenda
q. 10. m. 1. c. 6.*

Bellarmin. cap. 6.

*David Carr
ob idem
Noluisse ab
ethēleo, cum
e. voluisse.
Iob. 5. 35. *Ar.
Iob. 5. 35.**

*Mica. 5. 2.
Mat. 23.*

least) because of the dignity came vnto it by our Saviours birth.

Fifthly, read we a contrarietie as sometimes we do, yet either our ignorance it is, we see not, or if we see, want it is of discretion; that we giue not our selues & others, satisfaction in this case. S^t. *Math.* writeth there was a far of *frō* Math 8.30. μακρόν ἀπ' αὐτῶν. them, a heard of swine, S^t. *Marke*, and S^t. *Luke* saith: there was *there by thē*. A far of (saith one) ther-by (saith another) Luk 8.32. Mark 5.13. ἔκει. Let men learne what this means, that are such quarrellers, and having answered these, Let them demaunde reconciliation for the other.

Sixthly, say, one place forbids, another place commands the same thing. Wil men take part with one against the other, or wil they not lay their handes on their mouth, til they know, what answer to make? *Ose. 4.* Come not ye vnto Gilgal, neither go yee vp to Bethauen. Here is a prohibition: *Amos* the Prophet hath, Come to Bethel: and transgres to Gilgal, and multiply transgressions; here is an iniunctiō. *Goē vp, goē not vp.* How may this be, doth one *bid*, another *forbid*? What shal we say then, is God devided, is there dissentiō in the spirit of vnity, or is there more thē one truth? Prophet agninst Prophet, *Ose* against *Amos*, *Amos* against *Ose*. Nothing so, the plain-long is negative: *Go not vp*. The descant in varying the tune by way of an eironie, or mock, as that of *Elia* when bidding *Baals* Priests cry alowd, he giuerh a reason, because *Baal* was pursuing his enemies. Ose 4. 15. Amos 4. 4. 1. King. 18. 27.

Seventhy, we take not this word to be more preiudicial to the truth, then the worde (*Cainan*) in the genealogie of Luke. 3. 36. Christ put in by the 70. Now as it is worthy our obseruation, how *M. Iunius* followeth the truth in loue speaking of this point, so let vs consider it. If that word (*Cainan*) be admitted the authoritie of *Lukes* gospel is impeached (this is Passo additum Cainanis nomine.

Esse falsum
fuisse dabitur
samen suis opi-
nabile, quam o-
pinione in vul-
go recepti simā
respexit Lucas.
Iunius Paral.
lib. 1. paral 60.
Scitis quidem
illud sed hoc e-
ius (modi esse sci-
vit, quod rei
tantum unius
historie non
autem fidei Ca-
tholica verita-
tem offenderet.
ibid.
Propter causā
quæ non attingit
fundamen-
tum vultum fidei
propriū et per se
periclitata
fuisse scriptu-
ra auctoritas,
etc.
Non carnis est
sed spiritus hæc
sapientia. ibid.
Quod 70. olim
mutaverūt Mo-
ses indignē sa-
ctum, quod E-
vangeliſta &
Apostoli muta-
tum receperunt
ſapienter factū
per ſpiritum dei
convenienter
ſuis rēpōſitū.

Nōn regere & diſſimulare poſſe in eo, qui regit peccata noſtra, & miſericordiā maximā toleravit
tempora ignorantie noſtræ. ibid.

the obiection) For it is false that Caiman shoulde bee put in by S^t. Luke: M. Iunius his answere is; though indeede false, yet was it otherwise supposed. 1: but Luke knew it was false, We graunt (saith M. Iunius) he knew it, but he knewe it, to be such a point, which might somewhat offende the truth of one ony history, but not the truth of the Catholske faith. 1, but Luke by this meanes did confirme an errour. It was no such purpose of his: the remedie he knew would haue bin worfe, if in al haist out of season he should haue attempted the removal of that name. For so the authorsty of the scripture might haue beene indangered, whereas this one point did not properly of it selfe touch the foundation of faith. 1, but this is the wisdom of the flesh. No. It is the wisdom of the spirit. That those seventie interpreters changed Moyses, it was not well done, that the Evangelists & Apostles received it being changed, and so did use it, I hold it wisely done by the spirit of God, & well sorting with the times. Then after closing the point he desireth of God this modestie, in this our age, bearing with others errors: which without offence for peace, and edification may be tolerated, & extinguishing that fervent spirit of contentiō, which now adaies can pardon their brethre nothing, nor yeeld ought to the publike peace, edification, and charitie the bond of perfection, cover nothing, nor winke at ought, even for his sake, that covereth our sinnes, and in his greatest mercy beareth with the times of our ignorance. As if that blessed servant of God M. Iunius (his exhortation) had respect to the words of S^t Paul, Follow the truth, and for fear of being over eager, he added, But follow the truth in loue. The ground of which sweet intreatie if we may coniecture, he might peraduen-

ture take of S. *Jerome* in his first preface vpon the *Chronicles*, what thing once hath possessed the eares of men, & hath strengthened the faith of the church springing vp, it was meet even by our silence to be approved.

Lastly, to shoot vp this exception. *There is no contradiction*, unless it be of the same person, action, time, & in the same manner. Now in the historie mentioned by the Prophet, *Psal.* 105. There are diuise persons to whom these words may be fitted. Some of the learned vnderstand *Moses* and *Aaron*, that they were not disobedient: Others fit the to the wonders, & inagments God sent forth. 3. Others take it of *Pharao* and his host, *They were not obedient to his word*, which may bee wel the meaning of our received English translation. In which lence it is not contrary to Gods word,

For *Pharao* and his host were not obedient. So as a trueth of them al: no falshood at al. More might be added, only this for this time by way of earnest intreatie from our inmost loue. If Dunces that haue a wrangling spirit can tender a question in the Arabicke for *Averroës* the Arabian interpreter his credit, as where *Aristotle* writeth (Natural Philosophy is busied in that, which is possible to be moved.) The Arabick is (Natural Philosophy is busied in that which is impossible to be moved) by distinguishing as their manner is, *A commo subiect fro a proper subiect*: What a foule shame is it for vs, that wil not vnderstand (which we may) specially termes far more easily composed without preiudice to the truth of Gods word, and our holy faith. Now taking our leaue of this exception some make, wee thinke the *1. Corinth.* 13. 5. wil allow a watch-man to guard it. For let men with whom we haue to do in this case, but promise vs their loue in truth, and we dare promise, their loue will haue much patience. The next instance against subscription.

Quod semel accipuerat, & nascens ecclesie reboauerat
fitem, iustum erat etiam nostro silentio comprobari. Hieron. 1. proem. in Paral. Arist. m. p. 4
Ad idem, scilicet. dum idem simul & eodem tempore. Arist. de reprehens. Sophistarum.

Physica speculatur de ente quod possibile est moueri. Arist. De ente quod impossibile. Averro. Subiectum commune. Adequatum;

αὐτὸν μαρτυροῦμεν.
1. Cor. 13. 5.

Phineas stood up
the plague ceased
 Psal. 106. 30. See their reasons.

THE first of these is contrary to the word of God (say they.) Why is the duty of prayer, & executing judgment one contrary to the other? Might not Phinees doe both, pray & execute judgment? These be divers things, but not contraries: Paul baptiseth, and Paul preacheth. The same person, but a several action, and are severals, but not contraries. Or doth he (that writes Paul did both) write any thing contrarie to the word of God? Contraries are of the same thing, person, time, in one and the same respect, affirming, and denying. But as Salomon hath, Pro. 30. he that wringeth his nose causeth blood to come out, and he that forseth wrath bringeth forth strife. When an objection is forced to wound a translation, and thus forced, the life blood of truth may soone empty it selfe, and be hazarded. In the booke of Numb. the words are, Phinees rose up from the midst of the congregation, and tooke a speare in his hand, and followed the man of Israell into the tent, and thrust thē both through (to wit) the man of Israel, and the woman thorough her belly: so the plague ceased. The very expresse words, some men stand vpon, are not there vsed, but were they (as they are not) doth this translation in the Psalm (hee stood up and prayed) deny he stood vp, and executed judgment? If it did so, then did it contrarie? But not doing it, these opponents haue done iniurie to God his truth, and their own knowledge. Admit once this kinde of argument: namlie that diuersitie of reading implyeth a contrary storie, vvee may shew our loue in easie crediting them, that say so, but then follow we not the truth, as it doth become vs.

For Psal. 40. My cares thou hast pierced: Heb. 10. my body thou

Pro. 30. 33.

Num. 25. 8.

Psal. 40. 6.
 Heb. 10. 5.

thou haſt ſited. Vnlike ſeeme theſe places, yet ſpeake they both of the ſame perſon, and action. So he that beleeueth, *Iſa. 28.* ſhall not make haſt. S^r. Paul citing this ſcripture giueth it thus: He that beleeueth ſhall not bee aſhamed more odds in ſhew, thē that, which offends our brethren, but they are made our looking glaſſe to ſee mans infirmity. howe it pretends truth, but intends not loue: The Prophet, & the Apoſtle wel agree, notwithstanding the diuerſitie of words. For he that beleeueth, makes no more haſt then good ſpeed, and therefore not aſhamed. A figuratiue ſpeech becauſe ſuch verbaſtie men are diſappointed, and men diſappointed are aſhamed. In the 12. of *Oſe* it is ſaid that *Iacob* had power over the Angell, and prevailed, he wept & prayed. In *Gen. 32.* 28. The hiltorie at large hath no ſuch words, that he wept or prayed. What then? Yet might he doe al theſe, and no contrarietie in the action.

The word ſignifieth, Executed iudgement.]

The word is *vaipallē* (whence *sephilaph* is derived that ſignifieth *prayer*) and it ſhoulde ſeeme the tranſlatour read *vaithpallē*, which being in *hiſhpaell* is tranſlated (*prayed*) having the ſame letters, the ſame points, the ſame accent in the hiltorie of *Abraham*, & *Abimelech* (*Then Abraham prayed vnto God.*) Neither are we alone in thus tranſlating. The *Thargū*, or *Chaldee* paraphraſe is *veſſalle*, & he *praised* (the Greeke *exelaſato*) he offered vp ſacrifice. And ſince it was an action ſo pleaſing the Lord, we doe iniurie, not to thinke (*he prayed*) when he did apply himſelfe to this worke, ſince every thing, yea *executing iudgements*, is ſanctified by *prayer*. The word bearing ſo, other tranſlations, *Chaldee*, & *Greeke* tranſlating ſo, as we condemne not others, no more cauſe haue others to condemne vs. Is it heretical, or an occaſion of danger either way interpreted? Hee that is well employed

Iſa. 28. 26.
Rom. 10. 11.
1. Pet. 2. 6.

Memyria of ſell.

Oſe. 12. 4.
Gen. 32. 28.

Gen. 10. 17.

Exordium.

*Qui bend opo-
ratur bend oris
glorificand.*

praieth well, and *prayer* it is that sanctifieth everie duety of our calling, so as *prayer* excludes not his *executing of iudgement*, nor his *executing iudgement* excludeth *prayer*. How then are these translations made enemies, one to another, that in this holy busines haue so kind an eie, each to other, as Cherubin towarde Cherubin both looking vpon the Propitiatorie.

Exod. 25. 30.

*Cum alius dix-
erit, hoc sensu
quod ego; & ali-
us, Imo illud
quod ego. Reli-
giosus arbitror
dicere cur non
utrumq; posui
si utrumq; verū
Confes. l. 12. c. 31
Cur non illa om-
nia vidisse cre-
datur per quem
vni Deus sa-
cras literas ve-
ra & diversa
visuris multo-
rum sensibus
temperauit. ib.
Si qua scripta
divina legeri-
mus, quae possint
salua fide, qua
inuenimur, alijs
atq; alijs parere
sententijs, in
nulla earum nos
praecipuis affir-
matione ita pro-
ficiamus, id de
Gen. ad liter. li.
I. cap. 18.
Nō pro senten-
tia diuinarum
scripturarum,
sed pro mistra
dicationes. ib.*

The holie Ghost meant onelie one of these wordes and not both.]

So indeede some replied, *The holy Ghost meant but one*, I: but what is that one? *That one which I meane*. What as-
surance for that? *VVhy not, that which I meane?* The worde
bearing both, why should we say but one? In this point S^r.
*Austen his graue counsell may well be followed, when one shal
say the holy Ghost meant, as I doe; And another shal say: yea
rather as I doe, I thinke it a more religious Christian speech
to say. VVhy not rather both, if both be true. yea if a third, &
if a fourth? And if any man seeth any other truth in these
wordes, why should not he be thought to see them all, by whose
spirit one God hath tempered the holy scripture with senses of
many things, that see many true things, & yet diuers. What
himselfe would also doe in such a case, that ancient father
setteth downe following: rather keeping himselfe to the li-
berty of the word, thē any way either to imprison it, or the
riches of the observation that arise from it. And in another
place hee sheweth what inconvenience commeth by this
streight course. If we shal (saith he) read any diuine writings
which may obey diuerse interpretations, without any danger
to the faith wee are trained up in, I advise that wee bee not
headlong in the hare affirming but one, excluding the rest,
least the truth being after wards more exactly discuffed, may
be found to overthrow it quite, and so straine not for the sen-
sence*

sence of holy scripture, but for our owne interpretation, com-
tending that to be scripture, which is but our private opini^o,
wheras we should seek that to be ours, which is the holy scrip-
tures. All these things iudiciously considered of, were not
men disposed wilfully to contend, this clause in the Psalme
could not haue beene a stumbling blocke

CHAP. 3. ^{to eehn: author: in ch. 2 printed 15}
^{Elgundia both have betrothed}

Matth. 1. 18. See their reasons.

CAn any thinke a contrarietie herein? Doth marriage
deny betroathing, or betroathing deny she was ma-
ried? I he one not being contrary to the other, our
brethren might haue imploied their time better then to
finde a knot in a rush; what say we then?

Vvas Marie married to Ioseph?

Surely no difficultie in the right vnderstanding. For first
- shee was given Ioseph to wife, *Mat. 1.* where twice hee is
called her husband, *secondly*, the word beareth it, as *Luk. 1.*
- 27. which *Luk. 2. 5.* (being the same) the Geneva translati^o
renders it. To be taxed with Marie that was given him to
wife. 3. If shee his wife, and he her husband, both which
the scripture acknowledgeth, what error is it to say Marie
married to Ioseph? 4. The general opinion men had. where
- fore the Evangelist calleth Ioseph Christ his puratiue Fa-
ther. 5. The consent past betweene the, which maketh ma-
riage. *It is not the having a maidens virginity, but the mu-*
tual promise of couples, that makes a marriage, saith S. Am-
brose. And after him, *S. Austen* expressely witnesseth, *that*
betweene the blessed virgin Marie, & holy Ioseph there was
true marriage, without any carnal copulation And in the Di-
gests. *It is not company keeping in bed, but consent of parties*
that makes marriage. And therefore in the law of God, if a

*Luk. 1. 27. ge. 2. 2. affia-
tich: neoy
expensio roff
25. ydu: may
German which he*

*Mat. 1. 16. 19. S. Ioseph verbi
conjugium sine
vilia carnali co-
pula fuisse. Aug.
1. 2. de cons. E-
vang. cap. 1.
Consensu, non
cōcubitu facta
nuptia, Digest.
de Reg. futu-
i Nuptiar.*

*De flualio vir-
ginisais non
facit coniugiu,
sed pactio con-
iugalit, Amb. 11.
de lost. virg. c. 6
Id. in Luc. lib. 2.
cap. 2.*

*Inter B. Virg-
nem Mariam, &
S. Ioseph verbi
conjugium sine
vilia carnali co-
pula fuisse. Aug.
1. 2. de cons. E-
vang. cap. 1.
Consensu, non
cōcubitu facta
nuptia, Digest.
de Reg. futu-
i Nuptiar.*

mai-

Dei. 11. 24.

maiden had past her consent to a man (though they both, as yet had not performed the duties of the marriage bed) they were reckoned before God as mā & wife, & so are called in the law. Al which remoue the doubt raised from the article of our faith, wherein we professe that we belecue our Saviour Christ was borne of the *Virgin Marie*.

How did shee continue a Virgin after?

Ad quod credendum consensus perpetuus Ecclesie momenti praeceptum affert, de quo sane dubitare, dum nullum id cogit certum oraculum scripturae, non est eorum, qui, quid sit Christi Ecclesia didicerunt. Bucer in Math. c. 2. Ex hoc vero consensu, nemo vereatur ut impia sibi hominum commenta obtrudantur, illa enim semper deprehendes cum expressis scripturae oraculis pugnancia ex diametro, ibid.

Whither shee continued a Virgin or not, is not the question. That shee did continue, is a reverend opinion, but no matter of faith. That shee was a Virgin at what time shee brought forth her first begotten, is not only a reverend opinion, but also a matter of faith. *Martin Bucer writing of her perpetuall Virginitie, saith that the perpetual consent of the Church is of great moment to perswade so much. VVher- of so much as once to doubt, no certaine oracle of scripture forcing it, it is not their parts, who have learned what belongeth to the Church of Christ. In giving consent wherunto let no man feare that under colour of this, wicked devises of mā shall be thrust vpon him. For you shall alwaies finde such professedly and contradictorily fight with the expresse oracles of scripture.*

CHAP. 4. *6th ch. hab. 2. hab. 70. not 72*

Luke. 10. 1. See their reasons. 70.

WHither 70. or 72. no necessarie point of faith. But herein wee may note mens dilligence, specially where they would take the least advantage that may seeme. The ancient read 70. but not all. For some as *Clemens recognit. lib. 2. Epiphanius. Anstet. and Bede* read 72. The reason why others read 70. may be this. Because it is a round, and grosse number, as the 100. Seniors at Rome who in a strict reckoning were 105. So the Septuagint, whom *Elia-*

Clemen. Recog. li. 2. c. 59. Epiphanius. li. 2. c. 70. sub fine l. primi.

ear the high Priest sent to king *Ptolome* were 72. yet called
 in a full set number only *seventie*. And *S^r. Austen* observeth
 it for a rule in scripture to leave out in a whole number,
 that is more perfect, what ever aboundeth, or wanteth. As for
 that of the 12. fountaines, and the 70. Palme trees to prove
 12. Apostles, and but 70. disciples, hath no soundnes in it.
 Rather it is probable, that the 72. Greeke interpreters im-
 plic there were 72. elders to assist *Moses*, and therefore *Eldad*
 and *Medad* were put to them. The Jewes that are skil-
 full in their owne histories account so many. *Austen* compa-
 reth the 12. Apostles to the 12. months of the yeare, and the
 Disciples to the 24. howres of the day, which either for the
 misterie of the Trinity, or else for the 3. daies the L. lay in
 his graue, being multiplied by 3. make 72. howres so manie as
 the Disciples were in number. *Beda* concludeth frō the 10.
 of *Gen.* where 72. persons are mentioned that they signifie
 so many nations in the worlde to whom the Gospell vvas
 preached. But more effectual to perswade may this reason
 be, which some learned doe giue that *Moses* chole 72. He
 gaue the 12. tribes their choice to elect frō among the peo-
 ple men of wisdom, and sinceritie to be iudges, Now the
 Jewes to asford equall honour to all alike, as also that the iudg-
 ment might passe with all indifferencie, for like number of
 voices (no doubt) to avoid suspicion, had an equall number out
 of everie tribe, which could not be more or lesse then 6. out of
 every tribe, if more, they would make 84. if fewer they would
 60. neither of which numbers will any grant, and therefore
 needes must they be 6. out of every tribe, which makes up full
 72. The like reason may be conceived of the Disciples. For as
 the 12. Apostles answered the 12. Patriarchs, so the 72. Disci-
 ples, those 72. Seniors. Now 70. cannot be equally divided a-
 mongst 12. but 72. may be, and therefore in all likelihood 72.

M

But

*Ubi quid de sanctis
 una perfectioris
 numeri paritatem
 excrescit, aut in
 fraest, non com-
 putetur. Aug. l.
 2. 99. in Exod.
 9. 47.
 De 12. sanctis
 et 70. palmis,
 nihil habet soli-
 di. Ber. in Luc.
 Iudas, asterunt
 fuisse 72. lan-
 tem. concord. E-
 vang. cap. 80.
 12. Apostoli
 12. anni mens-
 bus, &c.
 Aut propter
 Trinitatem
 sterit, aut pro-
 pter 3. dominica
 sepulchri dies
 per tria mul-
 tiplicata effici-
 unt 72. horas
 quos erant dis-
 cipuli. August.*

Gen. 46. 27.

Act. 7. 14.

*Scilicet ut
plani nihil cer-
ti habeam quod
confutem. Be-
n. Lue.*

*Res ista non est
parvi momenti
ut de ea conien-
dere oporteat.
id.*

But howsoever: sure we are, that 70. and 72. are not more contrarie, then 70. and 75. yet (in the historie of Gen. 46.) are reckoned, but leventy, which Act. 7. are accounted 75. A difference, but no opposition. Touching the point in hand al copies in Lattin (as they witnesse whose paines are commended that way) haue 72. and some Greeke. *vnlesse the greke manner of ciphryng (72) signifie not 72. which M. Beza confesseth hee read, whereupon he is plaine, he cannot tell what to say.* Be men disposed to expect more, and not stand satisfied with this, they must bee intreated to prooue the number of 72. is repugnant to the worde of God. But then must they be of sure ground, and when they bee so, or be not, the conclusion of the learned shalbe the conclusion of this point. *It is not a matter of such moment that there needs any such contending about it.*

CHAP.

*Job. 1. & god was the word
gen. 1. & the word was god*

Job. 1. 1. See their reasons.

In that first chap. the first verse, the holy Ghost sheweth 3. excellent points, 1. the eternity of the word, 2. a personal distinction of him from the father, 3. in this last clause here challenged, the nature of the both to be but one. Our translation no way crosseth this truth, vnlesse wee shal saie the original doth. For it keepeth the same order in placing the words, which the Greeke doth, and though wee might alter, and change the place, setting that last, which we put first, and that first, which we read last without any daunger to the faith, yet fearing to be a samplar in overboldly doing it, we choose rather to tie our selues to our patterne, wherein if men can finde their contentment, though the vvordes stand as they do, they may stand so too in our translatiō. E-uerie smatterer in greek knoweth the words lie in the verie same

same order, as we receive them in English. *Diverse times the subject, and predicat is mutually in each others roomes,* as Gal. 4. speaking of the 2. testaments, or covenants: the one (saith the Apostle) namely the law in mount *Sina* breedeth vnto bondage, which is *Agar*: meaning *Agar* is a figure of it. The colieience giveth it so, & as the learned observe, the order of the subject, and praedicat is inverted. Yet herein we change nothing. Our bookes doe the part of translations, and others, whole ministry is vsed, shal doe the part of expounders (as they haue time) to dilate, and amplifie the point. As for this verse in *Iob. 1. Sabellius* confounding the persons is confuted by it and by other scriptures (though we keepe the sight of the words as the greeke directeth.) 2. we meete with a spirit of slander, which commonlie possesseth such as are the heires of Sabellianisme, & other heresies, threaping vpon vs, that we slocke wordes, and thrust them out of the order given them in the original, and all to disarme them of authorities they pretend, as if not knowing to cōfute their fallhood, we must shuft words from the abode the holy Ghost giveth them. 3. *S^r. Austen* and other of the fathers read as we translate. 4. the *Siriack* likewise in the same order. 5. the proposition hath changeable terms, The word was god [into] good was the word, as that, 1. *Sam.* 13: The sonne of one yeare was *Sauē* (that is) *Sauē* was the sonne of one yeare, and the sense indifferently beares it, but yet, because *S^r. Iohn* makes the word he ends with, the beginning of the next (for hee beginneth at the worde hee endes with,) (The word was with God, God was the word.) It hath made vs do the like, wel knowing the order of placing and vnderstanding words is not alway the same. 6. it is commendable in the writings of learned men whole obseruations are extant, that, when they giue iudgement of a place,

Subiectum loco
predicati prae-
dicatum loco
subiecti
1775 1777 A78,
Gal. 4. 14.

Ordo subiecti
& praedicati
inversus est.
Piscator in
Gal. 4.

83-84

וְהָיָה
וְהָיָה
וְהָיָה
וְהָיָה

1. Sam. 13. 1.
Filius unius
anni erat Sami
pro, Sami erat fi-
lius unius anni.
Ab ea voce in
qua definit, in-
cipere voluit,
ordo q. pronomi-
ni distinctus, q.
ab ordine com-
positionis vs
sui foles. Toll.
in Iohann.

Nihil temere
mutavimus.

ὡς ἔστιν ἡ
μεμπτική.

Judg. 19. 30.

and peradventure probably enough, let fall this or the like close to save their credit (*We would not bee so venturous, or we would not hastily change anything.* This their example we like of, and accordingly so doe? Why then shoulde any charge our Church with maintaining an vntruth in this text; sure we are, *Loue doth not pcevisibly*, nor is crotlie given, nor preposterously minded, placing, displacing, misplacing at al adventures, but as neare, as possibly it can redreth word for word: whither of these we say (The vvorde was: God,) or this (God was the word.) Both are true, in no thing contrary to the doctrine of faith, and as wee have it rather of the two to be allowed. Because the wordes stand in the greeke, as we translate it in our English, as also for the other reasons before remembred. And therefore consider the matter, then consult, and giue sentence.

CHAP. 6. To ch: hath nothing.

Rom. 13. 13. See their reasons. *geu: gluttony.*

καὶ κέρως καὶ
μέθυ.

Luk. 17. 27.

ἠδὲ ποτὶς καὶ
μέθυ.

Gal. 5. 21.

14. Sun. after
Trin.

1. Pet. 4. 3.

ἀποφθογίας

καὶ κέρως καὶ

μέθυ, ποτα-

νισμός,

THis is the sixt contrarieie they vrge. But the Greeke which is the original in the new testament must determine. The words are to bee seene in the margin, where wee are to knowe. *καμω* is not simply eating, but with excesse, so is the word *methe*. Now this exception argueth more splene, then reason. For eating and drinking is takē in scripture by way of reproofe (*As in the daies of Noe they did eate, and drinke, and gaue in marriage.*) Secondlie the translation as an interpreter in the Epistle, *Gal. 5: 21.* that is read on the 14. sunday after Trinity, renders it gluttonie, drunkennes, and the like. 3. *S. Peter* in his first Epist. 4. chap. v. 3. accounteth drinking amongst the sins he there reproveth, wantonnes, lustes, drunkennes, gluttony, drinkings, &c. The watchman for breach of loue herein, is that

sen.

sentence of S^r. Paul, Loue swelleth not, knowledge indeede
 1. Cor. 8. 1. Puffeth vp, but loue edifieth, so doe not these
 quarrels.

CHAP.

Gal. 4. 5. See their reasons.

THis obiection not set downe as the rest, but handled
 by word of mouth, & proposed by way of doubt. An-
 swere wherevnto was, and may be. This divertitie of
 reading proceedeth as it seemeth from diversitie of ancient
 copies, which translators follow, and neither of them
 repugnant to the word of God.

*Naturall sonnes of God we cannot be said to be. This is
 in the Communion booke, not in the original, nor agree-
 able to Gods word.]*

Not in some Greeke copies, yet in other some it is (*Natural sons*) not adding whither of God, or otherwise. And
 therefore not contrary to Gods word, as wile easily appear,
 if we marke the drift of the Apostle. For he speakes in law
 termes of sonnes, and heires of their parents, *who have a
 right from their conception, though for the time of their wo-
 nage they possesse not, till yeares of maturitie*, when indeede
 they readily, and really ioine the inheritance of naturall
 sonnes, before that little differing from servants. Secondly
 if so applied (*Natural sonnes of God*) yet not vnderstoode,
 as begotten of God by eternal generation. For the wordes
 are added there (thorough election) as (of grace & favor)
 and as we say Naturalized. 3. *Nature is set opposit to opini-
 on, which is merely in conceit, as v. 7. following.* (Those that
 are not Gods by nature indeede,) but as mens bare imagi-
 nation apprehend, therefore an Idol is nothing, 1. Cor. 8.
 saith the Apostle: in this sence the elect are *natural sonnes*

aydm i pu-
 nms i jz
 on pumt.

7. Th. ch. i. f. no right it could be of adoption
 7. Th. ch. i. f. no right it could be of adoption
 7. Th. ch. i. f. no right it could be of adoption

Filius ubi so
 concupit hanc
 est inre, sed non
 nisi post 25. an-
 num reipsa hanc
 redditatem ad-
 ministras. See
 Gal. 4. 5.
 iud. qd om
 collocatio ad-
 verby iud in
 nms ansthesin
 quasi expressa
 dicat iud qd
 om dicit do-
 Et. Piscal. m
 Gal. 4. 5.
 1. Cor. 8. 4.

Ioh. 1. 18.

Rom. 8. 32.

Quia ex tota

a patre accepit

Zanch. de 3. elo-

him ab 5. ca. 5.

pag. 213.

Quia suam no-

bu brissus co-

municavit fili-

ationem et spi-

ritum. ibid.

Dei ex xpo

vni p'v'v'v'.

3. 1. ct. 1. 4.

TITUS 1. 4.

of God, though not begotten of the Father, yet (*naturall*) that is true, more then in a bare, naked conceit, and imaginative opinion. For though Christ be the only sonne of the father, as touching his godhead, and manhood: godhead because he received it all, and whole of the father alone, and as touching his manhood both, because it had no other father then God, when conceived it was without the seed of man by the power of God, as also because this humane nature was personally vnited with the divine: yet the elect are sonnes to, because Christ hath communicated his sonneship to vs, so as we are heires, yea coheires, ioint sonnes, & partakers of the divine *nature*. Not meaning hereby the verie essence of God, but certaine qualities, or properties renewed, and sanctified by the spirite of adoption: for to these words, *Nature* and *Naturall* doe sometimes signifie. Lastly I demand what son *Titus* was to *Paul*? Not begotten of his body, but thorough faith, whom yet the Apostle calleth his *Natural* sonne. To *Titus* my *naturall* sonne according to the faith.

CHAP. 2.

Gal. 4. 25. See their reasons.

ADvantage for this instance is from these 2. differing words (bordreth vpon, and answereth to,) which in the original is (*sustoches*) of *sun* and *stoches*, *cum* and *incedere*, as if you would say *Concedere* to go together. The communion booke translateth (bordreth vpon) by neighbourhood of allusion not neighbourhood of situation. In which sence we haue in some languages, when one profession is answerable to another, as Rhetoricke, and poetry. A poet is a neere neighbour, and *bordreth vpon an orator*. Meaning that these 2. (for the faculty common to them both)

αὐτοῦ τῷ

πῶς ἵσταν-

αἶμα.

Finitimus ora-

tori poeta.

Quintilian.

both) may be compared one with the other, S^r. Chrysostom who knew his owne language & is not to be taught by vs, renders the word (*geitniai: kai haptetai*) neighboureth, & toucheth. And if translated (Neighboureth, or toucheth) why not: *bordereth upon*? Vnlesse that, which neighboureth, and toucheth may not be said to border upō. Amends of the translation needes not so much, as a due expositiō, in what sense a neighbour is, *scilicet* not only one, that dwelleth next dore, nor a borderer, he only that cōfineth in place, but he al^l, with whom we haue some relation, and are mutual. lie alike, as in this place Agar, and Ierusalē with their children are compared each with other. Howeuer we take it, as A^s Iun. wel noterh speaking of the name (*Casman*) in the genealogie of Christ. (*The historie may somewhat be enlarged, but the doctrine of faith is no way impaired.*) So in this case we say our misprision (were it so as it is none) may breede an error in *Cosmographie*, but no error in sound *Diuinity*. For so long as it hath, which al Scripture else hath, the benefit of Gods ordinance in right diuiding the word, it may, as other places, haue helpe from the Minister by opening the coherence, and drift of the Apostle, and so free all, needlesse feare men woulde otherwise conceiue: our watchman here is, *Lone is not ashamed.*

CHAP. 9.

Psal. 14.3. whole verses. See their reasons.

ALl the instances in the first of the papers exhibited are at large answered, yet others (as appeareth before in the second schedule) not contenting themselves with these suborned impurations, vrge *Psalms. 14.* where three whole verses are added (they say) to the text. Whereupon they conclude it is contrary to the worde of God.

God. Why? are not those 3. verses Canonical scripture? Doe we not read them, *Rom. 3. 10. 11. 12.* and are they not in other places, as *Psalm. 5. 9.* Their throat is an open sepulchre, &c. in *Psalm. 140. 3.* the poison of Aspes is vnder their lips. So *Psalm. 107.* Their mouth is full of curling, and bitterness. So *Isa. 59. 7.* Their feet are swift to shed blood. So *Pro. 1. 16.* Destruction, and unhappines is in their way. (So *Psalm. 36. 1.* There is no feare of God before their eyes. All which verses taken out of the 14. *Psalm.* in the Greek, which *S^t. Paul* followed, and he guided by the holy spirit knowing what he had to doe, directed our translators to follow also holding it safer to adde, where is the authority of the Apostle for it, then sparingly to diminish. It is an addition cannot hurt, specially authorized by *S^t. Pauls* practise which bringeth to my remembrance what *S^t. Austen* wel noteth vpon like occasion, *Let those that knowe it already pardon me, least I offend the ignorant. For it is better to giue to him that hath, then to turne him of that hath not.* In all these places vniustly challengd we heartily bewaile the persons, that haue so vndiscreetly iniured our church. What could they haue done more, if they had beene enemies to the faith.

CHAP. 10.

Against the Apocripa, See their reasons.

Apocripa prophane, & impia: Apocripa Ecclesiastica. Ecclesiastici & maioribus apollati, quod ab Ecclesia recepti &c. Jo. Drusius de quæstion. per Epistolam. 107

Since this point of the Apocripa is so much stood vpon by them all, as we may finde by their complaints, it shall not be amisse to vnderstand how there were Apocripall writings of 2. sorts: *One prophane, and in piom,* which were not allowed of to be read in the church, others ecclesiasticall, & godly, which the Church did read among the sacred books, & had in such publike estimatiō, as they were named

named (otherwhiles) *Canonical*, for manners though not for *faith*, not equalling them to scriptures *properly* so called, yet next after them as in a second place preferring the before al other. For thus writeth S. *Austen* speaking of the time after the Prophet *Agge*, *Zacharie*, and *Malachie*, the account of whole *times* is not founde in holy scriptures called *Canonical*, but in others, which though the *Iewes* doe not, yet our Church doth account, and recken for *Canonical*: A word our late Divines, M^r. *VV* *hidakers*, and *Iunius* against *Bellarmino* doe wel allow of, in that these bookes containe a rule for our manners, and conversation. Beside the authoritie of these godly learned, if any shal thinke the objection made is to waightry for their names to discoūtenance it, we adioine herevnto *Zanchius*, *Hiperius*, *Pellican*, and *Kimendensius*. The first of these in his booke of religion writeth thus, *In that wee have given in the volume of the Bible the next place to the Apocriphall after the Canonical, wee have done it led therevnto by authority of the Greeke, and Lattin Church which alwaies vouchsafed the alone this honor.* The second namely *Hiperius* in his booke of the method of *Divinity*. *Ve shall not erre (quoth he) if we say that these books of Machabees, as also the wisdome of Salomon, Ecclesiasticus, Tobia and Iudith, were so put to by the that came after, that they may truly be read in the church, & profitably rehearsed.* *Conradus Pellican* a man highly esteemed of, by M^r. *Bucer*, *Zuinglius*, *Melancthon*, and al the famous learned in those daies about *Basill*, *Tigurin*, *Bern*, and that part of *Germanie* in his proēm before his expositions vpon the Apocripha writeth thus. *These bookes were so accounted Ecclesiasticall, and of, or belonging to the Bible, that ever since the time of the Apostles, they have beene read with greate reverence, though never alleaged as Canonical against the Iewes, who*

*Quorum scriptura
aito temporum
Etc. Aug. de Ci-
vis. Dei lib. 18,
cap. 36.*

*Quid Apocry-
phi in volumi-
ne Bibliæ post
libros Canonicos
locum iam tra-
buerimus, id so-
cietatis adducti,
Etc. Zench. de
relig. c. 1. artic.
4. & 5.*

*Minime aber-
rabinum, Etc.
Hiperius lib. 1.
Method. Theol.
Hi libri sic sen-
per Ecclesiasticus
et, ac Bibliæ ha-
biri sunt ut in
Ecclesia Catho-
lica ab Apostolo-
rum temporibus
suerint cum
multa reveren-
tia lecti, licet
Etc. Conrad.
Pellic. Praefat.
in Apocrypha*

never received them in their holy Canon, where as they no way did contradict the writings of the law, and the Prophets, but rather did verie much assent unto the doctrine of faith, and the mysteries of Christ. In which proem the same author entreteth into commendation of every particular book, and as occasion serveth in the rest of his commentaries answereth such objections, as were made by the Jewes against them. And speaking of the Apocriphal in his preface vpon *Judith* these books (quoth he) without doubt came to the Catholike Church frō no place els but frō the Jewes, who before Christ his time wrot holy marters ful of faith, and that by instinct of the holy spirit to the edification of the faithful. *Kimedoncius* professor of Divinity at *Heidelberg* propoleth his observation thus: *We are to know in this place, howe it seemed good to our ancestors, that beside books truly Canonically (whence the assertions of our faith are made manifest) ecclesia it call bookes, also, should be publicly read to the edifying of the people, as the booke of VVisdome, Ecclesiasticus, the booke of Tobia, &c.* By testimonie of al which. (and more authorities that might bee alleadged) it is plaine, that our Church intertaineth not any new guise in admitting *Apocriphall* to be read publicly in the Church of God but such as hath beene received in former ages, and is a custome not iale but most frutifull and to very good purpose. For though somewhat may be thought in them vnprofitable, yet that is no let but we may vse so much as is profitable. But let vs see the exceptions brought against these books & examine the particulars.

*Hi libri sine
dubio nō alium
de Ecclesia Ca-
tholica obvene-
runt, quam à
Judeis, &c.
Pellican in
graffas in Ju-
dith.*

*Sciendum hoc
loco maioribus
placuisse, ut
prater libros ve-
rō Canonicos,
ex quibus &c.
Kimedon. de
scripto verbo
dei. lib. 6. ca. 9.*

*Non otiosa con-
suetudo sed lon-
gè fructuosa
ma fuit.
Vtil: per inviti-
le non vitatur.
Reg. Jur. in. 6.
reg. 37.*

CHAP. II.

Tobias faith is proved Tob. 5. 7. 2 and chap. 7. 3. See their reasons.

*art. How. Thou verie mad:
by authority of
the law of Moses.
John 8. 44. & young men. 3. They saw of
the & 3. Captivity of the Jews.*

godly paines to bee revered, to whose names no other mentioned, but we rise up and doe all services, yet are we wel perswaded this defence following they cannot but like of. For whereas they thinke it a lie, and therefore contrary to Gods word, the answere may be as M^r. Zanchini makes of the Angels assuming bodies vnto them, and so thought for very men, when they were not; that graue moderate Divine writeth thus: *They to whom the Angels did appeare might be deceived in taking the for such, but surely the Angels did not deceiue, nor can they vse any deceipt.* For they did not take human bodies vpon them to feigne they were men, neither did they it to deceiue, or iniurie any. As therefore a truth it is, they are called men, entertained as men, wrestled as men, had their feet washt as men: al vvhich the scripture witnesseth, so might they say, they were of such a tribe in respect of the bodies they assumed, as also their outward appearance, wherein others did behold them. And as for any thing in this Chapter brought against it: wee see not how it is contrary to the word of God, either expressly, or by consequent, but may to good purpose be read, as it is appointed, *and (as Hierome witnesseth) the Church of God had done a long time afore.* Neither is their argument, that dispute to the contrary sufficiently strengthened, when they argue *Angels are not begotten of sinfull men, but created of God.* As if to be created, & to be begotten of sinfull men were so opposite that one did overthrow the other: for eue they also which are begotten of sinfull men are created of God. The Scripture calling *Angels* by the names of men, giving them some properties of mortal men, and shewing that in the likenesse of strangers, they haue sometimes bene entertained, *Heb. 13. 19.* yeelds vs no reason to thinke the contrary, but that they might also take the shake of some one,

Zanch. lib. 2.
de apparit.
Angel. cap. 8.

Hierom. prolog.
in Proverb.

ἡ ἀρετὴ
τὴ καλὴ.

or other. And if no vnt ruth (as it is not) to thinke they appeared like men; neither is it vnt ruth to thinke they appeared like such, and such men, whither of the kindred of *Axarins*, and *Ananias*, or of the tribe of *Nephthalem*. And here in our loue thinketh no euill. a grey death from death

CHAP. 12. mercy & life. *Abraham*

Tobie. 12. 9. See their reasons.

ἡ ἀρετὴ
τὴ καλὴ.

Job. Drus. 99.
Q. Respons. li. 2.
q. 81. Observat.
lib. 1. c. 18. ibid.
lib. 4. v. 11. &
Proverb. (noru)
claf. 2. lib. 1. Pro
verb. 43.

Sic enim habet
quod i. v. 11. &
templa nec
mal. Drusius.

quod i. 7. &
καλοῦνται ὡς
ἡ ἀρετὴ.

Ex phrasi He-
braic. Chaldee
& Syriac com-
muni. Dife. in
Matth. 6.

Appellatio val-
de emphatica
Synechdochen
generis habens
qua admonet
ut opem quā
egenti ferimus.
etc.

THE like place vnto this in *Pro. 10. 2. & 11. 4.* Righteousnes delivers from death: the same phrasi: that we may well say, It is the place whence the writer of *Tobia* took the ground of his speech. That, and this, differing only in the first words *almes*, and *righteousnes*: which yet among the Hebrews are taken one for the other: as *Iohan. Drusius, Piscator & Tremellius* well obserue: *Ich. Drusius* bringeth diuers proofes for it: *Elias the Th. sbir*, our masters (quoth he) vse to call that, which is given to the poore *Tsedaka*, that is iustice, or *righteousnes*, & the poore mans box they call *cuppha sel tseasca*, & that the old translation following some ancient copies read *Matth. 6. 1.* Doe not your *iustice*, or *righteousnes*. Whereas our later translations read, Doe not your *Almes*. For so certaine ancient copies haue, and not *amisse*: whereof *Piscator* giveth this reason. First because the Greeke copies haue, Take heede (not when you doe *righteousnes*, which is taken for to exercise iudgment, but) when you doe your *righteousnes*, 2. Justice *ἡ δφεκα* *Dsedketá* is vsually taken of Hebrew, Chaldean, and Syriack for *almes*. A grace of speech very emphaticall, and significant; whereby we are admonished, that the helpe wee asorde one in his necessitie, is not the least kinde of *iustice*. *Tremellius* in his notes vpon the newe Testament in Syriack to the like purpose almost in the very same expresse wordes, adding with-

withal here vnto that this word (*Righteousnes; or Justice*) is
used in diuers places els and among the rest, 2. Cor. 9. But not
to vse probabilities (though you see how warranted) we ac-
knowledge the place in the Proverbs, and by it may learne
to interpret this in Tobia, The righteousnes of faith shal de-
liver from eternall death; and almes doth cover a multitude
of sins. So Conradus Pellican hath in his cōmentary vpo this
text. Righteousnes delivers from death, becaule either of
them proceeding from a holy faith is a marke of our electi-
on, and life eternal, which the Lord espying in anie, and
knowing his own seale, when he plagues the wicked for his
transgression, yet beareth with such. So as though it be no
efficient cause, nor can deserue, yet serveth it as a passport
to giue safe cōduct in the way toward heaven: neither shal
we need fear the doctrine of merit by works more popish-
lie maintained by this authority thē it is, Deut. 15. 10. Thou
shalt giue him, & let it not grieue thine heart to giue vnto
him: For because of this the L. thy God shal blesse thee in
all thy works, and in al thou puttest thy hand to. Psal. 41. 1.
2. Blessed is he that iudgeth wisely of the poore, the Lorde
shal deliver him in the time of trouble: the Lorde will keepe
him, and preserue him aliae. Which is in effect like to that
of Tobia concerning a mercifull man, and his charitable
almes deedes. For to deliver in the time of trouble, and to
keepe or preserue aliae confirme that in Tobia, Deliver from
death, &c. Isa. 58. 7. Deale thy bread to the hungrie. Bring
the poore, that wander, into thy house, when thou seest the
naked cover him, and hide not thy selfe from thy own flesh
Then shal thy light breake forth, as the morning, and thy
health shal grow speedily, &c. If thou powre out thy soule
to the hungrie, and refresh the troubled soule, Then shall
thy light spring out of darknes, and thy darknes shal bee as

Remans clauf-
dem nominis
vfus in nove
quoq; testamē.
2. Cor. 9. & in
Evangelij ab-
quibus in locis
occurrit, Trem.
Fidel iustitia
liberabit a mor-
te aterna: fca-
temus. &c.
Pellican in
Proverb.

μὴ ἐκλίσθῃ
τὸ ἔν.

Ἰδὲ οὗτο.

ἐν ὁμίᾳ ἱερ.
Ἰταὶ οὐδὲ ἱερο
ἔδωκεν ἡμ.

the noone day, and the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones, & thou shalt be like a watered garden, and like a spring, whose waters faile not. *Heb. 10. 35.* Yee haue suffered the spoiling of your goods, *therefore loose not your confidence. 1. Tim. 4. 8.* Godlinesse hath the promise of this life, and of the life to come. *Revelat. 7. 14. 15.* These are they which came out of great tribulation (*for this cause*) they are in the presence of the throne of God. *Math. 25. 35.* Come yee blessed of my father, &c. *For I was hungry, &c. Mat. 5. 7.* Blessed are the merciful, *for they shal obtaine mercie.* Can a Divine satisfie an argument drawne from these places, and can he not satisfie that other?

a mess: p: 100. Zabhae

The place in *Tobia, 12. 9.* is contrary to the *1. Job. 1. 7.* & *1. Pet. 1. 18. 19.* See their reasons.

Almes doth purge sinne. And may be said so to doe: as *Num. 25.* Phinees his fact is said to make an attonement for the children of Jsrael, yet that no way derogatorie to Christs sacrifice on the Crosse. And for the words, *1. Job. 1. 7.* (*Blood of Christ cleanseth from all sin*) they are no more crossed by these words: *Almes doth purge sin*, the by those of the same S^r. *John 1. 3. 3.* Everie one that hath this hope purgeth himselfe, or those, *2. Cor. 7. 1.* Let vs cleanse our felues from all filthinesse of the flesh, and spirit, &c. Or that *2. Tim. 2. 21.* If any man purge himselfe from these, hee shal be a vessel vnto honour sanctified, or that *A. F. 15. 9.* Faith purifieth the heart: by faith he purified their hearts, or that *Ephes. 5. 26.* Christ cleanseth his Church by the washing of water, thorough the word. Thus we doe it, our faith doeth it, the laver of baptism doeth it, the word doeth it, and yet al this while no way derogatory from Christ. For our faith

working by loue, almes, &c. doth it applying the merites of Christ to our souls. In a word such speeches as these, are figuratiue, the effect put for the cause, or the signe for the thing signified, &c. Righteousnesse, and almes may be said a cause in delivering from death, & a cause in purging from sinne, but a cause that they are, not a cause wherefore they are: a cause of our knowledge, not of the thing it selfe. As sparks flying out of a chimnie are a cause to me whereby I know there is fire, so effects are, & vse to be. *Luk. 7. 47.* Many sins are forgivē her (for she loved much.) Her loue not a cause deserving, and meritorious, but a notorious, effectual evidence well serving to shew vnto her, and others, how it was with her. *1. Iob. 3. 14.* We know we are translated frō death, because we loue the brethren] our charitable almes proceeding from a holy faith shew our loue, whereof our alms are part, whereby we know we are translated from death, or as it is in *Tobia*, Delivered from death. For this wee may receive of good workes, the fruits of our faith, & argumentes of our loue. *Although for the worthinesse either of faith, or of good words (as Zanchius noteth) we cannot obtaine salvation, yet ordinarily God giveth not salvation without these meanes, by which hee bringeth the elect simple into possession of eternall life.*

*Metonymia
Ergo non est
Quidd, nō prop-
ter quid.
Causa cognos-
cendū non effe-
di.*

*Eff, nōq, prop-
ter opum bo-
norum dignita-
tem, &c. Zana.
de velle lib. 1.
cap. 13.*

I, but this text in Tobia, is, Deliveredth from death.]

True, as the words of a faithful womā deliver her daughter from death (which is expresse scripture, *Mat. 7. 29.* For this thy saying, goe thy way, (The devil is gone out of thy daughter) so in *Mat. 15. 28.* it is pronounced of her faith, Great is thy faith, &c. One text attributeth it to her faith, another to her words, both agreeable to truth: because her words proceede from a true and effectual faith,

I: but almes are made a cause.]

No.

liberum vi-
deri non debes
quod causalem
super, &c.
Calvin. 1. Joh. 3

Nothing strange. The like phrase is, 1. *Joh. 3. 22.* What-
soever we aske, we receiue of him, because we keepe his co-
mandements. The keeping the commandements of God
a cause why we haue, what we aske. Vpon which place M^r.
Calvin wel noteth: It must not seeme absurd that the Apo-
stle vseth a causall particle, howeuer hee dispute not of the
cause: for an inseparable accident vseth sometimes to be put
in place of a cause.

1. but almes are made a cause of delivering from death,
which only (Christ is, and none else.)

In eodem gene-
re causa quo
Christus, nemo
alium.

The same kind of cause that Christ is, none els, either per-
son, or thing, is: Otherwise though Christ bee as hee is, yet
that cōfortable truth is not impeached, that Another may
deliver from death. For a brother may bee saide to giue his
brother life, 1. *Joh. 5. 16.* If any man see his brother sin a sin
that is not vnto death let him aske, and he shall giue him life
So S^r. James chap. 5. 20. Hee that hath conuered a sinner
from going astray, shall saue a soule from death. So 1. *Tim.*
4. 16. In doing this, thou shalt saue both thy selfe, and them
that heare thee. Al which kind of speeches are vsed in scrip-
ture, but with this caveat put to by M^r. Calvin, for feare of
some such obiection as here is made. God only saueth. A
portion of which glory it is not lawfull to be transferred vnto
men, but God detraeth nothing from his glorie, when he
vseth mens labours to worke, or administer saluation. Nowe
in the view of this answer be we intreated a little to pause
our thoughts, and we are wel perswaded the storme of the
accusation raised against those words in *Tobia* wil soone be
over-blowne. The next allegation is.

Solum quidem
Deus saluat,
&c. Calvin. in
1. Tim. 4.

CHAP. 13.

Tobia. 12. 15. See their reasons.

*And I am Raphael y Angel
for I am Raphael y Angel
of the Lord
Gabriel hath I am Raphael one of 7 Angels
of the Lord
The*

THe place may beare a safe interpretation *figuratiue*
ly, or *literally*, and either way out of danger far fro be-
 ing found contrarie to the word of God. *Figuratiue*
lie for Christ, who (before the fulnesse of time came, that
 hee was borne of a Virgin) presented himselfe in a visible
 forme. Neither is the name *Raphael* any prejudice herevn-
 to. For as *Abigail* said *Nabal* is his name, and folly is with
 him, so *Raphael* might his name be, for salvation, & health
 is with him; the good Physitian he ever was, even saluatiō
 it selfe, yea the God, and strength of our salvation. *Literallie*
 thus: for some one of the blessed *Angels* mighty in pow-
 er, who are administering spirits, ministering *internallie*, *ex-*
ternallie, sent forth to minister for their sakes, who shal bee
 heires of saluatiō. *Externally* preserving our bodies, goods,
 and good name. *Agar* in the desert, *Elia* in his hunger, *Lot*
 among the *Sodomites*, *Abrahams* servant in his iourney. And
 what only this? Yea saith the Prophet. Hee shal giue his
Angels charge over vs in al our waies. And what onlie in
 ourwarde things? Yea *internallie* to. They are ministering
 spirites sent of the Lorde to stir vp our affections, to direct
 vs in the truth, to acquaint vs with Gods will; going, & cō-
 ming in one message, or other, teaching vs, that they vwill
 not be worshipped, giving vs reasons of that doctrine, be-
 cause they are our fellow-servants, & God only to be ado-
 red, directing *Philip* to the *Eunuch*, *Cornelius* to *Peter*, and
 in the both vs vnto the ministry of his word, sorrowing for
 our sinnes, reioicing at our repentance, stooping downe as
 it were out of heaven to see those things, that are prepared
 & shewed vs in preaching of the gospel, beholding our or-
 der, and decencie both men, and women, assembled in the
 time of praier, watching of vs, watching for vs, watching
 over vs: rightly cōpared vnto flames of fire, because as in a
 flame

1. Sam. 25. 19.

1. Pet. 1. 11.

Psalm 91.

1. Pet. 1. 10.

flame there is heat and light, so they heat, and illighten vs, our vnderstanding to conceiue, our affections to yeeld, not that they doe it principally, or properly, but instrumentally bringing things to our view, presenting reasons to our vnderstanding, first illightened by God immediately, & effectually, then by his Angels ministerially according to the grace given them of God. He is the only efficient, proper, true, sufficient, full, absolute cause of our knowledge, and turneth our mindes, as the rivers of the South, which way himselfe pleaseth, in which sort no other can worke so powerfullie; yet the Angels themselues, sometimes insinuate theselues, and acquaint vs with his will. The thoughts of our heartes they know not, hee only is the searcher thereof: but our actions they know, and obserue whither wel or ill done, yea they heare our praiers and bring backe word, that they are heard. S^r. Austen in his Epistle to a vertuous widdow vp-

Angeli sunt a-
quid Deum, vs
quodammodo
postulationes
nostras offerant
Deo, &c. Aug.
ad Probam vid
epist. 121. Id.
de diligendo
Deo cap. 3.

on occasion of these words, *Phil. 4.* Let your requestes bee made knowne to God: *The Angels saith he are before God in his presence to offer vp in some sort our requests vnto him, and to provide as concerning them, and what they shall knowe is to be fulfilled at his commandment, as they shall there know it must be, so they bring vs tidings of it, either euidentlie, or secretly: which selfe same sentence we finde in his booke of loving God, c. 3. as if a sentence not suddenly let fall.*

a An I gude
before of out
Angels had

of our with and of I pray of saule ascended
It is against *Revel. 8. 3.* *1. Tim. 2. 5.* See their reasons.

Ioh. 6. 60.

Because of which obiection for feare any shal say as they of our Saviour: This is a hard saying, and who can abide it? we alleadge you scripture to confirme this, as do our greatest defenders of truth against superstition, and Poperie,

Pet. Martyr in
Gen. cap. 32.

Peter Martyr, Chemnitius, Zanchius, and Beza.

Peter Martyr. The Angels offer vp prayers not to teach God

God as if he knew not, but that theſelues might know where-
 about they are ſent. Chemnitius ſpeaking of the place. Re-
 vel. 8. 4. cited in the obiection. If (ſaith he) that in the Rev. *Si intelligatur*
 be underſtood of an Angell ſimplie, it is the ſame, that the *de Angelo ſim-*
 ſcripture hath ſhewed, that the Angels offer up our prayers *plicitate, &c.*
 unto God, and carrie backe that they haue heard of them quo- *Chemnit. de in-*
 ting this place. Tob. 12. 15. and Dan. 8. 16. I heard (ſaith Da- *vocat. ſent. pa-*
 niel) a mans voice, which called, and ſaid, Gabriell make this *187. 189.*
 man to underſtande the viſion. cap. 9. 21. While I was ſpea- *Dan. 8. 16.*
 king in prayer even the man Gabriel, who I had ſeene before
 in the viſion came flying, & touched me about the time of the
 evening oblation: and he informed me, and talked with mee,
 & ſaid O Daniel I am now come forth to give thee knowledge
 and underſtanding. At the beginning of thy ſupplicatiō the
 commandement came forth, and I am come to ſhew thee for
 thou art greatly beloved. Therefore underſtand the matter,
 and conſider the viſion, &c. Dan. 10. From the firſt daie thou
 didſt ſet thy heart to underſtand, and to humble thy ſelfe be-
 fore thy God, thy words were heard & I am come for thy words
 &c. Luk. 1. 13. Feare not, Zacharie for thy prayer is heard.
 Act. 10. An Angell of God ſaid unto Cornelius, thy prayers,
 and thy almes are come up into remembrance before God. Theſe
 places thus quored he noteth withal, That there is added to
 them an incenſe of odour fragrant before God not for anie
 worthineſſe, or merit of the Angels, but for the altar, which
 is before the throne of God. For Chriſt is the Prieſt himſelfe,
 the ſacrifice, and the altar Heb. 13. And yet ſaith hee it fol-
 loweth not, that Angels are to be worſhippt, or called upon.
 Zanchius writing of the Angels ſaith, What ſoever wee doe
 good, or evill, it is eſpied, and obſerved by the Angels, that are
 our keepers. This is confirmed by Act. 10. and other places,
 where we read, that our prayers are carried up by Angels into
 the

Id. cap. 10. 12.

*Docetur quod
 quid agimus,
 vel boni, vel
 mali illud ab
 Angelis conſide-
 ri noſtris ſpe-
 culari, & obſer-
 vari Zanch. de
 Angel. cap. 14.*

Pro Angelis
precibus no. Tr. u
referri ad deum
Ex. Tanch. de
vellig. lib. 1. cap.
13. pag. 297.
Sanctorum ora-
tiones in hac
mundo viz pu-
valla precum,
& beneficentia
sacrificia Deo
quotidie offeren-
tium per Ange-
li ministeria
Deo offerri. Baz
de Rev. lib. 3.

Lib. Tobie li-
cet non habea-
tur in Canone,
tamen, &c. Hi-
erom. prefat. in
Iona n.
Ab Eccl. sic le-
gitur, et si non ad
authoritatem Ec-
clesiasticorum
dogmatum con-
firmantur, ad
publicam salutem &
edificationem ad.
Epist. 116.
Ruffinus in
Symb.

the sight of God, as also Tob. 12. &c. Afterwardes, cap. 23. though the Ange's are excellent spirits, & are said to offer up prayers in the sight of the Lord yet is it not lawfull to call up them, nor worship the. Again in his first book of religion. By Angels our prayers are carried to God, & being heard, tidings therof are recarrid to vs. So we read of Raphael the Angel, & of Michael that appeared to Daniel. c. 9. where he is told his praier was heard by God, as another Angel did towards Cornelius, A. F. 10. &c. The 4. we named, is M^r. Theod. Beza who delivering his notes vpon the Rev. c. 8. 4. acknowledgeth that the praiers of the Saints offering up their pure sacrifics daily vnto God, are of fered vnto him by the ministry of the Angels. Thus interpreting the place we are not alone, neither in these learned mens judgments, preiudiceth it the dignitie, and office of Christ to say, that the Angels offer up our praiers. For though they so do, yet not in their own name, nor for any merit of their owne, but in, and only by Christ, who is the altar before the throne of God. Bound wee are to right the wrong done by others, even for loves sake: and a great wrong it is to deny a text the common equitie of a favourable construction, which it selfe willingly yeeldeth. Concerning the booke it selfe no other esteeme maketh our Church of it, then ancient, and moderne writers haue, and doe make. The booke of Tobie though it bee not reckoned in the Canon (saith S^r. Jerome) yet is it vsed by Ecclesiasticall men, whom in other tearmes he calleth in his Epistle by the name of the church it selfe. This booke (saith he) is read by the church though not to confirme the authority of Ecclesiasticall doctrines, yet is read for edification of the people. The like words hath Ruffinus vpon the Creede. And our late writers (not any way popish) giue the booke this commendation. The booke of Tobie, saith Pellican, is an excellent example of

all politicall, and christiam life, with most hollesome doctrines for life, and manners. Afterward in his commentaries vpon the same booke, *Written it was in Syriack, as Ierome witnesseth, and peradventure in Hebrew to, a booke of very great profit to the Reader, and evidently in all thoroughness, & full of very hollesome instructions pertaining as well to faith, as good manners. Surely the author thereof is found by his phrase, and matter, to haue beene indued with a propheticall, and holy spirit, although his name, and time be unknowne. Martin Luther in his preface before Tobia translated into Dutch, This booke is profitable and good to be read of vs Christians, as of some certaine good Hebrew Poet, which writeth nothing light but handleth good things, and the same he vrgeth and describeth both excellently, and christianly. A Minister maketh his interrogation with admiratiō, Where shalt thou finde so sincere and fatherly instructions worthy of all acceptance, as how to behaue thy selfe toward God, toward parents, towards the poore, speciallie those, that are of the household of faith, towards thy wife, in a word, towards all, yea even the very dead themselves. Again in the same place, it is indeed a golden booke very fit for yoneth to bee read without booke, as the ten commandments, in which booke are found not meere seedes of godlines, but flowres, and fruits also. John Drusius giveth his iudgement of the booke thus, The historie of Tobie I call holy, not because Canonick, as the Canon of the Hebrewes, but because it is of that sort of Apocryphall bookes, as the ancient Church receiveth and calleth Ecclesiasticall. Quotation vpon quotation is thus fully vrged and all to intreate others to beare a more even affection toward this booke, then their compasse ordinarie frameth vnto,*

Tobia libellus exemplum elegantis viri pœtica, & Christiana vire, & Pellican in praesepe Hieron. tantum Syriacum (hæc est) vnde geris sermon, quæquam fuisse Hebraicæ literæ, ibid. Maxima utilitas est ipsius libelli de virtutibus, &c. Author exprobat, &c. Hic liber nobis Christianis libellus est utilis, & bonus, &c. Luth. præf. in Tobia. German. translat. Vbi invenies id efficiens ad operam pietatis admonitiones, &c. Atque præf. in Maccæis habet dicitur. Libellus est venerandus, &c. Historiam Tob. sacram tunc nō quod Canonica sit (loquor de canonæ Hebræis) sed quia ex eo genere, &c. Drusius lectorem in Nabum. c. 1.

Olonee of my father
with a **110** *Answer to the Reasons*
loshant

CHAP. 14.

Judith. 9. 2. See their reasons. contrary to Gen. 34. 24

A second and third paper looke before.

TO these 3. one answer may serue. It is the nature of
 an *historie* to deliver a report not determining, how
 wel, or how ill, but only relating, what was done.
 Wel interpret some the words of *Judith* with reference to
 the good came by *Simeon & Levi* their *fact*, not to the
meanes was vsed. But graunt the answer fits not, (which
 yet is some ancient and late writers,) wee adde. If shee did
 not well, that hindreth not, but it may wel be read, vnlesse
 we deny reading *scripture*, becaule *Rebecca* her fraud, *Noe*
Lot, and other the Saints of God their infirmities are laide
 open. *Judith* alleadged an example was true, but not true-
 ly applied. So doe the disciples, when they cal for fire from
 heaven, as did *Elsa*: why did *Elsa* cal for fire, as they did? *Yee*
know not of what spirit yee are: they that lay on their beds
 of iuorie, reching, & stretching themselues al along, eating
 the lambes of the flocke, and calues of the stal, invented to
 themselues instruments of Musicke like *David*. Why did
David so? So they say, yet that impaireth not the *truth* of
 the *history*, but proveth they held the *truth* in vnrighteous-
 nes no better applying it. Because either of them did this,
 shal we not read that in the Gospell, or this in the Prophet?
 Admit *Judith* did amisse, that is no reason, but we may read
 what shee did. So sleight an answer may fit so sleight an
 obiection. The learned M^r. *Chark* impugneth not what we
 defend. Be the fact of *Judith* otherwise then *lawful*, yet not
unlawful is it to let downe what shee did, which that chap-
 ter only so doeth, not mentioning one way or other, that
 shee did wel, or ill: concerning this book of *Judith*, former
 times

*Beda, & alij ip-
 so antiquiores?
 Nicholam de
 Lyra. Muscalus
 in Gen. 34
 Pellican. ibid.*

Luk. 9. 54.

Amos 6. 5.

for resusall of Subscription.

III

times haue thought it prailse-worthy, and the auncient doe presse the example of this holy woman in diuers places.

Looke *Ierome* & *pom Sophonie* and others of the ancient. Among our late writers, *M^r. Luther* commends the booke.

It is a good, holy booke profitable to bee read of vs Christians: for the words which the persons speake are to be understoode, as words which a holy Poet or Prophet speaketh by the holy spirit &c. *Comradus Pellican* so often remembred over, & beside the great liking he taketh to the booke, approveth of the course is taken for reading it publicly in the 4th. week of the moneth of September, *Which holy, and sacred ordinance woulde it were kept of those persons, that woulde be thought religious. An ordinance holy, and sacred* in others, how much more in vs, that propose it in a known language for a more publike good. So as we note, neither the booke so generally to be condemned, that it may not publicly be read, nor that order to be disliked which is *holy and sacred*.

Hieronymus praest in *Sophon.*

Est liber, pulcher, bonus san.

ctus, utilis & nobis Christianis bene legendus.

Ecce. Luther

praest in *Iudisch germanic ver-*

sa.

Pro huius libri lectione assigna-

ta est hebdomada 4^a. mensis

Septem. Quam

vinam sacramenta ueritatis a religiosis seruata fuisse.

Ecce. Pellican in

proem. Iudisch.

CHAP. 15.

Ecclesiast. 1.4. & c. 24. 12. See their rea^ons.

THe objections vrged out of *Eccles. 1.4. & c. 24. 12.* are both like *Pharao* his dreames, 2. in nūbring, one in substance, *That in Eccles. 1.4. thus wisdom hath bene created before all things, and the understanding of prudence from everlasting.* The other in *Eccles. 24. 12.* *He created me fro the beginning.*

Προτιμα νῦν

τοῦ ἡλίου

αἰῶνα.

ἵ αἰῶνα μὴ

πρὸ τοῦ

πρὸ τοῦ

πρὸ τοῦ

πρὸ τοῦ

And doth *Ecclesiasticus* speake of *Christ*, there is all the doubt? They that thus dispute take that for granted, which is in question. But if *Iesus Christ* be not meant in that place then is the application in vaine, and their slander in vaine & they are foule false witnesses against that sacred author. For they haue testified of him that hee said of, *Christ* (Hee

was

was created,) whereas the authour said it not. And that he said it not appeareth by circumstances of the place. For there is speech *not of the personall wisdom of God it selfe, but of our wisdom*, which is the knowledge of God, whether by the law, or gospel created in the soules of men. For in the first chap. v. 5. He sheweth that the worde of God is the fountaine of wisdom, and the everlasting commaundements are an entrance vnto her, v. 7. Vnto you hath the doctrine of wisdom beene discovered, v. 10. He hath powered her vpon al his works, and vpon al flesh: so likewise verses 14. 15. 16. 20. 22. 23. 24, &c. In al which places appeareth what wisdom is mentioned, not that which is the everlasting sonne of the Father. In the 24. of *Ecclesiasticus*, her praise is set out in these words, All these things are the booke of life, and the covenants of the most high God, and the knowledge of the truth, and the law that *Moses* in the precepts of righteousness commanded for an heritage vnto the house of *Jacob*, and the promises pertaining vnto *Israel* which compared with the 11. and 12. verses, sheweth that *this wisdom* is to be vnderstood of the law of God written in the heart of man, and after published in tables, *Created before the world*, because God decreed before the foundations of the world were laide to indue men with the knowledge thereof. But giue them their saying that *Ecclesiasticus* by this wisdom meaneth the wisdom of God, the everlasting sonne of the Father. Were some as busilie imployed in reading the ancient writers vpon occasion of this argument, as they are vnnecessarily graviled in a causelesse reproofe, they might know that the word (*Creat*) in this place is not to make of nothing, but to set over, and to ordaine, as when we say to *create a king*, or a *Magistrate*. So *Athanasius* taketh it in his booke of decrees of the *Nicen Synod*, as also

*Creare non est
facere ex nihilo
sed praeferre, &
constituere, ut
creare regem, &
magistratum.
Athanas. lib. de
decret. Nicen.
Synod. Eccles.
cap. 7. 15. c. 10.
19 c. 11. 16. ca.
44. 2.*

appeareth Eccles. 7. 15. c. 10. 19. c. 11. 16. c. 44. 2. Secondly the same father observeth in his third sermon against the *Arrians*, and *Cyrril* in his fift booke of his treasure v. 6. That to *Create*, *beget*, and *make*, are indifferently put one for another in Scripture, and the circumstance of the place must give light how far forth to be vnderstood. Wherefore being said, that *wisdom was created* before god did any thing, yea from the beginning ver. 12. and before the world it is evident that (*created*) must be taken for (*begotten*) which is the very worde vsed in the fift verse. *I am come out of the mouth of the most high, first borne before all creatures.* And if before all creatures the surehynot a creature it selfe. Thirdly by the same *Athanasius*, and *Cyrril* in the places afore quoted, and *Nazianzen* in his 4. oration of Divinitie applie it to the humanity of Christ foreappointed of the father to be united unto the godhead. To the like effect S^r. *Ambrose* in his creature of faith. Not much otherwise S^r. *Austen* after the form of a servant is said, the Lord created me; S^r. *Basil* writeth this word (*he hath begotten*) is to be taken and vnderstood of God the Sonne. And the word, *he hath created*, is to be interpreted of him that tooke upon him the forme of a servant. Fourthly, *Hilarie* in his booke of Synods a little after the beginning, *Because neither words, Generation, nor Creation*, sufficiently expresse the production of Christ, therefore both are vsed, and yet singly apart they are but words of imperfection, that one may supply the others want. *Generation* because of the same nature of the father, and the Sonne. *Creation* because of the vchangeableness of the father. To be *created*, therefore is to be fore-ordained & appointed of old to be united ynto the creature, but not to be a creature, as if produced of nothing, which *creation* is properly. The production of the sonne is in such manner, that

*Idem. 3 con
Arrianos, Cyrill
Iosian. l. 5. c. 6.*

*Προ τῷ αὐτῷ
πρὸς αὐτὸν ἀπὸ
χρῆ.*

*Nazianzen. 4
de ibid.*

*Secundum formam
servi. Aug.
de Trinit. lib. 1.
cap. 12.*

*Accipiendum est
verbum Genit.
mit. de Deo filio,
Creatus autem
de eo, quod
formam servi
suscepit Basil.
lib. 4. in Encom.
exponebat. Iud.
Dionysius creatus
est verus.*

*Hilari. lib. de
Synod.*

*Ex creatione
acceptione in
mirabilis patris,
ex generatione
vultus
vultus in patre, ut
filius Agnus. Ier.
Ier. 3. 12. 13.
contra Genes.
lib. 4. cap. 8.*

it receiveth the substance of the father, and so that production may bee called *generation*, but as it is without any change, or alteration, which is not so in vs, therefore of some called *creation*. Both these names vied, and al little enough to expresse the godhead, & manhood vnited in one person. And when al is done, it is rather a shadding, than a lively full expressing. As for those that colourably take it offensiu to say Christ was *created*, and purposely stumble, where they may tread with an eue foot, may it please their modestie to heare farther, how generally it is received by those (we are perswaded) that knew how to write on this

Bar. Hieron.
Aul. & Ali-
Zen. Greg.
Nazian.

Quod al ver-
bum assumere
ator quod ad
hominem crea-
tura Aug. Ep.

37.
Nova & inau-
dita conuentio,
Ec Leo de Ne-
Multi timore
repidant, &c.

Hier. in Eph. 2.
Apostolica fidei
scis in qua dis-
pensatione tem-
poris Christus
creatus Hilar

Aul. & Ali-
Zen. Hieron.
Ep. Christus se
cum lum homi-
ne a dictur crea-
tura, non tamē
simpliciter, &c.

Lamb. 3. dist. 11.
out.

argument. *Gregorie Nazianzen thus. He that is, is borne, & vncreated is created. The Latin verses sound in like manner, Christ borne supernaturallie aboue all nature, & created after an vncreated manner. For so the ancient fathers though want of proper words sometimes speake of the sonne of God taking our nature upon him, not intending to call him a creature, as he was the everlasting sonne of the Father. S^r. Austen in his 57 Epistle. As concerning the word he is a creature, as touching man hee is a creature. A new and a strange covenāt (saith Leo) God who is & was, is become a creature. S^r. Jerome in Ephel. 2. Many tremble (saith hee) for verie feare to say Christ is a creature. But wee proclaime it, as not fearing who heare vs. VVe proclaime it is no danger at all, to say Christ is a creature. Hilarie whom wee mentioned afore, delivereth it thus. The Apostles faith well knoweth in what dispensation of time Christ was created, and in what eternitie borne. The fathers of the Gycke Church hold it brieflie, as it were in this riddle: In an vncreated māner vncreated, as he was, he was created. Peter Lumbard in his third booke. Although Christ as man bee called a creature, yet not simpliciter, but with addition to be called, and named a creature. Among*

for refusal of Subscription.

115

our late writers Iacob Grinzus vpon the Coloss. we sayth of Christ, hee is vcreated in respect of his godhead, but created in respect of his humanitie: Zanchinus intreating of Christ. He is a creature, because the worde became flesh. Not a creature, because all things are made by him. Much more might be brought in prooffe hereof, but as S^r. Ambrose vpo like occasion these may suffice. I wil not wrap my selfe vp in infinite allegations, least the treatise grow to great.

[I, but many instances are given, that wisdom is taken for the second person in the Trinitie.]

Were there, as many mo, yet al are answered afore. And the instances are farre more, that wisdom is taken for the singular grace of God in beautifying the soule of man. Vn-
to which interpretation Zanchinus vpon mature deliberatio doth rather incline, as appeareth in his treatise of the 3. persons the third booke, & 8. chap. Prooffes he brings out of Ecclesiast. which are mentioned afore, Eccles. 1. 10. & 24. 26.

In diuers verses of the Chap. it appeareth that wisdom is taken for the sonne of God.]

It is no strange thing, that one, and the same worde may both waies bee interpreted in one, and the same sentence, much more in one, & the same chap. as in *Math. 8. 12*. Let the dead burie their dead. So *Rom. 8. 3*. By sin condemned sin in the flesh. As also *2. Cor. 5. 21*. And therefore wisdom may beare both waies, as already hath beene exemplified, and no daunger at all. Whether for Christ, or for his graces in vs, if for Christ either his humanity, or his office. If for his graces in vs, God giving an vnderstanding soule furnished with wisdom, and knowledge from aboue. None of all these offensive, and one of these we may yvell vnderstand it to be.

is his name is Samuel
Answer to the Reasons
that are brought for the proof of the
fact of the appearance of Samuel
after his death
See their reasons
Not Samuel but Satan, &c.
 Men acquainted with controversies of this time wel know,

that this question of Samuels selfe appearing, or not appearing is countenanced with learning, and good probability. Wherefore to cut of the arguments, that are brought to and fro, we thinke it the best way to affirme of this historie, what we doe sometimes of Canonical scripture where things are delivered probably in the streame of an opinion comonly received, the author grounding himselfe in some circumstance vpon a generall fame, as M^r. Iunius well observeth: *All things* (saith hee) *in scripture thorough the use of the vulgar sort are two manner of waies stiled, Some truly as they are indeed, other some not so exactly, but vulgarly, as they are commonly taken.* So may the words of the author in this place (*Samuel* prophesied after his death) beare a kinde interpretation drawne from the general voice of those times, and the opinion of *Saul* and the Witch then generaltie currant. And so the conclusion made, as wee speake (*quoad hominem*) sufficiently forcible in respect of them, & their age: *Marvel it is* saith Iunius, Bellarmine observeth not Samuels shade is called in a popular stile by the name of *Samuell*, &c. This a safer and easier conclusion rather then any other, that shal altogether condemne it, which verie counsel Ioh. Drusus giveth vpon that verse. As for the censure D. Fulke makes more sparing then theirs, that alledge him. For this is it you quote, *The son of Syrach* (seemeth) not to be directed by the spirit of God, (seemeth not) more (belike) he saith not, and more hee needed not.

Resolves in
 script. ex vpl-
 g. x. u. 2. uol-
 appellari solent
 alia quidem
 alia dicitur in x.
 & dicitur alia
 dicitur, id est
 prout res sunt
 ex veritate, &
 alia vero id est
 ex vel de a
 v. u. ex opi-
 nione.
 Iun. paratib. 1.
 Parat. 3.
 Inquisit. secun-
 dum opinionem
 Saul, &c.
 Lavat. 2. part.
 de spectru. ca. 8.
 Mirum non ani-
 madverti, &c.
 Iun. con. Bih.
 contro. 2. lib. 4.
 cap. 11.
 Ioh. Drusus in
 Ecclesiast. c. 46.

D. Fulke in the preface of his booke against Martin, fol. 77. saith, where as we refuse the bookes of Tobie, and Ecclesiasticus for Canonitall scripture it is not (as you say ridiculouslie) because Luther, and Calvin admits them not, but because they are contrary to Canonitall scripture. I have answered: The Doctor his reply is not to be misliked in making the defence badde. For if it were iustly ridiculous, if we should refuse, or receive truth respectively, because of mens persons. And though other things may bee in those bookes of Tobie, and Ecclesiasticus, though contrary to the worde of God, yet these alledged we finde not so. Arguments wee acknowledge more forcible then any here mentioned, to separate them, as we doe from being held Canonitall. Concerning Ecclesiasticus how reverently all learned in former ages have thought, to mention at large were to burne day. Men of sincere religion in these last times may be thought fitter witnesses: Bullinger hath these words, Ecclesiasticus, who is intituled the son of Sirach hath many things in common with the Proverbs of Salomon, but that this is more full, and hath lesse difficulties, &c. Pellican thus, For the bookes of VVisdome and Ecclesiasticus, there is no doubt but they may and ought to be proposed without the rest in our schooles, and churches, and that with exceeding great profit. The same partie in his preface vpon the booke it selfe. It is a true and holie Ethicks serving to instruct Christians in morall precepts. The truth of the doctrine here in is more cleare & sure, then meede, or should depend upon mans authoritie: and how ever it be not Canonitall with the Hebrews, yet is it an Ecclesiasticall booke, & was alwaies in use withal Saints, to teach holy manners, to instruct Gods Church to every good worke, and as a quier or storehouse of Catholike doctrine. The commendation Iosephus Scaliger and Iob. Druſius give, appea-

reth by their Epistles one to the other, and among notes
Draffius hath expresse made vpon that booke, all which we
 holde necessarie for these times to bridle their iudgement
 that ride post al on the spur leaving behinde them that soft
 paced moderation, which alway much tempereth over ha-
 sty quicke censures.

of books in
 day of the month
 buriall it with
 King 1. 2. See their reasons
 Chap. 17.

2 King 24. 28. 29. 30. Imply either so many se-
 veral Chap. or so many severall verses of that 24. Whither
 of them we thinke, we thinke amisse. For neither are there
 so many Chap: in that second booke of Kings, nor so many
 verses in that 24. Somewhat in the 25. 8. 9. verses, where it
 is said the 19. yeare of King Nabucadonozor, which in the
 second verse of that Chap. falleth in the 11. yeare of Zede-
 chias, where the 11. and 19. yeares are more at ods in shew,
 then the 5. and 11. yeare, yet no contrarietie; because the
 number, as it is divers, so the account is. One reckoning
 Zedechias his time, the other Nabuchadonozors Raigne,
 which *Iunius* comparing with *Jeremie*. 51. 59. findeth the
 of 7. 2. 2. a 4. yeare run, to be the fift yeare running (in Baruch) after
 or: 51. 29. This is the charge that *Jeremie* the
 prophet gave to *Sarcis* the son of *Nabuz*
 when he went to *Babylon* with *the*

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 or: 51. 29. This is the charge that *Jeremie* the
 prophet gave to *Sarcis* the son of *Nabuz*
 when he went to *Babylon* with *the*

for refusall of Subscription.

119

Jerusalem was carried into Babylon. At which time we may understand a fire was begun by the Chaldeans. but that extinguished, the towne was kept safe, and then some 7. yeares after wasted out-right. Such probable answers may well satisfie needlesse obiections.

Erre intelligi-
dum ignem d
Chaldeis subin-
trem fuisse, et
Iam in Ba-
bylon. 1. 2.

the content of the 7. Chap. 18. In Baruch. c. 6. A copie of the Epistle, &c. See their reasons.

I might be said (sent by *Jeremy*) because not the authenticall it selfe, but only translated, or a copie, as the superscription witnesseth, therefore not esteemed other, then Apocriphal. Notwithstanding so far forth, as agreeable to truth it may be received, and held for a truth. In regarde whereof, as also because annexed to the propheticall *Jeremie*, the fathers call it by the name of *Jeremy*, as *S. Cyprian*, *Hilarie*, *Ambrose*, *Basil*, *Chrysostome*, *Austen*. Others as *Clem. Alexan* padagog. lib. 2. cap. 18. and *Ambrose* de fide lib. 1. cap. 2. call it *divine scripture*. All authorities of the ancient counsels, and others to this purpose we alleadge not. For that were infinite. But it more then seemeth those holymen, that penned the communion book, proposed before their eies these aforenamed, and many more for a dowd of wel advised godly witnesses in reverencing this booke, and therefore in retaining the vse thereof appointed it at times to be read in publike as we doe.

by the king
of Babylon
he conf. 6. th
of 1. th
900.

Cyprian serm.
de orat. dominic
Hilar. prefat.
com. in Psal.
Ambrose de pñ
niten. li. 1. ca. 2.
Basil in Encheir.
lib. 4.
Chrysost. in orat.
quod Christus
sit Deus.
Aug. de civ. deli.
lib. 18. cap. 33.
Clem. Alexan.
pad. lib. 2. cap. 3.

CHAP. 19.

Baruch. 6. 2. See their reasons.

This, and the former obiection some made in the conference had with them, as also some other exceptions, which as occasion shal serue wil appeare in reading. This we answered in general, and more particularly. In general

Baruch. 6. 2. So when we
wile Babylon ye shall with
them many of us, & pro
long, & so shall many of us
after that
will be
you a
proce. 1. 2.
900.

the many shall not expow
wile 70 years

Deemant ge-
neratio dicitur
funt, Pellican
in 1. 1. 1. 1.

their negative that this yrge may be thought verie ventu-
rous. For Pellican saith in an expresse affirmative, Ten
yeares may be called a generation. But grant we the word
(Generation) is not taken in the old Testament for so few as
ten yeares, which men of great reading in scripture doe de-
ny, so do Pellican doth yett but no argument to impeach
this plate. Because the question is not whither in any places
it be so, but whither it may be taken so here. If so it may,
then what is said to the contrary inforceth not a contra-
diction to Gods word, which is, or should be the prooffe, if men
will bring fit prooffe to any good purpose. This is once, let
suspicion bulie her selfe as much, as shee can wel intende,
the substance and argument of this booke is not unprofitable.
It containeth some things which seeme to curious priers lesse
agreeable to scripture, but to the simple honest minded, that
rather seeke truth, & fruit then after words, it is convinced
to containe nothing dissonant from scripture. And because it
teacheth nothing beside the sentences of other Prophets, that
it seemeth an abridgment, or collection out of the law, and the
Prophets, and agreeable to the sacred Canons of holie scrip-
ture, therefore it hath bene appointed by the Ecclesiastical
fathers, ever since the time of the Apostles, and by the Nicen
council to be read in the Church, with the rest of the Apo-
graphall, or holy Scriptures. Out of which booke S. Anselm,
and other Doctours of the Catholike Church are no whit abash-
ed to draw reasons and arguments, which as they avails not a-
gainst obstinate heresies, (as doe not many Canoniall books, yett
can they not condemne it, acknowledging therein a propheti-
call stile, not abhorring from the phrase of Ieremie. And thus
much is avouched by some whole eie is Eagle-sighted to
finde out the tracke of any the least apparant fallshood.
More particularly weetender our defence thus. First it
might

Rem & argu-
mentū ducimus
non esse inuile,
Iun. in Barnab.
cap. 6.
Quæ curiosi-
tibus inquisi-
tibus minus
quadrare vult-
tur, quæ Pellican
in proem. l. 1.
Quia nihil pro-
phetarū
aliorum senten-
tias docet, &c.
ad Ecclesiasti-
cæ paritatem ab-
junctum est.
In Nicænâ con-
cilio legi in de-
cretis, &c.
Ex qua libello
&c.

And if you will not for us they shall not be able to
pay for you 7 hence more for your sake.
for refusall of Subscription.

111

might be a certaine number for an vncertaine, as *Lev. 26.* *Confusio gentium
certum numerum
captendi pro in-
curso Pollican
in Baruch. 1. 6.*
18. 21. 24. Secondly, if 7 generations do in some mens chro-
nologic signifie more then 70. yeares, yet sorrowes account
is alway of the largest, and with the most. O that my grieffe
were well weighed, and my miseries were laide together in
the ballance, for it would now bee heavier then the sand of
the sea. 3. In chronologic men diverslie reckon as *Act. 13.*
20. of the iudges government, and *Saul* is said to reign 40.
yeares, whereas in looking backe to the history of the kings
it is cleare that *Samuell* is vnderstood. So in numbring 70.
soules, *Act. 7. 14.* in *Gen. 46. 27.* but 85. soules. Fourthly 7. it is 70
generations may imply so many changes, and courses in a
mans life by so many tens, or decads of yeares allowing as
the Psalme doth 3. score yeares and ten for the life of man. *Psa. 90. 10.*
Fifthly, in these 7. generations here mentioned, vnderstande
we five complet, the other 2. exclusive, the doubt is soone
answered. The like is in other places, as *Math. 17. 1.* After
6. daies *Jesus* took *Peter* and whereas *Mark. 9. 2.* Six daies
after *Jesus* tooke *Peter*: *S. Luk. 9. 28.* hath it came to passe
about an eight daies after. The first, and last are reckoned
for none. So in seaven generations the first, & last for none,
by which reckoning 14. yeares make vp a generation. And
where so many interpretations, and every of them may in-
treate our peaceable thoughts without iniury to the truth
the age present, and to come, wil iudge we haue no know-
ledge, if we are ignorant, or no loue, if we acknowledge not
so much, as we ought to know.

CHAP. 10.

Daniel cap. 14. See their reasons.

Fables though some call these additions to *Daniel*, and a-
mong the rest that 14. Chap. here alleadged, yet that is

Q

DOE

The story of both & the
Dragon in his life is
of Daniel after the
labour

not the reason, why it may not be read. For *Iothams fable*, *Judg. 9.* is received. How the trees went forth to anoint a king, and said vnto the Oliue Reigne thou over vs, &c. In writing for this, and the rest before questioned none will take that we indeavour to proue it, or them *Canonically*, (let that be the care, and labour of others whose error it is) but to shew we regard it in many respects, partly for that the ancient, such as were immediatly after the daies of our Saviour account of it, *Tertullian, Origen, Cyprian, &c.* partly for the argument, which the learned *Iunius*, holds to bee a godly historie, and of the next Chapter the like iudgement is given: *Conrad. Pellican* writing of the historie of *Susanna* so much commended in ancienter memorie. determineth the point thus: *The Catholike church hath decreed ever since the times of the Apostles that the godly, and profitable historie of that most vertuous woman Susanna should be read in the Church among Ecclesiasticall bookes, as the rest but of lesser authority, are not the Canonically.* This tract is not accounted in the Canon but is very hollesome, and altogether conformable to holy doctrine containing (No doubt) but onlie of the time. In Arithmetike of nothing commeth nothing, yet where No doubt is how many doubts are made. But as the Psalme speaketh, they feared where no feare was, so now a daies me are disposed to doubt where (No doubt) is but only of the time. When *S^r. Jerome* excepted against these parts (now in question) annexed to *Daniell*, *Ruffinus* is not behind hand to tell him as wel of it. *The body of the old Testament* containing the said Ecclesiasticall bookes *Ruffinus* termeth, *A diuine instrument, & the pawne of the holy Ghost, which the Apostles delivered to the Church.* Afterwards he charged *Jerome* farther, *Is it not a robbie whē some things are changed, and yet men will say they correct an error.* For all the

*Historiam hanc
argumento piz
asse agnosceimus
Iun. in Dan. 13
De hac historia
idem iudicium
ac de superioribus
facimus. Id. 14.
Susanna honestissima famine
piam atq; uirile
historiam ecclesiasticam
et catholicam
&c.
Saluberrima est
et omnino conformis doctrina
sancta, &c. Pellican in illud
sup.*

*Instrumentum
diuinum, &c.
Ruffinus in uel
in Hieron.*

the historie of *Susanna*, which was a patterne of Chastity to the church of God is cut out, cast aside, and neglected by him. The song of the 3. children which is song in the Church of God most of all upon sollemne feast daies is quite scraped out of his place by him. Anone after particularizing his speech he proceedeth, And the whole church throughout the whole world, either of them, which are in their body, or of the that are gone to God, whither they were holy confessours, or holy Martyrs, all these and others that sung the song of the three children in the church of God, were deceived, and sung false tales. S^r. *Jerome* vnderstanding what was returned him by *Ruffinus*, answereth what hee writ was not his owne minde, but in the person of the Jewes whom also hee would have refused, but his leisure served not. And as occasion was evē in his 41. Epistle to *Ruffinus*, so doth he, Epist. 22. to *Eustochium* make great vse of those examples, *Abacuck* feeding of *Danijell*. The like may be observed in other the ancients for that other of *Bel*, and the *Dragon*. These parts that are taken out of *Theodotion* read with discretion may profit much, as for the Jewes, our resolution must be as is that of *Pellican*. We weigh not the flouts, and scoffs of the wicked Jew. Howsoever might we grant all these places contrary to the word of God, yea as a third paper afore termes them blind, and false *Apocrypha*, yet surely a man, that loveth the peace of Gods Church, and wel considereth how our congregation hath an eie to the measure of obedience we performe to Christian godly authority, might have read these chap: at the time appointed, & withal shewed briefly (but with great moderation) what verses in such and such chap: some now, & at other times heretofore did any way doubt of. And yet because the Church alway read them, & found them verie fitting for instruction in good manners, there-

Non quid iustis
sensum, &c.

Hieron. Ep. 41.
ad Ruffin.

Idem Epist. 22.
ad Eustochium.

Nihil mirum
impy Iudei in-
dicium & san-
nas Pellican in
reliquias ad 3.
Dan. ex Theod.

*Viles sunt A-
pocryphi, & de-
gi quidem in
Ecclesiis posant
& sicut est ex il-
lis etiam sumen-
te documenta,
quantum enim
Canon, consensu
cons. Helu. test.
2. cor. 4. & 6. pa.
20. & 13.*

For enow also, the same order being retained continually & withal generally, it was not for any private person & there-fore not for him peremptorily to break. They are profitable, and may well be read in the Church, yea also it is lawfull to take from them doctrines so far forth, as they are consonant with the Canonical. So writes the confession of Helvetians should a man (not able to salve these doubtles propo- sals) spare reading these Chap: because of offence to his owne soule, and in steede of them read some other in the old, and new Testament, not otherwise disobedient to the govern- ment of the Church, it may well be thought he should ne- ver have beene molested. Yea wee dare boldly challenge any one of them all. What one for the time these petty co- troverties have beene on foote, that was ever cited, or indi- cted for only varying a chap: and supplying it by another? But we know, they cannot name any. So little cause had they to complaine at this time, whither you consider the words or the interpretatiō, or the practise among vs, which reiecteth from reading in the church the 3. and 4. booke of *Esdras*, the first, and second booke of *Machabees*, as in examining, halfe an eie may plainly discerne, as also in ex- presse words authoritie giveth vs power to change some one or other chap: that fals in order to be read upon *Sundaies* or *holydaies*, with some other of more edification as appeareth in the *Admonition to al Ministers Ecclesiastical*. Thus ha- ving gone over the particular instances men bring, vvee come forwarde to the generall grievance they conclude upon.

CHAP. 22.

Because Apocrypha are called holy scripture. See their reasons.

AS if hereupon comparing the book of *common prayer* with the booke of Articles, we would infer the *Scripture* to be *Canonieall*. Whereunto wee answer that they are called *holy Scripture* in a signification at large because the subiect they intreat of is God his *love, power, our sanctification, and obedience* to him. And they may be held *Canonieall* wholesome doctrines being thence deduced though not simply of themselves, yet wherein they agree with the Canon, as also because they may serue, as they alwaies heretofore haue done for a rule to direct, and order our conuersation aright.

As Hieron.

For est ex illis sumere documenta in quatenus et Canonieall consulant. Hieron. conf. vi in superioribus capitulis.

CHAP. 27.

Because some excellent bookes and upon a great penalitie forbidden, &c. See their reasons.

WHERE is any *penalitie*, any *great penalitie*? Or how appeareth it our Church *forbids* them to be read? As *Hieron* against the *Luciferians*: So may we say, our *little world Great Brittain*, may wonder shee is become thus suddenly popish, and that so strangely, as having alway allowed, defended, commanded the reading of the Scriptures, expounding, interpreting, shee is now held as a punisher of them, that read these Chapters. What vnt ruth is it they will spare to speake in huther murther, and vnderhand, that dare thus vnt ruely slurp paper, to their owne shame.

Ingeniale totius orbis Christianum est inuicem esse factum esse. Arrianum Hieronim. aduersus Luciferianos.

For *first* the genealogie of Christ is read, and if at anie time to be spared because of other duties, that presentlie come in place, the wisdom of a godly discreet minister may with good commendation easily determine. *Secondly*, as concerning the *genealogie*, the *Canticles*, the *Chronicles*, & the *Revelation* doe they not, may they not, vnt they not to paraphrase, expound, interpret, and take their text from

forth of any these bookes, either by way of set lecture, or otherwise? *Thirdly*, know we not some wedded to their will, in these their wilful opinions beeing at times to expounde S^t. *Math.* and S^t. *Luke*, when they come to the genealogie overhip the places, pretending they are a ranke of hard names, & make not so much for edification? Yet thin they commit themselves, and condemne in our Church calling it *blasphemous*, for so the second paper in the second paragraph from a hot fire fierce zeale spareth not to write. And to returne the author thereof his own words, as S^t. *Hieron* to Ctesiphon. so we to them, upon the first appearance there is manifest blasphemie, neither shal there neede any other request then the sentence is selfe, which no sooner is discovered, but as soone confused. Therefore are they inexcusable whosoever they are. For they that condemne doe the same things. *Fourthly*, haue we not seene in our time, which is but yesterday in respect of the generations afore, some adventure in such corrupt manner to speake of Christ his holy mariage with his Church, as if they would reade some wanton, idle, amorous pamphlet? It is to be observed, saith Lambert Avennion: that wee must dare lesse to breake in handling this booke then any other booke of the holy scripture. *Fifthly*, for the *Chronicles*, who knoweth not the bookes of *Kings* containe the same argument, which beeing appointed to be read in publike, proveth that we admit the history of the *Chronicles* to be read. But ill wil never said wel. *Sixtly*, for the *Revelation*, may it not seeme strange, that many chap: beeing expresse appointed, yet some men, as if they had made a league with falsehood, threap vpon our church the contrarie? It is not so much read in deede, because so many words so many misteries, & the fulnesse of time much belpeth the vnderstanding of that booke. And in a godly discre-

*Pater prima
frons blasphemus,
Hieron. ad Ctesiphon.
Sententia vobis
prodidit superbia est.
Id adu. Pelag.
cap. 4.*

*Observandum
est, quod minus
in hunc libellum,
et c. Lamb. Avennion: in prolog.
Comis.*

*Quis ordo
et mysteria
Hieron.*

discretion we thus deale, as Mr. Iunius speaking of the
 cell of Laodicea, and those ancient times, which receiving all
 the Canonickall scripture, as we do, yet read not all alike in the
 church, as namely not the Revelation, nor Apocalips (which
 some challenge vs for) not that they denied it to bee Canonickall,
 but because at that time they thought it not fit to be read
 vnto the people, they excepted it out of the number of the rest
 as indeede a choise would be had in proposing the bookes of
 Scripture. Would a choise be had, and by whom is it most
 fit, by some one; or by our whole Church?

Non quid no-
 garent esse Ca-
 nonicam, sed
 quod non puta-
 rent per illud
 tempus expedi-
 re, ut legeretur
 populo, ex eo nu-
 mero exceptis,
 prout delectus
 in proponenda
 scriptura libri
 habendus est.
 Iun. com. Bel de
 prob. dist. 1. c. 9.

Another in certaine demands makes this brieft.

I demand whether any part of the Canonickall scripture
 — can bee lesse edifying then some part of the Apocrypha,
 which containeth manifest vnttruth.

Some part of the Canonickall scripture may be lesse edify-
 ing then some part of the Apocryphall, whole sentences the
 fathers quote, sometimes calling them by the name of ho-
 ly scripture because otherwhiles it speaketh of our duety to
 God, his loue to vs, and of our duety to our selues, and one
 to another. For such commonly are the Canonickall politickall,
 morrall, theologicall holosome instructions, whereas in
 some parts of the Canonickall scripture diuerse Chapters are
 spent, which either for ceremonie, legall purifications, & the
 lawes of lewrie are not necessarie for vs: so Leviticus, &c.
 which are the word of God, but doe not necessarily binde vs,
 whereas lessons, & instructions in the Apocryphall do, not
 by any power of themselves as in their truth particularlie
 handled in several chap: but comprised generally in some
 of the Canonickall. Secondly, in these bookes called Apocry-
 phall some chap: prescribed may be of more vse, then some
 Canonickall, because of the plainenesse in them whereas in
 these

Conf. hanc
 so 7. 19. ab or. 2.
 at Herues. po-
 sterum.

Quatuor con-
 Canonici con-
 sentimus consue-
 Helv. vs anod.

these, divers misteries, & the full meaning is not thoroughly agreed vpon, neither can yet bee. Such is the booke of *Revelation*, and of the *Canticles*. Thirdly, in *genealogies*, & such chap: as haue that argument, vsf may be, and is acknowledged, but not that vsf so expresse for sanctification, and holynesse, as craue the bettring of our liues, rather then the making vs know much, not so to direct purpose, as the other. The equitie of which speech drew M. Luther to prefer (as our *communion* booke doth) some diuine bookes before others: whither primarily *Canonically*, or by application agreeably *Canonically*. He (but vniustly) taxed by *Cochlaine* for preferring *Paul*, & *Peters* Epistles before the 3. gospells of *Matthew*, *Marke*, and *Luke*, so our *service booke* in appointing some, rather then some, *Apocryphall*, rather then *Canonically*, not for the substance, truth, and grace, which we confesse to be in the *Canonically*, but for the manner of delivery and application to our vsf. And therefore howe ever an offensive speech to prefer *vntruth* before *truth* (for that we cōdemne) yet that, which is *vntrue* in some particular, may otherwise haue much truth in it bee worthy of regard, and in that respect being agreeable to *Canonically*, doe no iniurie to *Canonically*, more then timber, that is fitted to the squire, or that, which is ruled to the ruler. Wherefore men that make these demands may be intreated to deliver the termes thus to their own contentment. Some part of the *Canonically* may be lesse edifying, then some other though *Apocryphall* in name. Beacule in particulars, when it cometh to reading such and such verses, and chapters are either expresse *Canonically*, or by *necessary consequent*, or *no way contrary thereto* vpon iust examination diligentlie, & faithfully made therein. But proceed we, for they haue not yet done. In the second paper we finde their cōplaint thus.

Verbo prof. in
Nov. Test.
Cecili. l. de scrip.
et Eial. ambros.
cap. 3. et in sep.
nichil. cap. 3.
De quod sub.
sanctum veri.
tatem et grati.
am sed quod
modi orandi,
et. l. am. con.
Dei. de verbo
dei lib. 1. cap. 6.
Regula Regula.
mon.

CHAP. 23.

Prophecies, histories, &c. called Epistles. See their reasons.

M^r. Theodore Beza in his replie to *Castalio*. When all parties are agreed in the thing, and words haue beene of long continuance with al men, whence commeth this desire of novelty, and new fanglednesse, but from a foolish, and ambitious wit? The word *Epistle* hath beene vsed time out of minde in this manner, as we doe, and when there is no question about a matter of substance, we fall a quarrelling about a terme of circumstance. The word (*Epistle*) is as everie word els a terme of art beholding to such, as may be thought in these points Matters of their art. This we must confesse if wee obserue ought, that words in respect of our vse are diuerse times diuerslie imployed as (*Anastasis*) a Greeke word taken for the *resurreccio*, was not so in times past, but for the veter overthrow of a place, or the inhabitants. *Nature* taken for the very substance, and *nature* of a thing, yet sometimes for an accident, or an accidental qualitie, as in Saint *Peter*, where it is said we are partakers of the diuine *nature*. So the word (*Somaticus*) *Colos. 2. 9.* In whom the godhead dwelleth *bodily* (that is) personally. Secondly, by this worde *Epistle* the *Corinthians* are called, *ye are my Epistle* &c. able to commend *S^r. Paule* sufficiently. Why did not some in those daies tell the Apostle, as these tell vs now? That to Hile a whole Church by the name of an Epistle, is contrarie to truth, and a good conscience. Yea *S^r. Paule* his gospel for the matter, was for the forme an *Epistle*: none the was so quick witted, as to returne vpon *S^r. Paule*. He was much overseene, that contrarie to Gods word (for that is still the question) he would giue contrary names. Thirdly, the vvhole

Cum de re com-
stat, & c. Beza in
defens. tranlat.
adver. Castal.
pag. 437.

Quis potest
dixisse, est, &
ita, & nomen
loquendi, Horat
de arte poetica.

And. 2. 19.

Nomen
quod
2. Pet. 1. 4.

omni. 1. 1. 1.

1 Cor. 3. 1.

Rom. 1. 16.

*Epistola sunt à
Deo missæ, &c.
Chrysost. in 2.
Thessal. 2.
Quid est scrip-
tura sacra, nisi
quædam episto-
la dei omnipo-
tentis ad crea-
turam suam?
Greg. 1. 1. 2. lib.
Epist. 84.
Eadem est ratio
totius, & partis
in homogeneis.
1. de cat. cap. 1.
Cor aut cordi a-
nalogum Arist.
de hist. animal.
α πορτ̃ εἰς ἰν-
τοῖς ἀλλοῖς ἢ
ἀνδράσιν.
Id de anima
lib. 2. cap. 11.
Gen. 22. 9.
1. Cor. 15. 39.*

*Dei. Spangen-
bergii postilla.*

*David Chitrai
postilla.*

Scripture of God is called other whiles, and the name ap-
proved without controule, *The Epistle of God to his creature,*
or the Epistle of God to the world. If al may be called thus,
then any part of it may be so called. For as the Philosopher
in nature delivereth his rule, it is true in this also: *The rea-
son is alike of all, and a part.* Fourthly, as it is said of all crea-
tures, *They have all a heart, or somewhat, that supplieth the
use of a heart,* and the instrument for sense of touching, in
flesh, or in others somewhat in proportion thereunto: which
might be *Abrahams* meaning to his son *Isaac*, when there
were none but they two. No beast for sacrifice, more then
his owne sonne, which yet he in obedience to God at his
commandement thought to offer, when he answered, *God
will provide a beast:* not that *Isaac* was so, but because hee
must supply the place of one, for other they knew not of.
So al are *Epistles* the head, or put in steed of an *epistle.* Fifthly
the Apostle, 1. Cor. 15. 39. calleth *fish* by the name of *flesh.*
Al *flesh* is not the same *flesh*, but there is one *flesh* of men, a-
nother *flesh* of beasts, another of *fish*, and another of *birds:* is
a prophetic or historie an *Epistle*? The like demaunde may
be made. Is *flesh* *fish* or *e contrà*, distinct they are, yet one
name for both. Sixthly, what doe we herein, but that which
other Churches of God, *Heidelberg, VVittenberg,* & their
pastours, and teachers doe the like. *Spangenbergius Chis-
traus* and others in their postils, that wel knowe, what to
speake, giue the name of an *Epistle* to the *prophecies Acts,*
and *Revelation* not quarrelling, as ours doe about wordes:
Seventhly, as *Epistles* are sent to persons one, or more, so is
the *gospel* of S. *Luke,* and the *historie* of the *Actes* written
by name to *Theophilus,* so is the *Reuelatio* to the 7. churches:
so were the *prophecies*, like an *Epistle dedicatorie* to the Rea-
der. For this the Prophets vsed, when they had made their
ser-

for refusall of Subscription.

131

sermons to the people, they did abridge them, and penned them briefly setting them vp in some open place, that all the people might read the same. So the Lorde had *Abacuk* to write the vision, which he saw, and to make it plaine vpon tables, that he may run, which reads it: 8. If in some respect the *prophecie* of *Esaie* may be called a *gospel* without anie preiudice to the truth, and a good conscience, because an Evangelical Prophet; why not as wel somewhat of his, indure the name of an *Epistle*? Or if these 3. *Prophecie*, *Gospel* *Epistle*, be words of an incompatible qualitie, like fire, and water, then a *prophecie* may not bee called a *gospel*, more thē an *Epistle*. The reason is al alike. 9. These parts of scripture, whither out of the prophets, or out of the other haue this one name of *Epistle*, because read at the time of the communion, as *Iustin Martyr*, and *Tertullian* witnesse. 10. If because a *prophecy*, therefore not to be stiled by the name of an *Epistle*, how commeth the 29. chap. of *Jeremy* so to be intituled. 11. This quarrelling for that we stile *prophecies* *gospel's*, and *histories* al by the name of *Epistles*, is like a brabble *Cochleus* intends against *Luther*, whom he chargeth to say, *There was but one gospel*: againe that there were more thē 4. *Whereas the author his meaning is, that the gospel some time is taken for the substance of the glad tidings of the gospel so it is in signification, but one, Gal. 1.* Secondly, for the historical books of the sayings, & deeds of Christ, in which sense he acknowledgeth only fowre, penned by the Evangelists. Thirdly, for al manner of diuine bookes, and holie scripture intreating of the doctrine concerning Christ, & fitting it to the vse of the godly. In which significatiō there are more then 4. *gospels*. For so, as it compriseth the ministry of the *new Testament*, the *Acts*, and *Epistles* may be stiled by the name of *Gospels*. Thus far *Iunius*, and *Pezelius* in

Perkin in the
Creed, pag 3.
lin. 27. 28.
Abacuk. 2. 2.

In Synax Iustin
Martyr Apol. 2.
Tert. apol. c. 39.

Cochla. lib. de
scrips & eccl. f.
auis.
Iun. con. Bel. de
verb dei li. 2. c. 6.

Preq. part. 2.
Examin.

*Epistola sunt à
Deo missæ, &c.
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1. de cat. cap. 1.
Cor aut cordi a-
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de hist. animal.
in 2. cap. 23. in
vitis & olivis 78
ἀνδράων.
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In *Synax Iustini*
Martyr. Apol. 2.
Tert. apol. 1. 39.

Cochle. lib. de
scriptis & ecclesi.
authe.
Iun. con. Bel. de
verb dei li. 1. 16.

Proel. part. 2. li.
Examin.

defence of this interpretation, 12. Every of these whither in the *prophecies*, or *Acts*, or *Revelation*, is named an *Epistle*, it is not for the matter, yet for the place they take vp, not that strictly, and alway the lesson was taken out of the *Apostles* writings, but because for the most part thence it is taken, the denomination following the greater part. As *Dauids Psalmes* they are called, and the *Psalter of David*, though some *Psalmes* were penned by *Moses*, and other the servants of God. Lastly, this shal serue for a note to the Reader, that the *Revelation* is not forbid to be read, which in the former chap. some pretend, but fallie: for these places quoted in the communion booke beside a many other witnessse the contrarie.

The booke of Common praiser commands vs to read of it that which is vnttrue; for the Revelations, Histories, prophecies are called Epistles, which cannot properly, & truly so be called.]

An argument of no validitie, nor strength: for if that, which is not properly spoken bee vntruely spoken, then all the instances before given, and al our figurative speeches, which are vnproper, and in a borrowed phrased, are vnttrue, and that booke (and that booke is the scripture,) which commands vs to read them often may not lawfully bee subscribed vnto. By which rule, may it goe for currant, what shall we think of the 26. v. in the 16. of *S^t. Luke*, delivered by our Saviour in the person of *Abraham*. So that they which would goe hence to you cannot, neither can they come fro thence to vs. Certaine it is, many wish they might goe from *hell* to *heaven*, if they might so doe with a wish, but would any goe from *heavē* to *hell*? This speech narrowly sifted is not properly, but vnproperly spoken, for no such desire can once so much as steale vpon the godly; yet thus the scripture speaks,

*Improprie hoc
dicitur, si quis
e celo ad inferos
desiderare velit.
C. lv. in Luke
26. 26.*

as if they would, though they never wil, so long as the world standeth. How many *unproper* speeches, not a chapter in the bible but hath examples of more, or lesse. And may this reason goe vncontroide? (*It is vnttrue because not properly spoken*) we may giue advantage to Atheisme, and impietie to finde vs worke inough in their mint of prophane godlesse, abhominable obiections. That God hath *eyes, feet, hands, and al vnproper speeches*, and everie one *figuratiue*, not overbusily to be examined in the strictnesse of the letter. But what neede an Irish lackie to strike of the heade, where the heart is quite gone? no likelyhood this argumēt can hurt, if our answer be considered.

CHAP. 24.

The booke in the Psalmes leaveth out diverse wordes; and all the titles of the Psalmes, &c. See their reasons.

THis accusation is set downe in the third paper, wherein for omitting many titles in the *Psalmes*, our church is accused, as subtracting from the mouth of GODS word. And, *we say they be to him that diminisheth*: In defence we make this answer. Those titles in the *Psalmes* are not of the learned greatly stood vpon. The Hebrews themselves not knowing what to make of them, as *Lamenaseth, Gnalamoseth, gittith, machalah, meeloth, maschill, mictam, Necholoth, Negimoth, shekimith, shigaion, shiginoth, shoshannim*, about all which the diversitie of mens iudgement is great. So for *shir, mismon*, and *mismon shir*, and the like, whose vse, and doctrine countervalue not their doubts, & vncertaine opinions. For to tel you that, which when vce tel you is to little purpose, is a labour better spared, then ill imploied. But we refer our selues herein to the knowledge of the learned in that tongue, whose modestie causeth more

*Incerta sunt
omnia et incerta
sunt omnia
conclusiones
in psalms*

silence then bayards ignorance can wel indure.

Whole sentences left out. See their reasons.

*Eudowic. viros
de causis corrup
torum artium.*

*Vignet. in A-
poca. vi à Mar-
tha. c. 11.*

IF a portion of scripture be enlarged in other words more fully, and throughly, as sometimes it falleth out, and that that thrice for once it be confidently acknowledged, as in this same hearty acclamation giving glorie to God the father, the sonne, and the holy Ghost, may not the authors of this their calumniatiō be held alike disposed to the author of the legend, who had a leaden hart, and a brazen face. For how els could this holy, sound, true, christian applause of greater antiquitie, then the conquest of Arrianisme instead of thanks giuing vnto God bee obliquely twitted with reproach, and infamie. *Pignetus* upon the Revelation cited in *Marlorat*: They detract (saith he) that doe lighten the authority of scripture, or maliciouslie suppress any part, & all because they would not displease men. What shal bee given thee o thou false tongue? Haue we impeached, or diminished the booke of God, that vse thole verie wordes before the reading of the Psalmes, *Praise ye the Lord*, and at the close, or foote of the Psalmes interpret it more fully in that verie ancient godly forme, *Glorie be to the father the sonne and the holy Ghost, as it was, &c.* Vnlesse your meaning bee that in giuing glory in this wise we doe not praise the Lord To what purpose els serue these perplexed speeches, we cannot presently coniecture. But goe on.

CHAP. 25.

The Communion booke appointeth a part of the Lodes prayer to be left out. See their reasons.

Which

Which *communion* book theirs, or ours meane they? If their owne, why raise they accusations against themselves? and if guilty themselves, why cast they not the mote out of their owne eye? Shall a Negro mocke a blacke a More, or a captiue his fellow prisoner? Our *communion* book they like not. And of their owne whither first, second, or third it is, they approue, we know not. First, seconde, or third, we say. For so many al differing each from other with in some few years, one after another they set out about 20. yeares agoe to be received of our Church. In one of which there is somewhat taken out of the Articles of our beliefe, somewhat also out of the Lords praier, as it is witnessed vpon good warrant by word of mouth, and vnder their hand, that haue seene the bookes of this argument. If any doubt hereof we refer vs to the answer given by that very learned and painefull *Deane of Exeter* to I. T. his letter, p. 40. li. 30. Nowe then doth their *communion* booke appoint a part of the Lordes praier to bee left out, and must ours beare the blame?

*Liber lorisidem
derideat Ashby
open album. J. B. in*

*D. S. in his an-
swere to I. T.
ps. 40. lin. 30.*

For thine is the kingdom, &c. left out. See their reasons.

It is generally in vse with the whole Church of God, to repeat, that praier, as S^t. *Matthew* hath recorded, sometimes againe to repeat it, as S^t. *Luke* doeth, S^t. *Matthew* mentioning the clause, S^t. *Luke* omitting it, and wee hope, that good Evangelist learned not to leaue it out, as taught by the *popish missall*, or *masse booke*. Doeth our *communion booke* appoint that comfortable conclusio of the Lords praier to be left out according to the *popish missall*. A treble fallhood in a single sentence. For neither doeth our Church leaue it out, nor appoint it to be left out, nor herein is it according to the *popish missall*. Much after this sort disputeth,

*Mat. 6. 10.
Luk. 11. 2.*

she

*Ps in regno Pa-
pa factum est.
Beza opus. cōs.
Anabap. 1. ar.
de bap. p. 572.*

*Papisticum fig-
mentum, ibid.
pag. 834.*

*Luth. explanat
was. dom. rom. 7
pag. 116.
Pro. 26. 2.*

*Non addiderit,
et. Jun. com.
Bel. de verb. dei.*

the Anabaptist with that Reverend M. Beza: Baptisme must be ministred unto them, that of themselves desire it, & not to infants, as they do in the Popes kingdome. And so with that memorable graue learned man dealeth Michael Seruetus. If the thing like him not; streight vp with: it is a papistical devise. Holding it for prooffe sufficient in the mistake of any doctrine, if they can put it of with: it is popish, or poperie, or it is according to the popish misball. If any particular Church leaue it out at anie time, doth the booke appoint it so, or did it? Is not Tertullian, Cyprian, Ambrose, Hierom, Austen and Luther guiltie of as much, & are they al become accursed this day? But a causlesse curse returneth on the head of the deuiler. The Lattin ancient fathers haue it not, but S^c. Chrysostome, Theophylact, and the Siriack translation haue it, The Lattin fathers haue not added it, because they held it not expedient, their church should bee moved about it, or any contention arise, since it was so long omitted: woulde God our giddy age did learne to aduise themselves by example of those staied, graue, moderate ancients,

The Minister may vse it if he list.]

Well it is, that wee are cleared from beeing thought to take it vtterlie away. Which by his, or their leaue, that so excuse vs, must needs be true (it is quite left out) if the book appoint it to be left out. And this they said in the last exception, as appeareth to him that will turne his eies backe to these words afore, The booke appointeth a part of the L. praier to be left out. It is not onely said. Some few leaue it out, but our whole church doth so. For if the booke should so appoint it, our whole Church must, and doth leaue it out. But our iudgement and practise is contrarie as seemeth also by their owne speeches that warilie salue this their supposed obiection.

So the Papists may excuse the taking away of the second commandment.

How far forth the Papists may be excused, or accused, for dividing the 10. commandments, or omitting any one of them, we hold no way pertinent at this time to discusse. Their porras called *officium B. Maria: Aquinas* in his Sums, *Laurence Vaux* in his Catechisme, and *Torrens*. in confes. Aug. are evidences of their practise. What you fir, but how vnfitly, stands vs vpon to examine. (*So the Papists may excuse.*) So you say, but what you say is, but so so. For first we handle not that conclusiō of the Lords praier with any such ill purpose, as the papist flubbers over the doctrin of the second commandment: he is thought to do it, least his spiritual whoredom in worshipping images might receiue a checke. No false doctrine is borne out on our parts by omitting this last clause of the Lords praier, were we appointed to omit it, as we are not. So therefore cannot the papists excuse their taking away the second commandment. Again there is no warrant in scripture for their cōcealing the second commaundement. For our omitting the last clause there is protection from the gospel of S^t. Luke, who remembreth it not at al (*So may not the Papists excuse their taking away the second commaundement.*) And yet these be far differing speeches to omit a scripture, & to appoint it to be omitted. The last of them is in question, but neither of them proved. Miserable vvere the state of the Gospel in mans iudgment, if no other stood vp in defence for it then these languishing disputants, that helpe at a dead list with, *so may the Papists, and so forth.* And when al comes to al, al is like an *excetera* in a sentence.

This rotten assertion discovereth an ill minde, corruptly iudging of our lawes, and lawgivers, as if they drevve the

S

sword

Offic. B. Maria
reformat. d. Pio
Quimo.
Aquinas. 1. 2. q.
100. artic. 4.
Vana Catech. 6.
3. Tit. of charity
Torrens in conf.
Aug. lib. 2. ad. Ro.
111. 5.

sword to punish wel doing, for so you write in effect, that would make the world beleue (*for recitall of the close in the Lord his praier a manus subiect to iudgement.*) to plain & evident it is that so many as thus cōtaine, acknowledge not *our gracious king a defender of religion*, but an impugner of the same, neither make you that godly accōit of our *Reverend Iudges* in the lande, as might wel become you, What is this other then a lewd abetting of a stale shamelesse reproach, that among those who deale in the cause of iustice there are found *wicked Lawye-rs and Iudges, that lie in wait for the blood of Gods saints, as he that setteth snares for Godlesse men that make of the statutes ordained for the maintenance of religion, and common quietnesse, a pit whereinto catch the peaceable of the land.* But wee are no such men as wil intertaine that action against you, neither doth the authoritie, and wisdome of that *honourable bench* neede our advertisement herein. To them you stand, and fall.

*Epl. to Reform.
no eniwy p. 3. B
lin. 20. 27.*

If the Minister adde to the booke, &c.]

Reason good, if it be heretical, or schismatical, poison of the faith openly, or the bane of Christian loue at home: otherwise, how many times in our Churches are there vpon occasion of the plague, and pestilence, or feare of invasion by the forraine enemy, or some such like cause, praier enlarged at the discretion of the godly Minister, yea how many congregations wel, and peaceably affected in religion haue particular additions, as in some port towns a set form of praier for our Merchants and merchandise, some others haue some other smal additions, and explanations, but all consonant to the truth of Gods word, and the booke of common praier? And the time is yet to come, that ever any one of these was molested, or troubled. So might men inioie christian libertie, if they were of a Christian moderation, and

and government, but els it is not meere to leaue it to every mans choice, for then we should never haue done. But so many alterations, augmentations, diminutions, differences, that the booke in a little while would not be like it selfe. And this but late experience warranteth vs to write. For vpon an exact surway not long since taken by faithfull examiners of *their severall communion books* at diuerse times obruded vpon our Church, the account of alterations, augmentations, diminutions, ariseth strangely. Twixt *their booke of common praier* printed at London, and their writtē booke exhibited at the parliament, the differences are 415. twixt *their booke of common praier* set out at *Middleburgh*, and their written booke exhibited to the parliament differences, 395. twixt *their booke of common praier* set out in London and their other at *Middleburgh* differences, 123. twixt their booke of common praier set out in *Scotland*, & their other in *London* differences 112. Such fickle, skittish, vnstaide courses doe not any way beleeue the Church of God in her well advised, graue, motherly counsell, vvhich shee giveth her obedient children for their better directiō.

CHAP. 26.

Because the booke of common praier, commandes the signe of the Crosse in baptisme, &c. See their reasons.

The crosse in baptisme is a stone of offence, but of their parts that lo take it, because they mistake it. For they list not know, that our fathers, whose children we are if we doe beleeue, did commendably vse it aforetime in the primitive Church established by such authority, as Christ in such cases for matters indifferent hath leste vnto his spouse, and in that consideration requisit to be obserued, til authoritie see occasion hereafter to remoue it, as nowe to

retaine it. And no question had our dread Sovereigne King James, found as iust cause to abolish it, as Ezechiah the brazen serpent, he would, and it appeareth hee would. We appeale to the latest remembrance not yet a yeare since, wh^o our liege Lord sat, as religious Constantine, or godly Theodosius to iudge, what might be said on both parts. And might good Ezechia haue found the brazen serpent freed frō abuse of incense, which the Jews offered, because of a diuine power they thought was in it, a toleration had beene instead of a remoueaill. There beeing not like cause to doe so in the crosse, the like is not done. This was it; in the Sacrament of the Lords supper, the crosse was vterly abolished, & in baptism not. First because not abused in the one, as in the other, 2. not so anciently approved in those times that were nearest the daies of the Apostles. As for other obiections they are scarce worth examining.

The signes that Christ hath instituted (saith a second paper) are sufficient, &c. See their reasons.

Concerning the crosse it is only but a *signe*. Baptisme is both *signe*, and *sacrament*. The water *essentiall* to baptism, and of necessitie to be iniointed, because of Christs institution, the crosse *accidental* only, and for outward reverence sake, because for ought we finde, it hath alway been, immediately since the Apostles time. And it because one *signe* may not be added to another, therefore a crosse may not be vsed in baptism, then surely mens sitting at *communio* table must not be allowed, as a *signe* betokening rest, and full accomplishment from legall ceremonies in our Saviour Christ, and to many, as bring that ceremonie in are inventors of a new word, and gospel. For the word of God doth no where teach, that men to signifie so much, should sit at

the

the Lords table, yet this the authors of the graue admoni-
tion in parliament haue written. And if nothing accidentall
 may be added to a sacrament by way of some outward in-
 timation (for so this is,) then no ceremonie at al may be vsed
 in any sacrament. For ceremonies must be significant, else
 are they in vaine. That sentence may be alledged (which
 one elle where fitly remembreth) It is not lawfull any thing
be added, whereby sacraments be supplied, as if other wise,
else they were lame, but yet lawfull it is, those things be added
wherby men may be stirred vp, and moved to consider the dig-
nitie of the sacrament. But did this which in the oblation
 some affirme (els they proue nothing, &c.) any way to
 gage from baptisme, our Church had reason to reforme it,
 as they thinke they haue reason to informe vs. Or did wee
 not hold a childe baptised without this signe, they might re-
 proue vs more iustlie, then as yet they can proue their
 own exception.

*It was vsed because of the Gentiles, now they are not, it
 needes not.]*

This is no argument at al, but for the whose premises, &
 conclusion haue no agreement at al. Though wee are not,
 as the Gentiles, who fro paganisme were converted to the
christian profession, yet al of vs are of the Gentiles, and their
 childre we are, whose fathers inherited lies. A reason they
 make like, as if one should vse the words of S^r. Peter. I be-
 seech you as strangers, and pilgrims, abstaine from fleshlie
 lusts, which fight against the soule, & haue your cōuersatiō
 honest among the Gentiles, &c. The stander by should er-
 retieue: I, among the Gentiles enemies to the Crosse of Christ.
But God be thanked we are christians, and neede not this ad-
monition. They that say these things argue to no purpose,
 and therefore may haue patience to be told, their argumēt

*Nihil addi lice-
 re, quo sacra-
 menta vim uni-
 la supplicamus,
 addi vero licet
 quibus, &c. Do-
 senf. li. de officio
 p. vbi pa. 112.*

Pet. 2. 12.

is weake, and of as much strength to indure examining, as flax, or tow, when fire is put to it. See we not dayly, how Atheisme aboundeth? the time was when *Gentiles* became *Christians*, and now *Christians* become *Gentiles*, yea many more prophane scoffers, & deriders of the Crosse of Christ and that exceeding glorie in that honourable service, then ever was *Julian* that grosse *Apostata*.

¶ We can spare the vse of the Crosse now.]

Which exception of some few (for a few they are in comparison) is an exception impeaching the wisdom of our Church, and the sacred authority of our deare Sovereign. As if these few only were the only sufficient Judges to teach their superiours, what may be spared, and what not. Themselves private men having never canvassed the question, but among themselves, where al say one thing, & no man replieth, Whereas ours are superiours, and the *Kings most excellent Majestie* superiour to al, and after examination had of the arguments vrged, the answer found, the opposition weake, they resolutely concluded; the signe of the crosse shoulde bee vserd, in what decent manner it vvas heretofore retained in our Church.

For we are now of more understanding.]

Externa humana infirmitatis rudimenta, quibus tametsi non indigemus omnes, &c. Calvin. Inst. li. 4. c. 10.

33.

Outward rudiments, and instructions of mans infirmitie though we all neede not, yet we all vse. because we are bounde to one another in loue. Are any loable that they neede them not, their obedience to authoritie, their condescending to their brethrens infirmitie, would more commend their wisdoms, and loue, then idle striving against an harmlesse ceremonie; which (while some do) it sheweth want both of loue, and wisdom.

Ezechiah removed the brasen serpent.]

True: because superstition not removed. But had hee found

Ioh. 9. 31.

never heard of since the world began, that any one borne blinde should haue his cies opened, yet *new*, and *strange* as it was, and as blinde, as himselfe was, he could and did vwell see, it did nothing impeach the trueth of the miracle done vpon him by our Saviour.

Act. 17. 9.

A *new*, and *strange doctrine* it was the *Athenians* charged *Paule* the Apostle with. But was it ere a whit the more, because they said so: Whereas it was the gospel promised of God by the Prophet in the holy Scriptures; or was it a nie good argument to preiudice his Apostolical labors? So little advantage is had by accusing it for a *new*, & *strange doctrine*, which yet is not *new*, nor *strange*, vnlesse a ceremonie of 1500. yeares continuance bee thought newe, and strange.

Rom. 1. 2.

It cannot make a man not ashamed, &c.]

ἀποκρίσεις
2. Pet. 2. 15.

No can? They whole obiection this appeareth to bee might be *ashamed* so to speake, as they doe, who had they knowne, as their ignorance is wel known, their knowledge would haue bene a bit, or bridle to stop the mouth as *S^r. Peter* calleth it of foolish ignorance. It hath bene scene that men opposite to ceremonies in Church are most ceremonious in their owne actions, gesture, protestation, and

Vndeas promissio
si alia suspicio,
sic, quodam cō
grauitate, &c.
Bern. in Cons.
Serm. 24.

the like: *Travelling with a demure countenance, smirking of the book, making up their broken complaints with odde ends of sobs, and sighes, as if their hart would rine in twaine, beating on their brest, spreading their armes, trowling of their eie, bearing downe their head, tuning their voice mournfully, but banning & cursing, or inweighing most bitterly, which to their thinking that stand by is so much the more plausible, as it is reckoned to proceede of a godly sorrow, what is uttered in their pestilent mallice.* Al of it when they haue made the most, is but a Pharisee shrowded in the habit of a poore

Pub.

Publican. Which pharisaical actions, histrionical gestures, boisterous, and violent as they are, must, and doe (forsooth) import great holynesse in them. Thus hipocrisie (as it is) in too many wil beare it selfe out in token it is not *ashamed*. Religion (as it is) may not haue any thing to vse in token, that they, who profess it *be not ashamed*. Though such a course may finde grace in the eie of a malcontent, yet the godly, wise, discreet, cannot but mislike it.

It teacheth no such thing.

An argument easily objected, but crossing as crosse may be the ancient historie of former time. *Proue a thing hath beene good, good prooffe such a thing may be so still.* S^t. Cyprian exhorting to martyrdom in time of persecution among other argumentes presseth this cerimonie of the crosse.

Arme your foreheades vnto all boldnesse, that the signe of God may be kept. The vse of it was in former times to glorie in the service of our Lord Jesus Christ, & not to beare down our heads, as if any caule in our profession, whereof to be *ashamed*. The *signe* in that place set, where reproach vwill shew it selfe with the sobnest for feare of doing ought; that may iustly procure shame. *In that part where the signe of shamefastnesse is, namely in the forehead, we haue the signe of his crosse.* The action semblably to the grace of speech, where it is laid, I haue the elect of God are signed in the forehead in token of their resolution, and true confession. That which the godly did wel vse for a restraint, that which antiquitie doth witnesse was a restraint, these men take vpon them to denie can be a restraint. *Whom is it you beleue?*

It teacheth no such thing.

If teaching be only by word of mouth, it teacheth not, nor can teach. But doe not actions expresse the minde, and did not matronlike conversation without the words. (This

Ab esse ad posse sequitur argumensum.

Maniatur fides ut signum Dei. incalumnatur. Cyprian l. 4. Epist. 6.

In parte vbi pudoris signum est, etc. Anselm in Serm. Dei verb. Apoc. 7. 3. & 9. 4.

Viri credunt

sa. 3. 9.

Ozias suprad in
fronte percussus
offenso domino,
Ecce. Cyprian li.
de unit. eccles.

is with the word, win the vnbelieving husband to the gospel? Did not the trial of Israels countenance testifie against them? Is it not in the margin, That when God shal examine their deedes wherevpon they set an impudent face he shal finde the *marke* of their impietie in their *forehead*? And as he finds it so marke it, as we read of *Uzzia*, who was smit *aboue in his forehead*, the Lord being offended *euē in the same part of his bodie*, wherein others are signed, that doe please the Lord.

There is not any promise in Gods word, &c.]

There is *not any promise*. If there were, they vould rest satisfied, as others doe. And yet these are wordes without deedes. For once, this we are sure of, Baptisme is the scale of the promise, and children borne within the covenant of grace haue a promise made in baptisme at what time the signe is made. Are not the words of baptisme a part of the gospel? doth any one speake for the bare *signe* at randome, and at al adventures? or doe we not minister the vse of it in baptisme after the words of holy institution, & that the solemne action of baptisme is first finished? It is to be wished whither one, or moe do, or shal object this that they would learne how in the wisdom of flesh, and blood they reason like sophisters.

That the signe of the Crosse shoulde worke any such effect, &c.]

As much *promise* in Gods worde. That the signe of the Crosse may haue some good vse to the like effect, as other the like ceremonjes haue, which God by the spirit of wisdom puts into the hearts, and minds of the faithful, being met together in a holy feare vpon due examination, what in such cases is fit, and convenient to be vsed in his church. Very fraudulēt their dealing is, that bear the world in hand

we teach the people to thinke the *bare signe* of the Crosse
in baptisme, or out of baptisme of its selfe, as of its selfe can
 work any such effect to make a mā *not ashamed* of the crosse
 of Christ: whereas the words of the booke doe not holde it
 for an efficient cause to make a man so, but a *remembrance*, μὴ ὡς ἀλλοτρίον,
 or *signe* he should be so, for thus the words are. *In token* ἀλλὰ μνηστικόν
that hereafter he shall not be ashamed to confesse the faith of
Christ crucified, and manfully to fight vnder his banner a-
gainst sinne, the world, and the devill, and to continue Christs
faithfull souldiour and servant to his liues end. That as soul-
 diours notwithstanding they haue received prest mony, ta-
 ken the oath of warfare, and giue their names to their cap-
 taine al which are sufficient bonds thoroughly effectual to
 put them in minde of their duety, & to challenge any one
 of them, if he should revolt, yet afterward when he cometh
 into the field, looking vp to his colors, he then *remembreth*
 who he is, and whose he is, & against whom to fight which
after circumstances are in themselves nothing to binde him
 (for that his oath hath done already,) but is an outward in-
 ducement, and *remembrance* stirring vp his memorie, & gi-
 ving courage in an vnspcakable māner: so may it bethought
 of the souldiours Christ, whose holy baptisme is their sacra-
 ment, a sufficient bond to keepe them to their duty, yet the
after signe of the Crosse imprinted in their forehead, what
 with the reverent manner of doing it in baptisme, the emi-
 nencie of the place where it is done, the significatiō wher-
 fore, the continual practise of other the godly, & vertuous
 in times past is no smal helpe *externallie* to succour the vn-
 derstanding, and memorie to know, & *remember*, what was
 done, and the better to bethinke a mans selfe what is to bee
 done, namely whereas other enemies to the crosse of Christ
 trample it vnder their feete, and could be content al reme-
 brance

brance of it should perish; he beareth it in his forehead, as an ouch or frontlet, that *Pagan, Turke, Jew, Infidell, Apostat, Renegat, Mifcreant, Atheist, the Devill* and he wil may vnderstand it is a *Noverint vniversiper presentes*. Be- hold a party baptised into the faith of Jesus Christ, so farr from being ashamed of what he professeth, that is the shame of hell, sinne, and the world he professeth him selfe a souldiour vnder Christ his Crosse, accounting ignominie & reproach for the gospel his crowne, and glorie, and because he cannot weare as Princes doe a diadem on their heads, he wil beare it as a tablet aloft in his forehead. Other meaning then this we haue not, and therefore of their parts, that accuse vs, it is plaine sophistry cōcluding it for an efficient cause, which we hold not any, but a *signe or token*, as the booke expresse obserueth. *In token that he shall not be ashamed, &c.*

But this men are taught by preaching of the gospel, &c.

We are taught by preaching of the gospel not to bee ashamed of the crosse of Christ: therefore the *signe* of the crosse in baptism may not be vied, &c. is to as much purpose concluded, as if a false teacher would contrary *S^t. Peters*, where he giveth *Apostolicall* counsel, that the holy women of God in his time shoulde bee obedient to their husbands, because if their husbands obey not the word, by their wines conversation, they may be won to the word. Here- vpon a cavieler should reason. This (quod he) may seeme absurd, that a mā can be gained to the word without the word for this is done by preaching of the gospel. Whereas *S^t. Peters* meaning is not, that only outward holynesse of life brings an vnbeleever vnto Christ, but that it *softens, and tempereth his minde, that he is the lesse alienate, and estranged from religion*. Men are taught by preaching of the worde, for that hath the preheminence, and yet outward helps are

not

Calioy md
a. 7107.

1 Pet. 3. 1.

Vbi eris illud
fides ex auditu
Rom 10. 17.
Respondes non
se intelligenda
esse, &c. Calvin
in 1 Pet. 3. 1.
Mollit, ac tem-
perat cor in a-
simos vs à pie-
tate minus ab-
virentis.

not excluded, but though in a more inferiour manner may and doe attend vpon the like businesse. In which kinde the crosse of Christ may, and doth finde allowance in baptism, not intēding the least disgrace to the *preaching of the word*, we administring the Sacrament more then the *Apostle* intends to disparage the word, when he speakes of outwarde actions in our life, howe without it sometimes they gaine men, that they doe beleeeue.

The Minister doth but mocke the people, &c.]

What was said of *Peter* his speech bewraied him to be a *Mark. 14. 70.*
Galilean, is true to much better purpose of this author. His gibing, and scoffing bewraieth what he is. All of vs whose practise is obedience to the orders of our Church all of vs are *mockers* in administring this holy Sacrament. What the wise man said of laughter thou art folly may wel be vttered of this sentence: thou art scoffing, o saith one of Christ *Eccles. 3. 3.*
 his accusers, This deceaver said thus and thus. It puts vs in remembrance of the iniurie done our Saviour; *This deceaver: this mocker.* *Mat. 27. 63.* In al which reproaches we are made conformable to the image of Christ, assuring our soules the wrong done our Ministrie in the name of our Ministry toucheth the apple of the eie of our God. Which being so, worth him, that wil loose his own soule, rather then his iest. So say not wee, but scripture of him that wil doe evil to his owne soule. Yet this evil hath he done whither *Simeon*, or *Levi* one, or mo, that for al the discharge of our duty, and a good conscience chargeth vs to be *mockers*, and *deceavers of the people*. It is said of the holy mā *Job*, whē much wrong was done him, and he not provoked in al this did not *Job* fin with his lips, *A christian patience may beare much, but if any thing, sure this is able to tire out our patience.* We are charged in administring the Sacrament of Baptisme to *mocke,*

*Nimium est quo
 progredimur,
 modum est, ut
 serenū est, &c.
 Aug. de verb.
 Ap. ser. 14.*

mocke, & deceaue the people, yet in al this we desire the Lord to guide our heart that we offend not in our tongue.

As the Crosse is commanded and practised, &c.]

Who commandeth vs, but they to whom we owe Canonical obedience: our *Reuerend Bishops, and Dioceſans* in the place, where we liue, they commande vs: as wee practise we are commanded, but we mocke the people, as we practise, therefore to mocke the people we are commanded. The lesse may be our fault, yet great enough. Surely intolerable their sin belike, that wil haue it so. But whence haue they power to commande, if not *in the power of the Lorde* committed vnto them *by the hand of his Maieſtie*? So as how ever odiously their *Episcopall* proceedings are taxed, yet little other, then vnduetifully *the kings Highnesse royall commandement is prophaneſy censured*. The council of God by *Ecclesiastes* is curle not the king in thy heart. What ever depraving of the king, though it get not out from the closet of the heart a curle it is, and accursed how much more, when it is publiſht in the streets, and let ſlie abroad a ſwagring in looſe waſt papers. Let ſome take pleaſure in ieſting at the accuſtomed ſolemne actions of our miniſtrie, and make themſelues ſport with the cōſtitutions of our church and with the *Kings imperial* edict by writing thus lauiſhly, as they doe, yet if no admonition wil preuaile, they may in the ende feele the ſmart of their vnbridled folly. But vvee ſpare to aggravat this fault, they are of yeares to bee wiſe for faith, and obedience. Proceede we on in their ſentence.

For hee ſaith, hee ſigneth the childe with the crosse yet makes no ſigne at all.]

It is a *ſigne* they woulde make much adoe about ſomething, that for nothing are thus contentious. If he make *no ſigne at all*, the lesse cauſe haue our plaintifs to be buſied, & by

Ecc. 10. 26.

*Caveant ſcribe
re in eum qui
proſeſt proſcri-
bere.*

by this reckoning their complaint is causelesse.

Neither of any colour, nor of any impressiō in the childes forehead.]

A prooffe he makes *no signe* at al. That which is of *no colour*, nor of any *impressiō* is *no signe* at all. But the *signe* of the *croffe* made in *baptisme* is of *no colour*, nor *impressiō*, ergo *no signe* at all. An argument like *Sphinx* his riddle, I saw, I saw not, a man, not a man standing, not standing vpon a tree, not a tree. So this, *hee makes*, and *hee doth not make*, a *signe*, and *no signe* at all. But wee take his meaning, *it is no signe*, because of *no colour*, nor *impressiō*. Should this argument be handled in *Geometry*. For that is the court of iustice, where it must hold plea, because of the line laid overthwart, vvee know the parties would not appear. A hard matter to measure truth by their writing in this kinde, who haue neither *Homer*, nor line of knowledge in the liberal sciences (for so some haue not,) yet see howe liberal they are of that they know not. *Because it is an action suddainly parting the aire and closing againe*, ergo of *no colour*, & therefore of *no signe*.

*Vidi non vidi
hominem non
hominem, &c.* +

As if one would dispute thus, where it is said of our Savior, He lifted vp his hands or eies in *signe*, and token that hee gaue thanks, one might argue *it was no signe* at all. For tell vs what colour it had. Or thus S^r. *Paule* in signe of his humble praier for the *Ephesians* did bow his knees, & afterwards went into the ship, one should reply as these disputers doe, *He made no signe* at all. For what colour was his kneeling, or what *impressiō* made it in the aire? *Esau* imbraced *Jacob*, and kissed him in *signe*, & token of his curteous intertainment. He did mocke him (say these obiectors.) *He made no signe* at all, neither was it of any colour, or *impressiō* in his side. For what *impressiō* made his imbracing, or what colour was the kisse hee gaue, or what Print did it leaue in his cheek.

Act 10. 36.

Gen 33. 4.

Gen. 48. 12.

cheeke. *Ioseph* did low obeisance to the ground in token of reverence to his father *Iacob*, no he did not. For what color was it, and what impression made it in the earth? *Ephraim* stooode on the left hand of *Israell*, *Manasses* on his right, & *Israell* laid his right hand on *Ephraims* head, which was the younger, and his left hand on *Manasses* in token of his last grand farewel, as it is storied; and was practised if wee may beleue this kinde of reasoning, he did, but mocke his grand children. For he made no signe at all. Yes. He laid his hands a crosse, and directed them of purpose: I, but there was no colour, nor impression in their heads. I, but there was imposition of hands, and of hands athwart one over another, which crosse actiō crosseth this thwarting obiectiō. *V*al-
gangus Musculus vpon this place. Herein was shadowed the
 misterie of the crosse, in which is the fountaine, & beginning
 of all true blessing. The next argument.

*Adumbrabatur
 mysterium cru-
 cis in quo est om-
 nia vera bene-
 dictiois fons &
 origo Muscul.*
 Gen. 48.

The third paper. See their reasons.

What soever is a humane similitude of a thing, where-
 unto any giue religious worship, and is of some worshipped,
 that is an Idoll: But the signe of the crosse is a similitude
 whereunto many giue religious worship, and it selfe is religi-
 ously worshipt. Ergo it is an Idoll.]

*O maior len-
 g. r. cas infirma
 minui.*

The maior, and minor, both faultie. The maior (1) the first
 of these propositions is vnperfite, the minor, or second is vn-
 true. The maior is what soever is a humane similitude of a
 thing, &c. Which proposition if it be enough to proue an
 Idoll, and to exclude al else, then the golden calfe was none,
 nor is the image of the *Trinitie*, nor the image of God an
 idoll, for none of these are a humane similitude. A humane si-
 militude is the similitude of a mā. Humane life, actions, stud-
 dies the life, actions, and studies of a man. So in scripture,
 a humane tentation, 1. Cor. 10. 13. That which appertaineth

*Ar. 6. 1. 1. 1.
 1. 1. 1. 1. 1.*

to man *humane* wisdome, 1. Cor. 2. 4. The intising speech of mans wisdome: *humane* nature, 1. am. 3. 7. *humane* ordinace, or creature, 1. Pet. 2. 13. In al which places (*humane*) is of or belonging to man, so as it seemeth the definitiō faulteth. And their minor is false.

The signe of the crosse is a humane similitude, wherunto many giue religious worship, and it selfe is religiouslie worships.

The *signe* of the crosse in baptisme, for of that we speake is not a *humane similitude*, namely not the likenesse of a mā, but the likenesse of a crosse. 2. None giue it religious vvorship, as it is vsed of vs in baptisme, nor is it religiously worships in that Sacrament. And if it bee religiouslie worships (which is rather said, then proved) it is the material crosse, not the immaterial *signe* of a crosse in baptisme. But say it be worships by some, vnto them it is an *idoll*, but vnto vs that worship it not, nor know it worshipped, it is not an *idoll*. For not the bare *similitude* of a thing, but religious adoring makes an *idoll*. They that indured not the *image* of a calfe worships in *Horeb*, indured the *image* of the oxen that bare vp the cesterne of the temple, which were not worshipped, nor sufficeth it to proue the *signe* of the crosse an *Idoll*, because worships at Rome, vnlesse also it be worships here, nor can our Church be iustly blamed though some doe it, and we know it not, vnlesse we doe it or see others doe it, or see, and know it cannot be admited without idolatrie. For the crosse in a piece of timber if another worship it, & thou do it not, it is his fault, not thine, neither art thou compeld by any religion to pul downe thy house. Which things in this cause since they cannot be truely vrged, doe neither fit the cause, nor the person in question. So feeble are the *finues*, that should knit the premises, and the conclusion.

We may not make the likenesse of any thing in heaven or earth to any religious vse: so is the second commandment. But the Crosse in Baptisme is the likenesse of some thing in heaven, or earth appointed to a religious vse. Ergo we may not make the Crosse in Baptisme.]

*Conueniet nulli
qui secum diffi-
dat ipse.*

In which argument we finde the breed like the original, vntoward premisses vntoward sequels. Before he said the *Minister makes no signe at all*, here hee saith the contrarie. With whom wil hee agree, that is at ods with himselfe.

Retorted thus it may be. He that *makes no signe at all*, makes not the likenesse of any thing in heaven, or earth to any religious vse. But the *Minister makes no signe at all*. Therefore no likenesse, and by consequent no idoll. Again the minor, or middle proposition of theirs, is false. For the *signe of the Crosse in baptisme*, is not appointed by vs to any religious vse, namely to be worshipped. If the Papists so doe, what is that to our baptisme.

The Crosse is brought into the Sacrament by Antichrist &c. See their reasons.

A fardle of vntruths al thrust on a heape together. For neither was it *Clement the first*, that appointed the vse of the *signe of the Crosse* of his own devising, nor was it confirmed by *Silvester*, nor doth it follow, that if they inuèted and allowed it, the Church of God may not vse it, nor are they to be accounted *Antichrist*, nor is it without all profitable vse, nor is the *salt oile, spittle, creame, & the like* descended of like parentage, or can shew the like original.

The second paper.

The booke ascribeth vnto the signe of the Crosse, that which is proper to the Sacrament of baptisme, &c. See their reasons.

Before the childe be signed with the signe of the Crosse

it is publickly profest by the Minister in the hearing of the people, that it is received by baptisme into the congregation of Christes Church, as the order, and placing of the wordes proue. And then after followeth that which they mention. Which how ever it be a copulative, yet doeth it not implice haile-fellow in the same action, more then those words where it is said, They beleevd God, and Moyses; or that in the *Acts*, It seemed good to the holy Ghost, and to vs. In al which places, and a many the like, the link which this copulative (*and makes not ashamed*) inforceth not the words which it chaineth to be of one necessitie, vse, dignitie, and account with baptisme.

Conf. before
the King p 70

Exod. 14. 31.
Act. 15. 28.

The thirde paper.

In the Archbish. of Canterburies articles in his ordinary visitation, inquiry is made for popish ceremonies in the Lords supper to be punished, & the crosse for one, &c.]

These men are not better known, then it is known with all, they reverence neither the L. Archbish. nor his Graces practise, but this they cite, as al other els whence they may gather ought to stufte out a complaint, yet so much serveth for prooffe, themselves being iudges, that Popish ceremonies, and among the rest, the Crosse in the Lords Supper is punished. Such liking the Reverend Archb. and Bishops haue of Poperie, and such comfort their authority giveth to superstitious trifles.

Is crossing so dangerous in one Sacrament, and is it so tolerable, and commendable in another.]

The admitting it in one, and refusing it in the other, argueth. First the liberty of iudgement the Church hath. 2. Her desire to shred vnnecessaries, but withal moderation, forbearing to strike down, what may wel be spared, making choice, rather of a pruning knife then an axe. 3. Her loue,

King. 5. 27.

that in as many things, as wee wel may haue fellowship, with the ancient we like of their communion, even in all outward ceremonies. 4. Wilsome where, and wheroin we differ, ready to shew we are vnwilling, & but that we finde some intolerable abuse in one ceremony, more then another, that like *Gebezi* his leprousie inseparably cleaveth vnto it we could be content to vse it with others, that we admit. Hence it commeth to passe, that the signe of the crosse in baptisme we allow of but not in the Lordes Supper, because neither so anciently, nor so generally, nor so simplie received: not so anciently, for it came in but to speake of into the Eucharist: nor so generally, for not that publike approbation; as in baptism is simply applyed, for it is rather taken from the good Christians, and beholding vnto the *gigcke*, who vvas *Gregorie* the seven years after Christ. The danger in this is, because it nourisheth the grounds of those principles in the misterie of the blacke altar, crossing the bread, & wine both at *once*, & *3. times*, and then each of them apart *once*, and then againe *once*, & *thrice*, & afterwards *thrice*, and *once*, with a *crossing* of him selfe twixt al this, first with his *hand* alone, then after with the *host* he *crosseth* the chalice *3. times*, and then *2. od times* betweene his brest, and the chalice to make vp the *five* wounds of Christ: next with the patten he *crosseth* him selfe *once*, and the chalice *3. times* vwith a piece of the host, and *once* him selfe againe with the host over the patten, & lastly *once* him selfe again with the chalice. Al which vanities stand not with the simplicity of Christs holy institutio, but take their beginning from forcerers, & magicians who doe glory in *one*, *3. five*, and the like od numbers.

Wierus de pra.
fig. demon. li. 5
cap. 4.
Cornel. Agrip.
de ocul. philos.
lib. 2. c. 4. 6. 8.
et de vanis sci-
ent. 4. 47. & 48.

What

for refusal of Subscription.

157

What reason is there the use of the crosse in baptisme is to be mislaid in a Papist, and not in vs.

Though they, and we even both of vs doe vse the signe of the crosse, and that in the Sacrament, yet to a man of vnderstanding the difference is great. For they holde, that with it they consecrate baptisme it selfe, we only vse it on the child baptised. 2. They make it a part of diuine worship we do not. 3. They in an vknown tongue, not giving a reason why, or to what end, we in a known language giving al to vnderstand, we are far from popery, and superstition. 4. They hold the sacrament of no force, or very smal, many of the, denying a childe without the crosse can haue his christendom as they cal it, we disclaime that doctrine. 5. They make it a matter of merit to deserue by, for so are al ceremonies they inioine, we neither know, nor preach any, but the merits of our L. & Savior. 6. They iudge the sign of the crosse, as a matter of necessity vnto salvation, we as a thing only indifferent in it own nature, that might as well be left, as retained did authority see it good. 7. They as of the essence that without sin may not be omitted, we as an accider, that vpon lawfull cause is, & may be separated. 8. They worship it, so doe not we. 9. They vse it to driue away Diuels, and spirits, we ascribe no such vertue vnto it. 10. They vse it howrely, and everie moment, and vpon everie occasion, vve only in baptisme, and we cannot vse it lesse, vnlesse we shoulde not vse it at all. 11. They in everie part of their bodie, wee only in the childes foreheade, and but once in token that hereafter hee shoulde not bee ashamed. 12. They vwrite it satistheth for sinne, and preserveth from euill, vvee prooue the contrarie. 13. They teach it is an infallible marke to distinguish a true professour of the faith from an hereticke, vvee marvell therefore Bellar-

Grege. de cruce
li. 4. c. 36. et 39

De consecrat.
dist. 9. c. Non
quid.

Grege. li. 4. c. 13.

Bellar. de sanct.
imag. l. 1. c. 18.

Grege. de cruce
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Per crucis hui
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that in as many things, as wee wel may haue fellowship, with the ancient we like of their communion, even in all outward ceremonies. 4. Wisdome where, and wherein we differ, ready to shew we are vnwilling, & but that we finde some intolerable abuse in one ceremony, more thē in another, that like *Gebezi* his leprousie inseparably cleaveth vnto it we could be content to vse it with others, that we admit. Hence it commeth to passe, that the signe of the crosse in baptisme we allow of but not in the Lordes Supper, because neither so anciently, nor so generally, nor so simple received: not so anciently, for it came in but of late yeares to speake of into the Eucharist: not so generallie, for it had not that publike approbation, as in baptisme, nor so simply applied, for it is rather taken from forcerers, then good Christians, and beholding vnto *Heidelbrands* magicke, who vvas *Gregorie* the seventh Pope almost 1100. yeares after Christ. The danger in the vse of it appeareth, because it nourisheth the grounds of coniuring, and odde principles in the misterie of the blacke art by Masse-Priests crossing the bread, & wine both at *once*, & *seuerally*, at *once 3. times*, and then each of them apart *once*, and then againe *once*, & *thrice*, & afterwards *thrice*, and *once*, with a *crossing* of *him selfe* twixt al this, first with his *hand* alone, then after with the *host* he *crosseth* the chalice *3. times*, and then *2. od times* betweene his brest, and the chalice to make vp the *five* words of Christ: next with the patten he *crosseth* him-
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fig. demon. li. 5
cap. 4.
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li. 4. c. 36. & 39

De consecrat.
dist. 9. c. 2. Non
quid.

Grege. li. 4. c. 19.

Bellar de sancti.
imag. l. 1. c. 30.

Grege. de cruce
lib. 4. cap. 36.

Per crucis hoc
signum depellit
tur omnis malignus
num.

*De Roma.
pensif.*

Oris. l. 4. c. 49.

*Gerſon ſerm. de
B. Virg. pars. 3.
conſideratione.
3. Caſſian in
Thomam, &c.*

mine forgot it wiſhing him, and his ſchollers to put it to their notes of their church, that they may haue a round, and complet number of 16. where they had but 15. 14. They teach that nothing can be conſecrated, or made holy without it, wee vtterly diſavow that doctrine. 15. They teach it can, & doth, cure bodily diſeales, we finde no ſuch thing. 16. They teach, it hath a great vertue, and efficacie againſt al inchantments: wee rather doubt it is an inchantment it ſelfe, as they magically uſe it. 17. There are that among them hold it may ſted children in place of baptiſme, we deny it. Such, and ſo many are the differences, notwithstanding we both uſe the ſigne of the croſſe. And yet for al this, al this wil not ſerue the turne, to cleare vs from ſuſpition of Poperie.

The ſecond paper.

The ſigning with the croſſe is an impious addition.

M^r. Calvin, when time was, having the ſight of our communion booke translated into Lattin, and finding the ſigne of the croſſe required, giveth no ſuch obſervation. Nay he cleareth it thus far, witneſſing there is *(no manifeſt impiety)* yet if this be an *impious addition*, how ſhal it but twit *M^r. Calvin* of a great overſight, who can no way bee thought partially affected to our liturgie, as al men wel know. In the cenſure he makes of the booke, albeit bitter enough, & that enough is to much, yet he accounts them tolerable, that are ceremonies inioined by order of our ſervice booke. If any thing *impious*, how appeares it not, if it appeare, and be made manifeſt, how is it not a *manifeſt impiety*, if ſo hovv then tolerable: yet for al this authority, and iudgement we haue ſome deeme nothing tolerable, that themſelves preſcribe not. So intolerable they are, and their forme of reaſoning. Thus beloved you ſee the reaſons true, & falſe, that

with-

withhold some, and that willingly, not to iaine handes of fellowship, and to vnderstand one another in those things, wherein they might agreee.

We wil now close with a few arguments that may satisfie in this cause.

1 Whereof was a laudable vse, & (removing the abuse) may be againe, that may bee retained. But a laudable vse of the crosse there was once, and now is in our Church, therefore may wel be retained.

2 What in ancient, approved good experience hath bin found a barre to keep from apostacie, againe recovered to the right vse, as then it was, may be so stil. But the signe of the crosse was a bar to keepe from apostacie, and therefore recovered againe to the right vse, as then it was, may be so stil. The maior builds vpon a principle in Philolophy, which imply english to this effect. *As thing is one, and the same in his nature and vse, is likely to fit to one, and the same purpose it did heretofore. The minor is proved out of S^c. Cyprian in the places before alleadged. The conclusion necessarilie followeth.*

Idem eodē modo se habent, idem natum est facere & pati Ar. de generat. & corrupt. lib. 1.

3 The signe of the crosse in Baptisme was a memorial to keepe in minde the vow then made solemnely at the font. And be it a *small* thing as some men account *small*, yet being in the funderace of the highest service is not to be disliked. For who disliked *small things*?

Zach. 4. 10.

4 In things indifferent by nature, vse makes a difference and giveth preheminance specially to that, which christian authoritie, and the church of God in iudgement wisely determineth. But so it doth for, and of the crosse, and therefore our duety to yeeld the vse of it vntil the same, or like authority infringe, what it now approveth.

5 Where is no danger of superstitiō, because the doctrin

of

Quamvis ve-
teris Christiani
aeterno signo
crucis usi sunt
id tamen suis fi-
ne superstitione,
&c. Sim. Gon-
lers annot. in
Pamelij Cyprii
lib. ad Demet.
cap. 19.

Vnde propter
quod patres lau-
des signo crucis
Christi tribunt
sanctum est, &
pium. Dene-
con. Rel. contro.
9. c. 29. p. 1426

Ysidorus. in-
sanis est existi-
mare non recte.
&c. Aug. Epist.
118. ad Lamm.

of Christs merit is soundly preached, that feare is needles.
So was it in the primitiue Church, and so is it now. For
although the ancient christians used the signe of the crosse it
was without superstition; and the doctrine of the merites of
Christ kept them safe from error, that afterwards crept in.
Which being our case at this day we cannot wonder (suffi-
ciently enough, that the doctrine of the merites of Christ
being preached purely in our Church (as al must and doe
confesse) why the signe of the crosse reverently vsed in bap-
tisme, may not be thought free of al superstition and cor-
ruption, whereof they are guilty, that suppress the doctrin
of the gospel which the papist doth, & is an argument may
wel be vrged against them, but not against vs.

6 If in the vse of the crosse our church propose the same
most holy and godly vse, wherefore the fathers are commen-
ded, then cannot they be approued for the vse thereof, but
we also must be approued, nor we cōdemned but the same
reprooffe reacheth vnto those ancient fathers of happy re-
membrance. But in the vse of the crosse our church propo-
seth the same most holy, and godly vse, for which the fathers
are commended. The maior is evident it selfe. The minor
is evident herein. For they & we vse the signe of the crosse
to the same purpose lo far forth, as it is and was a free open
manifest testimony of a couragious, and vndanted confession
of christians concerning Christ. And anon after in the same
place, This vse of this signe among the Gentiles was concern-
ing Christ crucified a most beautifull confession, and the
end most holie.

That which hath beene received generally of all churches,
and hath continued from time to time ever since the daies of
the Apostles, the word of God nothing contrariying it, that
may well be thought an Apostolicall doctrine, and so speake
against

against it will argue frensie, rather then wisdom: But such is the vse of the signe of the crosse for any thing we finde to the contrarie either in Gods worde, or in Ecclesiastical historie: therefore, &c. The maior is confirmed by places out of S^r. Austen, Epist. 118. as that in his second booke of baptisme against the Donatists, speaking of rites, and ceremonies. Many things are not found in the writings of the Apostles, which yet because kept by the whole church, are thought to be delivered, and commended by none but them. Augustine, in his 4. booke of the same title & 6. chap. The custome which men looking upward to the times past it will finde was ordained, and not by any latter age, is rightly thought to be appointed by Apostles and Apostolicall men. And in the same booke, cap. 24. That which the whole church observeth, not ordained by counells, but alway was retained, can not be thought to be other, then delivered by Apostolicall authoritie. The like to this among our late writers Zanchius witnesseth interpreting (what church he calleth Apostolical, and ancient) pitching the time for almost 500. yeares after Christ, wherein though some few it aines were, yet none such, but that shew might, and ought be called, and iudged Apostolicall. Our churches therefore are specially to bee called backe to the Manners, & Rites of that church, namely, when there is any thing to be added to the institution, and reformation of our churches beside the doctrine of the Apostles. For that in the maior where we saie, The word of God nothing contrarying it Budanus a protestant writer in his institutions confirmeth speaking of the Trinitie which is a greater point then the questiō of ceremonies, Scripture saith it because it gain-saith it not. A sentence much antienter then his time, avouched by S^r. Austen (though not there so quoted) we say in Gods are 3. persons not because scripture saith it, but because it

Multa non de-
veniuntur in
litteris Aposto-
licis et tamen
quia custodiuntur,
nos, &c. l. d.
de baptis. com.
Donat. l. 2. c. 7.

Quod universa
saecula ecclesia
&c. lib. 2. c. 24.

Nomine Eccle-
siae vestris an-
te Apostolica in-
tellego eam, quae
et verum Apo-
stolorum per an-
nos servat, &c.
Zanch. in 4. pro-
p. lib. 1. c. 19.
thes. 2.

Dicit scriptura
quia non con-
dicis Euan. in
Hinc.

Dicitur in deo
tres personae ut
quia script. di-
ct. in sed. &c. aug.
de Trinit. lib. 7.

cap. 4.

gain saith it not. The minor appeareth by that, which here is handled vpon occasion of this argument. Ancient and late writers yeelding so much: Of our ancient is appeareth by Iustin Martyr, by Cornelius as he is cited in Eusebius, by Tertullian, Cyprian, Origen, Ambrose, Austen, Hieron, Chrysostome, Athanasius, Epiphanius, Cyril, Basil in a word, the Latin and Greeke fathers, and hereof is no doubt.

In S^r. Austen we will make our pause, who giveth reasons for vsing the signe of the crosse in the forehead. One because of the Gentiles, and Pagans (sofing: the other in his booke of catechising the ignorant, because christians would no way be inferiour to the iews that marked their dores with the blood of the paschall lamb in token of their deliverance out of Egypt, therefore the christians would & did also mark their foreheads in token of their redemption.

Signum hoc nō
tam quod est v-
su in Ecclesi-
antiquissimi,
quam quod est
admodum sim-
plex, &c. Ruc-
er. An. lica-
na scripta.

Si licet insignia
propriae familie
gestare licet e-
tiam signo cru-
cis christianam
religionem pro-
fiteri P. Martyr
loc. com. l. 2.
cap. 5. pag. 121.

In our late writers howe much the vse is approued wee appeale to the places, wherunto we refer the Reader as he findes them here remembred M^r. Rucier giveth his iudge-
ment in this manner. I take (saith hee) the signe of the crosse
neither vncomely nor vnprofitable to be vsed. not so much be-
cause it is of most ancient vse in the churches of God, as be-
cause it is very simple, & plaine, & giveth present warning
of the crosse of Christ & his sufferings: alway provided it be
purely vnderstoode, and religiously received, no superstition,
nor seruitude of the element, nor lightnesse ioined thereto, as
made common vpon every ordinarie occasion. Peter Martyr
as he is cited in his common places, writeth thus. The signe
the crosse is carried of Princes in their coronets, and diadems
without any superstition at all. For by that signe they only pro-
fesse, and witnesse they imbrace & defend christian religion.
Furthermore if that be lawfull (and he takes it lawfull) it is
lawfull also to professe christian religion by vsing the signe
of the crosse.

Theo.

Theod. Beza delivereth his minde thus. I know (saith he) some having takē awaye the worship and adoratiō of the crosse haue retained some vse thereof still. Let them therefore, as it is meete vse their owne liberty. He doth not debar them of their freedome in this case, nor condemne the for it, but holdeth it meete, they should haue, what liberty is fitting such a ceremonie.

Scio nonnullos
sublata crucis
adoratione ali-
quam signi cru-
cis usum reser-
uasse, &c.
Beza respon. ad
Franc. Balduin.

Danau his iudgement is cited before, and withal Gomartius of the auncient Christians with relation to these times.

Zanchius speaking of the signe of the crosse, the abuse and vse of it; many things (quoth he) in Ecclesiastical histories and the fathers well vsed, afterward drawne to superstitiō. Some things reported that are fabulous feigned by the Deuill some true and laudable. Other things, so conclude; which now also may be tolerated seeing there is no danger in such vse of the crosse.

Alia deniq; que
tolerari etiam
nunc possunt,
cum nihil in sa-
li crucis usu in-
sit periculū
Zanch. lib. 1. de
imagin.

A. VV. a countryman of our own, painefull & faithfull, in his labours against the common aduersarie determineth the question in this wise: we finde (saith he) that the crosse hath beene of ancient time vsed in baptisme, and is now in some reformed churches without popish superstition.

Synopsi populi
mi.
Barlow in
Epistola de
necesse non
commen. l. 1. c. 1.

Now to conclude: 1. If the signe of the crosse be without superstition retained of vs, if no danger in the vse. 2. If the same holy end purposed by our Church, which the ancient intended. 3. If a free manifest open testimony of the christians vndanted confession. 4. If as lawfull to be known whose Disciples wee are, as to weare a gentlemans coate-arnes, this being the cognifance, and knowne badge of a christian. 5. If it be comely, and profitable; if a lewe may not outgoe a christian. Nay, 6. If a christian wil not be out gone for him, and therefore giueth him to know, that as the

other marked his dores with the blood of the paschal lamb so he wil haue the lintels, and crevisses of his forehead marked whence haishfulnesse would peepe forth, the Jewe in token of his deliverance out of Egypt, so he in prooffe of his redemption from the spiritual Pharaon. 7. *If* a most proude madnesse to speak against a laudable point ancient, & simple, and generally receiued. 8. *If* looking age after age we finde it haue beginning in Apostolical times, & approved of by Apostolical men. 9. *If* the scripture say, where it doth not gaine say. 10. *If* a bar to keepe men from apostacie, as histories shew it was. 11. *If* for al these reportes it deserue wel, and somewhat the more that ancient, godly, and christian authority giues it allowance in baptisme, as we know it doth. 12. *If* it did but a little good, as it hath done much, and little things we may not despise. 13. *If* obedience to the commandement of godly Kings, commende, discreete and loyal subiects. 14. *If* al the abules of Poperie are met with in it. 15. *If* no exception can be alleadged, but it is greater then al obiections brought, what wisdom, what moderation, what zeale, yea rather what vnstainednes may we feare it is, that like wild-fire troubleth some mens iudgment, and suffreth them not to be settled in a peaceable, quiet, orderly contentment. Concluding vpon this, when they haue objected al they can, that a short summe may bee made of al, and al in a word: *obedience is better, then an idle opposition.* Thus farre of the crosse in baptisme.

CHAP. 25.

There is no warrant in the word of Godre say that children being baptised are undoubtedly saved. See their reasons.

The Rubricke (whereof they complaine) is to be considered *Comparatiuely*, & simply. *Comparatiuely* with reference to the point of *Confirmation* for want whereof least any should doubt the childes *saluation* were in dangered, the Rubricke sheweth, that if *children* haue bin *baptised* (though they reach not to farther yeares to be catechized, and confirmed in religion) yet the parents, or friends need not doubt, but that these children dying twixt the time of baptism, and confirmation, haue all things necessary for saluation, and are vndoubtedly saved. For it is not vnknowne to the learned that there were some of old, who did thinke, that the spirit was not giuen in baptism, but in *confirmation*, and some such belike there were, when the *Communion* booke was first penned, as may bee coniectured by the Rubrick, in regard of whom it is set down for a truth (so meere with their errour) That baptism doeth not so, depende vpon confirmation, as if children not confirmed were not saved. For certaine it is, that *children being baptised haue all things necessary for saluation, and are vndoubtedly saved.* Secondly consider the words simply in themselves by themselves, there is no danger at all in the sense and meaning of the words. For in them also we may note these 4 things. First, *Children*, it doth not say how many more, or lesse, much lesse al. Only thus, *Children, baptised, not barely sprinkled vpon, are vndoubtedly saved.* Al which severall tearmes stifle the life, and breath of this abusive obiection. For first we are to note the proposition is indefinite. And a rule of art is, *An indefinite proposition in matter contingent is particular*, that is to say, *Children whether all or some, the wordes determine not, why then presse they an inconvenience, which the place offers not.* It doth not say how many baptised are vndoubtedly

In the title of the order of Confirmation.

comparatiuely

Propositiōe indefinita in materia contingenti est particularis

redly saved, & if they wil grant any are vndoubtedly saved (as we make no doubt, but they wil) this is it true that children being baptised are vndoubtedly saved. And yet if they millike this they may learne their answer from two scriptures. One is *Iob. 20. 19.* The dores being shut the disciples were assembled for feare of the Iews. In reading of which place a wrangler might reply (The disciples were not assembled) for *Thomas ver. 24.* was wanting, and *Judas* had hung himselfe, yet true it is the disciples were there assembled. So albeit some miscarry beeing baptised, yet a truth it is, that children being baptised are vndoubtedly saved; The other scripture is, *1. Pet. 4. 4.* It is sufficient for vs, that wee haue spent the time past of the life after the lust of the Gentiles, walking in wantonnes, &c. vpo which place *Piscator* writeth thus. *Though this argument seeme not so pertaine to all, because some haue the spirit of regeneration in their childbood; yet sufficient it is to proue a truth, if it pertaine to manie.* Which wordes easily fit our occasion: though all baptizd are not saved, sufficient it is that anio baptised are saved.

Et si istud argumentum, non videtur pertinere ad omnes, &c. Pisc. in 1. Pet. 4. 4.

2

Secondly baptisme is not a bare sprinkling of water on the face of an infant, or the outward washing, but it is a visible signe of invisible grace. And the *Rubricke* saith not children being sprinkled vpon, &c. but baptised, wherein we are allo to vnderstand the operatio of the holy Ghost, the signe put for the thing signified. Read *M. Calvin* in his smaller works The admission which is made in baptisme, is somewhat els then an outward declaration before men. For I openly asseirme that in baptisme, wee haue to doe with God himselfe, who not only in witnessing his fatherly loue, bindes himselfe vnto vs, that we may bee surely perswaded of our salvation, but also, that which he figureth by the hand of the Minister him.

Siquidem poli affirmo nobis in baptismo esse cum deo negotium. Calv. opus. pag. 1090. Quid per mind. tri manum figurat inuicem virtus sancti. Ibid.

himself establisheth invariably by his owne power. 3. (undoubtedly saved) for any thing the church of God knoweth to the contrary. And though al be not *collectively*, yet *distributively* to say, who is not, is to enter into Gods secret. For in the eie of the Church al things beeing done for that present, that may bee done according to Gods holy ordinance, we know nothing to the contrary, but that *the child is saved*. This word (*undoubtedly*) may caule some doubting, which in the *Act. 8. 10. ver. 20. 29.* is plainly interpreted. Where in one place it is *nothing doubting*, in another place (speaking of the same history, it is rendred (*without contradiction*). And so in the Rubricke, *doubt not ye therefore, but earnestly beleue, that hee will favourably receive these infants &c.* Againe in the same place. *Wherefore we being thus perswaded of the good will of our heavenly father toward these infants, &c.* Anon after, *Nothing doubting, but that hee favourably alloweth this charitable worke of ours in bringing these children to holy baptisme. 4. (are saved.)* The Rubricke meaneth not a present actual full possession of eternal life, for that is not in many of them til a long time after, but (*are saved notwithstanding*) because of a present right, & title they haue vnto it, assured the of the Lord by the mouth of his Minister vnder the broad scale of heaven, namely their holy baptisme.

Herevnto these arguments were, & may bee well added in clearing the sense of these words. 1. To say that childre, while yet children for al they are baptised are damned, is to iudge contrarie to the revealed wil of God. For the revealed wil of the Lord is, that whosoever beleeveth, & is baptised shall be saved (which how it is true of childre that they may be said to beleue shall be handled in due place, vwhen we are to speake of the *interrogatories* in baptisme. And

Saint

3

*in his doctrine
that
as a baptist
in the exposition
made by
the Minister
on the 10. of
St. Mark.*

4

Mark. 16. 16.

Tit. 3. 5.

In baptismo nos
abini docet Pau
lus idcirco est, &c.
Calv. in Eph. 5.
26.

S^r. Paule nameth baptism the laver of regeneration, v^z which wordes M^r. Calvin noteth, that in baptisme we are washed, therefore it is S^r. Paule teacheth because there God witnesseth our ablution, or washing, and doth withall effect what he doth figure. Where the learned interpreter witnesseth (and his witness is true,) that God doth effectually, what the Minister doth figuratiuelie, and therefore al this wel considered, we may wel keepe vs to the wordes of the Rubricke, that *Children being baptised are undoubtedly saved.* 2. To this effect, and much answerably was another argument learnedly propoled: Where is the seale of salvation there is salvation of Gods part in his offer, and of our parts in our vnderstanding. *For the Lord sealeth no blanks.* But children baptised haue the seale of salvation, therefore (*quoad deum*) on Gods part, and *quoad nos* in respect of our knowledge, children baptised haue salvation. Hereat the answerer was *blank*, and this was al he replied, I know not (quoth he) what you meane by this (*The Lorde sealeth no blanks.*) And least a learner vnderstande not what a great Rabbi did not, we aduertise him from M^r. Calvin whole wordes are these, speaking of the Sacraments. *Because the instruments of the holy Ghost are not dead, God doth by baptism truly effect, and performe, what he figureth.* Again els where, *It is a sacrilegious divorce, if any man will haue the naked signe distracted, or pulled in pieces frō the promise which God maketh.* A divorce he calleth it, as of married couples: *sacrilegious*, as if church robbery, a sinne, that very Pagans frō their soule did detest. *A sacrilegious divorce*, because of holy couples, such as the signe, and the thing signified, whose bond is called a *sacrament all vniō*. A third argument was, and may thus be framed. *Children (as these men hold) borne of beleeving parents because they are with-*

Quoad deum
Quoad nos.

*Quia mortui
non sunt (spir.)
sunt sancti organa
na vere per
baptismum, &c.
Calv. in Eph. pag.
2089. lin. 56.
Sacrilegium di
uoriorum, &c.
2091. lin. 55.*

in the covenant of grace, though unbaptized, are undoubtedly saved. Ergo being baptized they are undoubtedly saved. For they are not worse for their obedience to Christs holy institution, wherein the Lord offereth grace, for so he doth in baptism.

A fourth argument by way of retorting. They graunt we may hope wel of them, and if wel hope, surely, then do we ill to doubt, and raise these vntowarde scruples. To conclude. When one Iacob Andreas held alike position to this of theirs, namely, that all Infants in baptism are not regenerat, but those onlie, whom God in his secret counsell, and decree hath predestinated vnto eternall life: M^r. Theodore Beza maketh this replie verbatim: wee leaue to God these secret iudgements of everie single, and severall person, and that, which belongeth to vs, wee are to presuppose, that they al are in the number of the elect, rather then reprobate, or damned, whom God would haue borne, either of parents professing the faith of Christ, or else hath grafted into his church brought from some where els & trained up in the catechisme, and principles of a true Christian profession. And in a treatise hee calleth: A remouall of euils raised by one Heshusius vpon occasion of the same point, his defence he maketh thus. One may bee in the number of the reprobate, though borne of faithfull parents, and one may dissemblingly professe him selfe a christian, but these secret iudgments are to be left vnto God, & by apparant signes we are to iudge. And of litle ones borne of faithfull parents, to whom God hath made a promise hee wil be their God, and hath adopted them by baptism to be his children, what apparant signe haue wee to say they are damned, or what apparant signe haue we not to assure vs they are saved.

Arcana ista de singulis personis iudicia Deo relinquimus & quod ad nos attinet, &c. Beza in respon p. 103

Oculis hęc iudicia deo relin- quenda sunt, &c. ex apparantibus signis est nobis iudicandum. In absterione calum. Heshusii, pag. 333.

CHAP. 28.

The Minister must affirme, that God will giue it eternall life, and make it partaker of his everlasting kingdom. The Minister speakes more, then hee knoweth true, &c. See their reasons.

*Vu confily ex-
pers mole yuis
fuz. Huras.*

*Si tibi vir gra-
tiu, & laudabi-
tu aliquid polli-
ceretur haberes
viri, pollicentis
fidem Cybele
moralis.*

*Hoc est Deum
omnino nō no-
te. Jbid.*

AN objection for want of wisdom perisheth vwith it ovvne waight. *The Minister must affirme that God will giue it, &c.* And why not? For may a man vpon the honest vvorde and oath of his assured good friend affirme thus, and thus. *Such a man will do it, I dare bide by it, and build vpon it. For he hath promised of his word, & saith & I know he wil not goe from it though to his own hinderer.* Shal a man reckon vpon this, and may not the Minister affirme it, when God hath bound himselfe by word, by oath past vnder his hand & seale, witnessed in heaven, & earth, in the prelence of God, & men; for so the Lord hath done in baptism, & past it to his little ones vnder sufficient good warrant. *This is not to know God at all, this is to offend Christ the master of beleevers with the sin of vnbelieve.* Secondly where it is said, Sacraments are not bare, but effectual signes of grace, then we relon thus. That which is an effectual signe of Gods grace, and goodnesse doth take effect, and is not frustrated, for that we cal effectual. But so doth this Sacrament. It is an effectual signe, &c. therefore vvee may affirme God wil giue the childe baptised eternal life.

It is an effectual signe of Gods grace, but not, that they are saved.]

As substantial an answer as his that wil say, Whō God calleth, he iustificieth, and sanctifieth: I, of iustification, and sanctification, but not salvation, Where as it necessarily followeth. If the Lord cal any effectually, them alſo he sa-
veth

vesth. And as in that place it is said, them also he glorifiesh. *A bene coniunctio
Hic ad mali di-
visa.*
This is an ordinarie sophistification. So that granting they
are effectual signes of Gods grace, and goodnes, it must needs
be acknowledged for a truth, they are also of salvation. For
subordinate things fight not one with the other. An inferior
sealing of grace is not denied the sacrament, when the spirit
is called the first and inner seale. And with al, a reason is gi-
ven: Because God hath chosen those, whom he vouchsafes
the pledge of adoption. *Subalterna, quæ
sunt, inter se nō
pugnans. Non
ideo negatur,
Gr. Calv. apud
1091.*

CHAP. 29.

The Minister thanks God the childe by baptism is re-
generat. This is to attribute that to the sacrament,
which is proper to the holy Ghost.

THE answer is not more easie, then true, which Mr. *Non dictum
baptismum esse
signū duntaxat
sed signum sa-
cramentale Gr.
Ber. resp. ad loc.
Andre. pa. 105.*
Beza makes to Andre. as before named, *VVe say not
that baptism is a signe only, but a sacramentall signe,
that is such a one, as with which, of Gods part, the thing sig-
nified is truly offered alway to be received. Nesther say we that
regeneration only, but also, and that principally, the washing
away of sin is an effect of baptism. To the like effect Marlo-
rat vpon the Ephesians. In baptism not our water only, but the
spiritual thing it selfe is signified by the outward signe, name-
lic the washing away of sin, & the grace of Christ. Therefore
water of it selfe cleanseth none, the only grace of Gods brough-
faith purifieth the heart. In the meane while this cleansing,
& washing though it be attributed to the signe, it is attribu-
ted not to the element but to the sacrament. So far Marlorat.
The like answer vpon conference was delivered. The childe
was sacramentally regenerate.* *In baptismo
non materia
modo considera-
da est, sed res
spiritualis, Gr.
Marl in Ephes.
c. 5. 26.
Interim dū si-
gnū tribuitur
purgatio, nō va-
elemento, sed va-
sacramento tri-
buitur Ibid.*

It cannot bee said, that a childe by baptisme is regenerate, &c.]

Eph. 5. 26.

Iustin. Apol.

*Ego baptisatus
non fecius, &c.*

*Calv. opus. pa.
1090.*

*Quemadmodum
nobiscum bonus,*

*&c. Gall. pub.
prec. de ha. iis.*

*Infantes, qui
montium deserta*

non possunt E-

vangeliū audire, &c. Bren.

in Ioh. 6.

This offensive speech as they conceive) were it in the booke of praier, is iustified by scripture, *Eph. 5.* because of the similitude twixt the signe, & the thing signified in baptisme, as also approved immediatly vpon the daies of the Apostles, by *Iustin Martyr* speaking of little babes to be baptized. They are brought by us, where water is, and after the manner of regeneration, as we were regenerate, so are they regenerate. (*M^r. Calvin Brētius* & others use the like speech. *I.* saith *Calvin*) openly as firme, that we are regenerate by baptisme, no other wise then by the word. But by the word men are regenerate, and borne againe. therefore by baptisme they are regenerate; and as God doth communicate with vs his goods, & riches by the word. so doth he impart and bestow them on vs by the sacraments. *Brentius* in these expresse tearmes: *Infants* that for want of yeares cannot heare the gospell are regenerate and borne againe by baptisme, of the mercie, and abun-
dancie of God. To that vp the point: shal it bee current in some mens mouths, and nothing almost more rife, and ordinary of one they fauour: oh this is a deare childe of God, a good heart an honest soule, a true Israelite, a right *Nathaniel*, a sound Christian, wherein for al this outward varnish there is original, and actual sin, yea and great depth of hypocrisie, and wil they straine curtesie to say so much, or straine centures, if another shal say so much of a little one, in whom there is no stop to baptisme, nor any thing to let but original sin only, and that washing away by the blood of Christ, whereof baptisme is an effectual signe? Yet this they doe, so many, as except against these words, that the babe by baptisme is regenerate.

But how if there be no such words in the booke to giue
this

this supposed advantage. Are they not to bee charged of forgerie, that doe thus picke occasiō? These are the words, and no other. *We yeeld thee hartys thanks (O most mercifull father) that it hath pleased thee to regenerate this little Infant by thy holy spirit.* And so in the entrance is the prayer: *That he may be borne againe of water, & the holy Ghost.* In which places, nor any els, there is one sillable, *that by baptisme the childe is regenerat, but that God doth regenerate him by his holy spirit,* and therefore thanks are given by the Minister, and the congregation in that behalfe. Thus examining point after point the booke is blamelesse, and the shame returneth vpon their heads that beare false witness against an innocent direction therein prescribed.

CHAP. 30.

Interrogatories in Baptisme.

Because it appeareth not vnto vs how children can performe faith, and repentance by their godfathers, & how interrogatories in baptisme, &c.]

Wherevnto we answer. Childre performe not faith, but the godfathers promise it, as appeareth in these words. *These infants must faithfully for their partes promise by you, that be their sureties.*

Another in a third paper.

Children cannot beleue, for faith cometh by hearing.]

If he that writeth thus had said, They do not beleue, it had beene somewhat, but to say that Infants *cannot beleue* excluding them from al possibility for hereafter, becometh neither good christian, nor sound divine. For in saying *children cannot beleue*, What possibility doe they exclude. Al possibility is either *active*, or *passive*. *Passive* where though presently we cannot act, or performe a thing, yet

*Omni potestas
activa est, vel
passiva.*

so far fitted wee are, as it is not vtrrely against our nature (for exāples sake, wood may be fire *passuely*, because it may become fire. Contrarywise an impossibility, when a thing *cannot* be at al, as water may be scalding hot, but can never be fire, as wood may be. An *actiue possibility*, when a thing may presently of it selfe be without any great adoe (such is it owne nature) as fire presently can burne if fewel bee put to, but wood cannot vnlesse it first bee set on fire. In this

Possibile habere sensum Austen, & Prosper against Cassian say wel. It is one thing to haue faith & another thing, to be able to haue faith or to be capable of faith. the possibility to haue faith is of nature, but actually to haue it is of grace. It is one thing to haue it, and another thing to bee able to haue it: wherein a child excelleth a bruit beast, or any such creature differing from him in kinde, who neither haue faith, nor can haue faith. Brutish it were for the to meane thus, & babish it is meaning otherwise to write thus.

Musculus in his common places saith, in asking, &c. See their reasons.

Whereas *Musculus* confesseth, that this order of moving interrogatories in baptism can plead *custome*, he saith a truth, but that he calleth it a *fond custome*, we intreat pardon for not beleeeving him: *S^r. Austen* neerer then *Musculus* to the first times of the Church by a 1000. yeares, and vpward, was in al probability to any mans iudgmēt likelier to know the vse, or abuse of such a *custome*, & how far forth it prevailed, wel, or il. Who is so opposite to *Musculus* herein, that where this writer a learned man (*we confesse*) but in a matter of fact for those times, not so sufficient to iudge, calleth it a *fond custome*, *S. Austē* giveth it the name of a *most wholsome custome*. But leaving their persons weigh the proofes. Two arguments *Musculus* vseth, but neither

*Saluberrima
consuetudinis
Aug. Epist. 23*

fits

fits the turne. His first (where he saith) it rofe by the Bish.
disorderly applying, taketh that for graunted, whereon the
 peize of the argument is supported, and a bare surmise he
 o propoeth for an vndoubted principle, which kinde of dis-
 pute is a fallacie in reasoning. And we would gladly know
 for our better learning, if he, or any so minded cā produce
 any historie, or testimonie, that ever the Church of Christ
 had any publike forme of baptism without demands made
 vnto the baptised, or their sureties. He, and others graunt
 they were offred to men of yeares newly converted to the
 faith, but can he, or others (*we know they cannot*) shew, that
 they were spared in baptisme of infants, as *questions need-*
lesse, & toying. His *seconde* argumēt, *that we wrong our sen-*
ses in asking, & answering, &c. Whervnto we reply. First
 a common and ordinarie thing it is for our senses to be de-
 ceived, and no sure guides of our vnderstanding. For if cō-
 clusions passe vpon their verdit, then in sayling the shippe
 stands stil, the shore moveth, the ore is broken in the water
 the sun is but some two foote in quantity, and a many the
 like, wherein our eie thorough misprison informeth amisse.
Secondly, if we did alike of children, & did looke that in bap-
 tisme they should make answer, sense, reason, truth, and al
 woulde give sentence against vs. But the practise of our
 Church, and of others that ioine with vs, give no such ad-
 vantage to this obiection. The author of the booke vnder
Dennu the Arcopagit (though not his) yet very ancient, for
 to acknowledge it, notwithstanding somewhat interser-
 ted, that becometh not his pen, answering some (coffers
 of his times hath these words. *Hee doth not say I renounce*
for the childe, or professe the sacraments of faith; but in this
sort, she childe renounceth and professeth that as, I become
surety, that I will induce the little one (when he shall attaine

*Puer renūciat,
 & proficitur, id
 est, spondens
 puerū inducitur
 ut cum ad sacrā
 intelligentiam
 venerit &c.
 Author ecclēst.
 hierarch. cap. 7.*

to a holy vnderſtāding) by my diligent exhortation to remember all contrary things, and profeſſe, & performe theſe heavenly things, which he doth promiſe. Which cuſtome continued to the daies of Auſten, was then alſo in like uſe. VVhen little infants are brought to baptiſm, their godfathers anſwer and ſay. They doe that, which thoſe tender years cannot thinke, or at leaſt, we cannot tell that they doe. For wee aſke them, by whom they are preſented, & we ſay of the childe, Doth he beleeme in God? whereas their infancie knoweth not, whether there be a God. And they anſwere for it, he doth beleeme, & ſo to every particular elſe, that is then done. And if we may apprehend a reaſon for this cuſtome long before our time in uſe, the reaſon may be this. Baptiſme implyeth a covenant, or league twixt God & man, wherein God of his part taketh the baptiſed (little as it is) into the fellow ſhip of him ſelfe, the ſon, & the holy Ghoſt, and withal into the bleſſed cōmuniō of the Saints, adopteth him for his childe, ingraſteth him into that body, whereof Chriſt Jeſus is the head, waſheth him frō ſin, accouñteth him righteous in his ſight, mortifieth him to ſin, raiſeth him vp to be a new creature, aſcertaineth him of eternal life, and giveth him what grace ſoever ſhal be hereafter neceſſarie, & that for Chriſts ſake the redeemer. The partie baptiſed (infant though he bee) becauſe baptiſed receiving grace at the handes of God ſolemnly promiſeth by them that bee his ſureties before the whole congregation, and elect Angels of God, renouñceth the Devil, and al his works, acknowledgeth no other God, but the Father, Son, and holy Ghoſt in whole name hee is baptiſed, alway dedicating himſelfe vnto his bleſſed ſervice (which is perfit free dome) imbraceth his doctrine revealed in ſcripture; holding himſelfe by baptiſm tied to obſervation of Gods commandements, as the Iew by his circum-

Interrogamus
eos à quibus of-
feruntur & di-
cimus: credis in
Deum? Reſpon-
dunt credis &
ad cetera ſingu-
lula quæ ge-
nerantur. Aug. Ep.
23.

circumcision tooke himsele bound to the law of *Mosies*. By vertue of which covenāt made in baptism, God requireth a solēne professiō of faith, & such a promise of obedience, as cannot be recalled, which vnder takē at that time by his sureties is held as the childes deed, whom it principally cōcerneth, whither he afterward continue in the faith, or fall away. This made *Nestorius* the hereticke bee charged, as having fallen from his first professiō & brokē the promise, which he made to God in the armes of others. And so many as had stained their holy professiō by heathenish idolatry, *Tertullian* claimeth their promise made in baptism. Why replied they not (a reply the easiest of a thousand) the promise then made was not theirs, but their godfathers, and sureties, and so posted it over from themselves to their sureties, and witnesses in baptism? But wee may feare hereticke, & prophane persons were ashamed to speak that in their own defence, what zealous professors, (but ignorantly so called) shame not to teach, and publish abroad in steed of wholsome doctrine.

Confer. pa. 64.

Tert. de bapt.

Dost thou forsake the Diuell, &c. Is a questiō against sense.

This questiō is a part of the covenāt the baptized made. For his covenant according to *Isidore* in baptism was twofold, one concerning the abhorring and renouncing of *Sathā*, the other part his obedience to the faith of Christ. To the like purpose *S^r. Ambrose* before him witnesseth in his time of the baptized. Hee which is baptized forsakes the spirituall Pharaō, the prince of this world, saying I renounce thee O Satan, and thy Angels, thy works, & cōmandements, I forsake utterly, and Tertullian ancienter, then they both, speaking of the wicked spirits: The se saith he are the angels which we in baptism renounce.

Isidor de offi.
Eccles. lib. 3. c. 29.Ambrosio
Amb. Hexam.
lib. 1. cap. 4.

It is against sense.

Conference
before his
Majesty, p. 65

Be it a child cannot covenant by worde of mouth in his owne person, (and who saith he can?) yet if it bee for the childe good, his gardian, or tutor may do it for him, and it shal stand behoueful to the childe best advantage, for so it did to our d^eare Sovereigne to whō interrogatories were propounded when he was crowned in his infancie King of Scotland. And surely then no greater good, then with the loonest to haue the seale of salvation made over to the infant. Nether can it be thought vnreasonable, or vnfit, that infants in their owne names by wordes vttered of others should binde themselues (though at vnawares,) yet truely, & sufficiently for that time of their infancie. For so *Musculus* the author before named confesseth,

*In hanc fidem
vbi, adeo dis-
ta & cōcorditer
baptizamus ut
illius confessio
in toto christi-
ano orbe ab adul-
tis si qui sunt
baptizandi ex
ipsorum ore, &c.
Muscul. iij. de Ec-
cles. fig. 9. & 3^d
pag. 310.*

Into this faith so expressly, & lovingly are we baptised, that the confession thereof throughout the whole christian worlde is required of men in yeares (to be baptised) at their own mouth, of childre at their mouth, who become witnesses vnto them of baptism.

*Nemini prae-
scribimus, iij. de
bapt. fig. 3. & 13
pag. 340.*

So writeth *Musculus*, shewing that in the whole christian world this course was ever kept, why then should we break it? As for that which is cited a little before seeming contrary to this point here delivered, we are to know hee delivereth it vnder correction of better iudgement. And though he incline somewhat to the opinion fore-alleged vnder his name, yet he nether dareth nor doth prescribe contrary to the manner in vse with our church.

It is against Gods word.

Nay rather agreeable to Gods word, & thus we proue it. *First*, by Circumcision a childe of 8. daies old might make a covenant with the Lord: for the breach of a covenant implies a covenant made. *Break* hee did, that was not circūcised though he were but a babe. He hath *broke* my cove-

Gen. 17. 14.

nant,

nant. Secondly, (vnlesse we shal thinke, that it is one baptism children haue, & another which the elder sort haue) it appeareth expressely by S^c. Peter, who calleth baptism by the name of an *Interrogatory*, or demand, or covenant vpon questions, & answers interchangeably made. And therefore not against Gods word to say that a *childe* may *vow* in this manner of holy baptism, & spiritual stipulatioⁿ, or promise.

They haue no faith.]

No *actuall* faith, which cometh by hearing; yet born of beleeving parēts, may wel be said to beleeue. *The church our mother* (saith S^c. Austen) *lends them other folkes feete to come, other folkes hearts to beleeue, other folkes tongues to confesse*, that, whereas they be sick through anothers sinning, they may be made whole by anothers confessing for them. The same father being demanded, where he put little ones baptised. Truly quoth he in the number of our beleevers. For therefore by a custom of the church ancient, Canonically, & wel grounded, children baptised are called faithful. And a little after, *Thou shalt reckon infants baptised among beleevers, neither shalt thou dare to iudge otherwise, vnlesse thou wilt be a profest hereticke*. Again, *He is healed at other folkes words, because he is wounded by another bodies deed*. Doth he beleeue in Christ? The answer is, he doth. For one that speaks not for one that is silent, for one that weepeth, & an weeping praith after a sort, that he may be helpt, an answer is made, & the babe recovereth. In another place, *As the answer is that the child doth beleeue, so is he called faithful, not by assenting to baptism in his vnderstanding, but by receiving the sacrament it selfe*. In these authorities so thicke one following another, it is euidēt, that in S^c. Austen his time, & long before it was a custome well approved because *Canonical, & wel grounded*, to account children among them,

Accommodas illis maior ecclesie aliorū pedes, ut veniant, &c. Aug. de verb. Apl. form. 10.

Non idē com- sursum ecclesie antiquā, Canonica fundamēta, &c. 16. Si non vis esse aperit heretici. cau. 16.

Sicut credens respondetur, iam est iam fidelis vocatur, &c. 16. Epist. 23.

that haue faith, & at their baptizing to vse interrogatories, as we may confesse vpon recourse had to the several allegations before mentioned.

Children cannot beleue, Faith commeth by hearing &c
See their reasons.

Although sufficient hath been spoken to satisfie this argument, yet to giue farther contentment, this we answer,

Habent infantes auditu spiritus sancti, id est. audiunt, quid loquatur dominus in cordibus suis, &c. Solnet Catech. par. 2. pag. 431.

Infants haue not faith by the vocal and external word of the preacher, yet hearing as they doe, what the Lord speaks within them in their hearts by his holy spirit kindling, & confirming faith by a speciall meanes, & operation, (though vnknown to vs) they are said to beleue. Thus far *Selueccerus*. The reason heere vsed to the contrary is no other then *Bellarmino* in the preface of his second Tome of Sacramentes hath, where disputing for the Anabaptists thus concludeth, if

Infantes non intelligunt, ergo non credunt, Bell. pascas. de sacram. tom. 2. De fidei viro. siq. datur, de surdus non se loquitur de surdus, &c. Aman. Poldan dialect. p. 331. Elenc. causa. Non alia ratione mouetur, nisi in ueris multis aliquid videtur qui tamen non esse dicis ex parte animi, &c. Zanch. in Ephes.

Infants vnderstand not, neither doe they beleue, and if they beleue not the are they not to be baptized. Which is a double fallacie of his. The first part true, as if simply and generally true, *Faith in operation by the word preached is not without vnderstanding, but alwaies presupposeth doctrine by the ministry of the word, but we speak of the power, & entrance which little ones haue by the grace of the promise, hee hath made, he wil be our God, & the God of our seed.* As for the other part of his argument, *Infants actually beleue not, (as hath bin granted) ergo not to be baptized* is plain sophistry alleadging a wrong cause. For the having, or wanting of faith is not the cause, why children must bee baptized, but the promise made to the children, & their seed a far of, as it is, *Act. 2. 38.* Concerning the faith of infants it is not impeached for want of hearing, or reasoning, &c. *They reason not presently, neither see they ought in their mothers womb, & yet who will say therefore that they haue neither a living soule,*

nor benefit of eyes to see, nor to be accounted for reasonable creatures. And vnlesse grace do lesse then nature, it may be thought, that having the *holy spirit*, & *baptisme* a comfortable pledge of the Lords loue, & the beginning of a better life even the life of grace, they may be said to beleue. No man denieth them to be reckoned in mankinde, nor must he exclude them from the number of the faithful, which yet he might, if the obiection hold in saying not only, *That they doe not beleue*, but more peremptorily, *They cannot beleue*.

It is said wilt thou be baptised into this faith? The Godfather saith, that is my desire, this is not true, &c. See their reasons. }

It is both waies true. Of the godfather, & of the child: of the godfather it is thus far his *desire* to be baptised, as hee makes the *childe* saile his one, which speech in so doing is answerable to his name, and as hee is in steede of a father, wherfore called *godfather*. so a parents affection hee must put on. Now a father, or mother, the good they wish their childe, they cal their own, so far loving the fruit of their body, that they reckon it, as themselves, & therfore may well cal their *desire*, their *childe* *desire*, because of the fellowship twixt roote, & branch. When the woman of *Canaan* did intreate for her childe, shee vsed her own name, as well, as her child. *Haue mercy on me my daughter is miserably vexed with a Devil.* Her selfe distressed, because her daughter a part of her selfe was distressed: mercy shee begs for her selfe vsing her own name, intending it for her daughter. So in *baptisme* the surties in a parentlike affection *desire* vsing their own name, but intending it for their *godchilde*. He needes baptisme, they craue it, and in as much as they craue it for him, hee may in that sense wel be thought to haue

Conspirations
quadam cōmu-
nitas spiritus:
credis in altero,
quia peccabis
in altero, Aug.
de verb. apl. ser.
14.

have a desire vnto it. Againe, true on the childe's part, that he desireth to be baptised. For by a certaine holy agreement the spirit so cōmunicateth him selfe vnto both, that the child may be said to beleue in another because he hath sinned in another. And as it is no absurdity in the iudgment of the learned, ancient & late Divines to say the infant baptised (notwithstanding an infant) hath inclinations, and motions to

2 { godward, 'so why not a desire too, vnles a desire to a thing be without inclination or motion at al. In which latter interpretation that we may the more easily finde favor, we refer you to Phillip Melancthon, S^r. Bernard, Brentius, Vrsinus, &c. Melancthon in his cōmon places. Sufficient it is to hold, that the holy Ghost by baptism is given to infants, who causeth in them new motions & new inclinations to godward, according to their capacity. Wherevnto one Richard Smith, then reading at Doway makes answer. What devises are these (quoth he) of new motions, & inclinations of infants. As if to this effect: Let Melancthon write, as hee doth, his antimelancthon dares write the contrary, & holds it for a meere devise to say that childrē haue any motions, or inclinations. But S^r. Bernard shal witnes for him in allowance of

Quid si infans
pro se loqui non
possit, pro quo
vox sanguinis
fratris sui et sa-
lis fratris cla-
mas ad deum de-
beret? Affat, et
clamat nihil o-
minus mater ec-
clesia. Quid ta-
men infans? Nō
ne & ipse, &c.
Bern serm. 66.
in Cant.

this speech. What if the infant cannot speake for it selfe, for whom the voice of his brothers blood & such a brother crieth to God from the earth: yet the church his mother stands by, & crieth. And what doth the infant the while? Doth he not to by thinking in large his mouth, and gape wide for the fountaines of his savior, seemes he not to call vpon God, and in his swadling bands to cry, Lord I suffer violence answere for me? Hee begs the helpe of grace, because hee suffereth violence by his originall. His gaping for the fountaine, his calling, & crying for grace, his begging, & such like speeches, what are they but arguments of desire. Al which must bee

vn-

understood, as Phillip Melancthon before noteth, with respect to the childrens capacitie. Brentius in his time troubled with the obiection now made, like Nebridius, of whom S^r. Austen speaketh, who being a sharpe searcher of deepe points of religion, and could not away with a short answer to a great question, answereth al the packe of exceptions in this manner. (*Faith commeth by hearing.*) So a slip, or a sprig groweth by planting, & watring, yet Aarons rod flourished without either. (*Children heare not the outward word,*) true they doe not, but some other way best knowne to himselfe God worketh effectually: (*Children vnderstand not, nor do beleene*) Is it therefore against sense, they doe beleene? Nor doe they vnderstand, that they liue a bodily life, & yet they liue? And who told you, or what reuelation can you shew vs from heaue that children, which are brought vnto Christ do not beleene? Christ giueth them his blessing, namely forgiveness of sins, & adoption into the sons of God, how then should he not giue vnto the faith? For without faith it is impossible to please God. But Christ is well pleased with infants, he blessed the, yea that they are in favor with the Lord, is plaine, Gen. 21. He heard the childes voice, no lesse then the mothers. And out of the mouth of babes, and sucklings, Psalm. 8. He ordained strength. Of Iacob, yet vnborne he saith. The elder shall serue the younger. Iohn Baptist a little infant, he indowed with his holy spirit, & (that which is the greatest thing of al) his own Son Christ he ordained to be a child, that it might appeare Christ is Christ of infants, as of elder folkes. Again, Hee would haue so many as shall enter into the kingdome of heaue to be like vnto little infants, &c. Anon after Christ calleth them vnto him: Suffer little children, &c. God createth the after his own image, &c. He fauoureth them therefore not as a stone, or timberlog, which also are the creatures of God, but

Pro ipsorum
modo.
Nebridius val-
de oderat de
questione mag-
na responsiones
breues Aug.
Epist. 23.

In his Deus eo
modo, quem ipse
optime novit,
est efficax. Brent.
in Luc. 1. Ioh. 4.

Id in Luc. 18.

Quis tibi reuo-
lavis pueros,
qui ad Christum
affertur non cre-
dere Ibid.

Quomodo enim
non donaret ip-
si suo quodam
modo fidem. Ibid.

he favoureth them as wretched, & forlorn children born of mankind, whom he (such is his mercy) doth preserve unto eternall life. He hath commended their health to his Angels, who see his face continually. So as it must needs be, they have their owne faith. God hath given creatures, Rom. 8. without life their groanes, & sighes, which they themselves feele not, & should he not giue little ones brought vnto Christ their own faith? It is against sense. The childe feels no such thing. What then? God himselfe the Savior of the little babes feeleth it, & that is enough. Wherefore necessary he holdes it

Necesse est igitur suam habere fidem.
Deus indidit creaturis, &c.
Nō sentis hanc fidem homo,
Quid tū postea? sed sentis eam Deus infantium servator. Ibid.

Oculus spiritus sancti operatio, &c. Musculi de baptis. pag. 240.

In ipsi temen fidei spiritus a quo vim inesse facientur omnes docet. Zanch. Miscel. lib. 3. sit de persever. Bucer. de reconciliis accessit. are. Iustificat. Psim Catec. iis. de hominis liberat. pag. 610. Inclinationem ad pietatem. ib.

not curiously to inquire howe, & by what instrument they receiue the holy Ghost. Such as their faith is, such is their inclinatio, & desire, not ordinary, as in persons of maturity & ripenes for knowledge, but as Musculus interpreteth it a secret hidden operatio of the holy Ghost, whereby God worketh in the elect according to his preventing grace, whereof we cannot iudge. There is no present act of thought, sense, or confidence in children, saith Zanchius, yet al the learned confesse there is in them the spirit, & power of faith, which sometimes is called a secret faith, an habitual faith, the seed of faith, the inclinatio, or divine motio vnto faith. Which last tearme of art, Vrsinus in his Catechisms useth after this manner, Infants have a power, & inclinatio of faith, although in acte present they shew it not. For as it is in wicked children of the church: they have not actual impiety more then a serpens brood hath poison, so neither have the better sort an actual faith, but an inclination to godlines. And if this inclination may be thought in little ones baptised then a desire included in that inclination may be also thought in the without preiudice to the truth. So as no absurdity in one speech to say Children desire to be baptised, more then by the other in saying Childre do beleeue. Whither we understand

stand a *desire* the liberties, & parents have in the behalfe of the baptised, or whither we vnderstand a *desire* children may be said to haue, in respect of the inclinatio^s, & motio^s God worketh in them after an vnpeakable manner. For either of these answers the godly learned do make. And but that all advantages are sought to carp, & contend, why displeaseth this sentence in the booke of common praier, vvhich themselves iustifie by their own writings, where they haue word for word. *That the parties to be baptised if they bee of yeares of discretion by themselves, & in their own persons, or if they be Infants, by their parents, in whose roome if vpon necessary occasion they be absent, some one of the congregation knowing the good behauiour & sound faith of the parents, may both make rehearsall of their faith, & also (if their faith be sound) desire to be in the same baptised.* In which sentence both those points of our communion booke are approved. First that *infantes by their sureties* make rehearsall of their faith. Secondly, that they also by others *desire to be baptised in the same*: yet an intollerable false doctrine reprov'd by them in vs, they can, and doe approve in themselves, & their followers finding it in our communion booke, they must dash it out of countenance, but reading it in their own, giue it general approbation. Which practise resembleth the *le suis Bellarmine* his calūnious preface before the second controversie of Christ, where letting fly vpon our writers he attempteth to shame M^r. *Bullinger* for saying, *There are three persons in the godhead differing not in nature but degree, not in subsistence but forme, not in power, but in kinde.* Truly the *Arians* (saith he) would hardly haue saide, that the diuine persons did differ in degree, forme, & kinde. Which wordes in *Bullinger* must beate blame, but in *Tertullian* none at all, whole expresse words they are, whereas

*It. Bullingeri
non potuit scilicet
habe 3.0ss in di
uinitate perso
nas, non flatus
sed gradus, &c.
Certe personas
diuinas gradu
& a via Ariani
dicere confessus
est. pref. de
Christo.*

11
B.1
281

Tertull. ad ver.
Praxeam, ca. 2.
Gradum pro or-
dine formæ pro
personalitate,
speciem pro sin-
gulari & indi-
viduatione
veræ, acceptis.
Iovin.

if *Tertullian* were not to be charged with *Arianisme* as he was not, neither did *Ballinger* deserve that reproach, and what *Arianisme* is this by the word, degree, forme, species, or kinde to vnderstand a severall order, & distinction of persons, which was *Tertullians*, and after him *Ballingers* sound judgment. But that we may know the same things allowed in some for orthodox & right, in others cōdemned for heresie, argueth such partial disputantes have the faith in respect of persons.

CHAP. 31.

In the first praier the Minister doth affirm that God by the baptisme of his son did sanctifie the flood Jordan, &c. This is an idle affirmation, &c. See their reasons.

vd xp i bap-
tismo

THough no mention in that place, doth it follow that God by his sons baptism did not sanctifie it? The question is whither this be contrary to the word of god, or agreeable vnto it. Contrary, it concludeth wel, & fitly, otherwise as *Austen* saith, Rehearse these to thy selfe, & fro your selues returne them vpon your selues. Concludes it not? we giue them their own laying. An idle, yea more, an un-

Ecce illa ipsa
sibi, & d vobis
in vos Aug cō
Psalm. li. 24. 14.

true affirmation: idle because impertinent, nothing to the purpose: untrue for dare they lay, that God by *Christ* his baptism did not sanctifie the flood Jordan? Antiquity witnesseth otherwise. *Thou art baptised not sanctifying thy selfe in the waters, but sanctifying the waters in thy selfe, that thou mightest sanctifie vs by them.* Others more ancient thus; *Christ* was baptised in Jordan, that where was entrance for the children of *Israel* into the land of *Canaan*, so by this an entrance into the kingdom of heaven: that as the spiritual *Canaan*, & *Jordan* was a way for Jew, & Gentile, so baptism should be common to Jew, & Gentile. *Chrysostome* cōpa-

Baptizatus es,
non es in aquis,
sed aquas in te
sanctificasti, ut
per eas nos san-
tificares Aug. el.

ring

ting the waters in the creatiō, & what they brought forth, with baptisme in the regeneration what it brings forth, sheweth, *that ever since Christ entred into the channel of Jordan it brings not forth any more creatures, who can onlie creepe, but the soules also of living persons:* mentiō is made of no more thē Iordan by a grace of speech implying al others. For the reason is al alike of them so applied, as Jordan was. *Ambrose, The Lord was baptised not willing to be cleansed, but to cleanse the waters, that they washed by the flesh of Christ, which knew no sinne, might have the rights of baptisme.* Nazianzen giving a reason, why Christ was baptised, all adgeth this, namely that he might choke the olde Adam in the waters, and make the new man come forth. *Tertullian* ancienter then they all, *Christ being baptised that y, sanctifying the waters in his baptisme, &c.* In al which quotations cited before, it appeareth plaine, that they whole labors were in framing our booke of cōmon praier skilled a great deale more of the godly old language, which those silver gray haire vfed, then some idle students of our time who not able, nor willing to take paines in reading of the ancient records, only devile where, and wherein they may have opportunity for their frivolis, quarrelling, waspish accusations. And becaule the margent is so streightned that we cānot particularly pause vpo the rest whole iudgment is the same, the reader may bee intreated to consult the quotatiōs of *Beda, Hlary, & Hierom* noted on the side, that if he be of those, that have more time, then he can well spend, wasting both it & himselfe about nisses & trifles, he may finde himselfe worke in examining these places. Neither is the *communion book* so addicted to them of old, that it hath not friends of these latter times, yes it hath. *Luther in his homilies of Baptism, & Hemingius in his pohtils amōg*

*Ex quo Iordan
in alium
ingressus est
Christus, &c.
Chrysostomus,
25. in Iohann.*

*Baptizatus est
dominus, non
mundari volens
sed mandare, a-
quas, &c. Amb.
in Luc. li. 2. c. 3.
aus secundum
alios c. 12. de Ioh.
su baptizatus,
&c.*

*Pr. veterum do-
ctum suffoca-
ret in aquis,
&c. Nazian.
vas sancti in im-
munda.
Tertul. advers.
Iudei de pass.
Christi.
Id. de publicano
c. 6. Id. de bap-
tismo c. 4. sapient.*

*Beda in Luc. 3.
Hilary can. 2. in
Mash. Hieronim
diolog. con. Iu-
dicos: & idem
in ca. 3. Mash.*

*Luther in homi-
liis de baptis-*

Ps sanctifi-
catis relinque-
re aquas omni-
bus baptizandis
Heming. in Do-
min. Quinquag.

other reasons, why Christ was baptised yeelds this for one: to
leave the waters sanctified for all, that are to bee baptised.

Whither the, our church wil haue fellowship with the fa-
thers, or our brethre, we must allow of these words, nether
is there any fault in the book, but in the persons, who take
whollome doctrine, for a sound reproofe. Arguments we
must thinke al these learned writers had from scripture, &

Ne auleo dem-
nare, quando nō
pugnatum sa-
cri literis. &
nihil habet ab-
surdū Zench. in
mutis lo-ū,
Kicker. & alii.

it is a cōmendable modest practise in our own Divines, Zan-
chius and others: to account of the fathers consent, when
there is no manifest scripture that doth contrarie it, as in
this question it doth not. That Christ by his baptisme sancti-
fied the flood of Iordam, and all other waters to be mystical
washing away of sinne.

And if wee examine it more nar-
rowly, what else proue the mutual aspect, and respect e-
verie sacrament hath to the thing signified, which being
holie, that also is sanctified: and therefore is it Baptisme
washes vs in the worde of life. And againe, it is the laver

of regeneration. Wherefore though the coniunction of
them two (which make a sacrament) be not naturall as the
combining of a substance, & accident, fire, & heat, nor local,
as when the forpart of the ship, wherein Paul sailed, stuck in
a place twixt 2. seas, nor spiritual, for the should it giue life
to the elements, whither of water, or of bread, & wine, but

relative, significative, sacramental & so otherwhiles are in-
differētly called by each others name, not that the one na-
ture is swallowed vp in the other, as Pharaohs leane kine
eate vp the fat, nor that the holines of the one cleaveth to
the other, as when Pauls cōpany did cling vnto him self on

his neck, sorrowing they should see his face no more, but a
relative vniō as is in the voice of the gospel, & that whereof
it speaketh cōceiued by the vnderstanding, & apprehended
by faith, yet comparison made of vs. with the things signi-
fied

Coniunctio non
naturalis, non
localis, non spi-
ritualis sed
relatiua, & sa-
cramentalis.
Act. 27. 41.
ἐχάρησαν ὅτι
ἦσαν ἐν αὐτῷ
καὶ οὐκ ἐκείνῳ.

fied, & the things signified with vs, the vniō is *not essentiall*,
 & *personal*, but *mistical*, yea *real*, true, & indeede thorough
 the alone power, & vertue of his holy spirit, which causeth
 Iesus Christ, as hee is now man sitting in the heavens, yea
 though sitting in the heaues to be giue vs, that are on earth,
 yea though on earth as certainly & really, as the outward e-
 lements externally are ministred, not in any *naturall* māner
 (for it is beyond natures scantling) nor *locall*, for heaven, &
 earth, & the things therein cōtained are many miles distant
 but *spiritual*, & *heavely* of our parts by faith, of Gods part
 by his spirit, which is a bond, that coupleth, & can couple
 things remote, & far a sunder. And no marvil, for man &
 wife though separate otherwhiles for bodily presence, like
Abrahā & Sara, the one within, the other sitting at the tent
 dore, yea so far frō one another, as one end of *Nineve* frō
 the other, that is 3 daies iorny, yet by the bond of marriage
 so neare they are, as they are no more two, but one flesh,
 much more they, not 2, that are but one spirit. Which do-
 ctine of onr vniō we may haue cause to speak of, whē we
 handle the sacrament of the Lords supper. In the meane
 while knowing there is an analogie twixt the elements, &
 the things they doe signifie (for sacraments, as lordē, & al
 other waters applied to that sacramental purpose, haue a cer-
 taine likenes, & resemblance, whose sacraments they are, els
 should they be no sacraments at al, & for that their similitude
 they commonly beare the names of the things themselves) we
 must needs grant that lordē, & al other waters applied for
 baptism are sanctified to the mistical washing away of sin.
 And if al things be *holy*, as they are dedicated to a *holy* vse,
 and this kinde of *holynesse*, the Apostle deriuech from the
 roote to the branch, laying if the roote be *holie*, so are the
 branches: if the vnbeleaving hulbande bee sanctified by

*Nisi sacramen-
 ta quendam ha-
 berent similitu-
 dinem rerum,
 quatenus sacra-
 menta sunt, &c.
 Aug. epist. 23.*

Rom. 11.16.

1 Cor. 7. 14. the wife, that beleeueth, and the vnbeleeving wife sanctified by the husband, that beleeueth: elle were our children vncleane, but now are holy: *if* this holines bee so called, not intending thereby the secret electiō of the faithfull (which is neither so commō to al, nor so known to any) but pointing at the christian profession, which man or wife maketh, whereby they bee called to be *Saints* by calling. That is, in *S^t. Peters* Epistle, an *holy* & peculiar people vnto God. For which cause children borne of them are *holie*, that is, because of the covenant haue a right to baptism, for want wherof infidels, & their children are vnholie, and vncleane. *if* in the question our Saviour proposeth whether is greater the gold, or the temple, that sanctifieth the gold, the gold is sanctified by the temple, that is accounted *holie*, because separt from prophane, & common purposes dedicate to a sacred vse: *if* the daies of the weeke not for any holynes in them inherent, as in vs, but in respect of the end, wherunto applied: *if* al the weeke before Easter in the language of our own & other countries approved by our godly fathers (who knew how to speak before we did) were called not amisse, *Holy weeke*, because appointed to Gods service the people preparing themselves for the sabboth day following to the *holie communion*, *if* garments, places, times, were named *holie*, because of *holie* duties then, & therein performed, *if* Jordan & al other sacramental waters worthily applied be a seale of righteousness, an assurance, that we are baptised into Christs death, an euidence of Gods favor, & loue, a remembrance of the covenant, & a certaintie of our salvation. *if* Jordan & al other sacramental waters vnworthily applied, be contrarywise, the losse of Gods favor, and the Lord taketh the contempt therof (though but a bare, external signe) as a contempt to his own person, *if there bee*

*Hebdomada
sancta, & san-
cta septimana.*

bee so great strength in the words of the Lorde Iesu, that all things began to be, whē they were not, yea of such force that the mystical elements cōtinuing in their nature for substance are changed in vertue power & working, whereby they bear not only the names, but also the fruites and effects of that thing, whereof it is a sacrament, and for conclusion of this point, if the elements once sanctified, not now their owne nature giveth effect, but the divine vertue worketh in the more mightily, the truth being present with the signe, and the spirit with the sacrament: We need not distrust the cogruity of this speech (Jordā & al other, &c.) but we vndermine withal a wel grounded truth of many a sweet & comfortable doctrin, & therefore no hard matter to know, whether best to remoue, or let alone, that which hath so good a vse in our praiers at holy baptisme.

*Sermo Christi,
qui potuit ex
nihilis facere,
quod non eras
nō potest ea qua
sunt in id muta-
re, quod nō erat
&c. Ambros. de
sacram. li. 1. c. 4.*

*Εὐχαριστία
μὴ ἀνάσσει.*

CHAP. 32.

Private baptism is against the word of God, &c. See their reasons.

THAT private baptism is not against the word of God, shal appeare in due place. But against your cōmmand book (exhibited to the parliament in the late gracious Q. Elizabeths daies) we confesse it is. For there indeede (in the title of the order of baptisme) we finde you teach thus. *The sacraments are not ordained of God to be used, but in places of the publike congregation, & necessarily annexed to the preaching of the word as seales of the same.* Which if you make for a principle of faith, we must gather that your proposition is convertible. *No preaching. no sacrament.* Again *no sacrament no preaching.* So as in effect you must, & doe imply, *no baptism, nor Lords supper without a firm.* And again, *That we must alway haue one or other sacrament still*

admi-.

administred, when there is a sermō, because sacraments are necessarily annexed to the preaching of the word, as seals of the same. But our cōfort it is, & our hearts reioicing that the doctrine of baptisme we preach is no way contrary to the word of God. So as it stands vs vpon to examin this of yours, which followeth, wheiein we are accused: Private baptisme is against the worde of God: for sacraments by God are ordained to be publike actions.

The argument brought is weak, which must be thus concluded. No publike actions to be performed in private. The sacrament of baptisme is a publike action therefore not to be performed in private. For with as forcible an argument a man may reason thus, no publike actions to be performed in private. Prayer & thanks-giving are publike actions, ergo not to be done privately, Grant theirs grant this.

2. The argument is strong against themselves, preaching the word of God in corners, and conventicles, as if it were a time of persecution, for the truth, or of the truth. No publike actions to be performed in private. preaching the word of God in the daies of peace, and of the gospel, a publike action. Therefore not to bee handled, as stollen bread in corners, for that belecemeth not the light in the daies of the light.

3. The church may be in a privat house, Rom. 16. 4. Phil. 4. 22. Baptisme may be, where the church may bee, therefore baptisme may be in a private house.

4. Act. 8. the Eunuch was baptised by the highway side which in respect of the publike place assigned for such solemne duties was but private, vpon which place the Magdeburgen. note. Phillip seemeth to haue baptised the Eunuch, no other of the faithfull being present. Act. 10. Cornelius was baptised in his owne house. Act. 16. The keeper of prison, who was converted by Paul, & Silas (as it seemeth) was baptised in his owne house.

Philippus Eunuchum videtur nullis aliis fidelibus assistentibus baptizasse. Gen. 1. 1. c. 6

5. The

3. The Apostles haue no where set downe any lawe for the choosing any certaine place to baptise. As well privately as in the company of men, if occasion so required, they did administer baptisme.

Non statuerunt Apostoli usquē legem de caris baptismo loco, &c. Tam etiam privatum quoniam in caris hominum, &c. Ibid. Calvin. in Luc. 1. 59.

6. Circumcision among the Jewes was as baptisme among vs. Both of them sacraments: Infants were circumcised at home, therefore ours (if in such occasion so require) may be baptised at home.

7. Bucer his iudgment was this concerning our Church-practice & the Rubrick here. In this constitution (saith he) are all things proposed in a holy manner, I pray God they be as well kept & specially that of not differring baptisme of infants. For thereby is set open to the devil a gap to bring in a contempt of the church, & so of our whole redemption which (saith he) by the sect of Anabaptists to so wishingly hath obtained a great good liking, with very many. All things are proposed in a holy manner, the this, which is one of the particulars in this constitution is not against Gods word. For then how is it proposed in a holy manner? 2. The wish he maketh to God-ward is that they be as well kept, which he would never do, if he had takē it to be a practise contrary to the word of God, & therefore may well be held their error, that dare write contrary to the Rubrick of privat baptism. Which though some of our choice reformers do wholly mislike it should vpon any occasion be ministred in a private place, yet the discipline of France thinks this no unlawful thing, & therefore adviſeth the Minister not to doubt to baptise a child privately, & without any assembly, when as for feare of persecution, or the like they dare not meet togis her. Hellopau writeth thus. All must be done decently, as for the place although it be not necessary, yet is it most convenient it should be publike, as the temple, or any place appointed for the publike Minister. The place is

In hac Affirmatione omnia sunt esse proposita vniuersim, ita seruatur, & maxime illud ne baptismus infanti differratur, &c. Bucer de baptismo agitur infantibus conferendo.

De baptismo. 7. la discipline de France.

Hellopau de sacram.

Non enim ad
eius nulla com-
paratio.

not necessary, why then so necessarily urged. The place not necessary, then the private may be thought sometimes convenient, els how can the comparison hold. Any place is sufficiently convenient (saith he) that is appointed for the publicke Minister. But a privat place is appointed, vpon occasion for the publicke Minister, & therefore sufficiently convenient. Which being so as the author witnesseth, then this we may hold false, that private baptism is against the word of God. For conclusion of this questiō. First private signifieth, that which is done privily in a clanculary manner by stealth, without authority contrary to Gods word by Jesuits, seminary Priests, schismatical teachers, and the like, in which sort, if any of our brethren meane, they proue nothing against vs, for our church generally condēneth such conventicles, whither of hereticks, or schismaticks. Secondly, private baptism signifieth in the meaning of the booke, that which is administred by a lawfull Minister at home, where the child is borne, a competent nūber being assembled, the childe being weake, the church or chappel far distant, the season of the yeare oversharp, the way very inconvenient, al which or the like occasions, are matters of circumstance, the lawfu'nes of baptism is no way frustrated, nor made voide, nor against Gods word, nor a privat actiō.

Synops. Papi
pag. 490.

For as one well noteth, Sacraments though they be in private places administred, yet are publicke actions.

CHAP. 33.

The words in the Rubrick import a necessity of baptism to salvation. See their reasons.

Dⁱd the words in the Rubrick importe a necessity of baptism vnto salvation it were no heresie, but since they doe not, it is a slander. That the words do nor shal appeare upon, and if they did, yet no danger.

There

There it is said without great necessity or great extremity. VVhat is this necessity, &c.]

There it is said. VVhere? in our cōmuniō book authorized? And is there no such thing in yours exhibited to the Parliament. Consult the place and you shal finde, there it is saide namely in the title of baptism. It is not only of necessity that we be once baptised, but also, &c. Of necessity that we be once baptised. Now to retorne to your own words, *what is this necessity, &c. If it be not meant to saluatiō? And thē it doth nourish Papiſts in their error, & draw the ignorant into the same error.* Thus may you say, as *Iulian* sometimes saide of the Christiāns, *we are slain with our own pens*, for we refute you frō your own words. But demand you in earnest what *necessity*? *Necessity* is manifold, of the perlō, place, time, & sacramēt. Of the sacramēt 2. waies, absolute, & cōditional. But this here is principally in respect of the persons, &c. as the childe weaknes, the friends care, the distance of their dwelling frō the church, the vnseasonableness of the weather, al these occasions sometimes, whē they fal out, inforce baptism at home, where otherwise it is not allowed, nor the parēts are to craue it, nor the Minister to yeeld it. This the book holdeth for a *cause*, & this *cause* it termeth a *necessity* & this *necessity* it nameth an *extremity*, whither of the person to be baptised, or of the parēts that require it, or of the sureties, that present the child, or of the Minister, whose discretion the book so far approveth, as vpon his iudgmēt the waight of approbation may in this busines sufficiently be supported.

VVhat is this great necessity, or great extremity, if it be not meant to saluation? And then it doth nourish Papiſts in their error, & draw the ignorant into the same error.]

Necessity of baptisme vnto saluation is not mentioned,

Cum bonis bene
agitur operetur.

Ne: efficitur pro
fens: & non effi-
cientia.

but necessity of the child, or some other reasonable cause al-
leaded. Whereas had the words expressly so delivered it,
they (knowing that good men should not be otherwise, than
well dealt with) might afford in all equity this ordinary favor
of interpreting to the best. Admit they (as we hope they
do) this proposition for a truth, that good works are necessary
vnto salvation, necessary for presence though not necessary
as efficient, and wil they deny what our church teacheth,
that the L. God favourably alloweth the charitable worke of
the childes friends in bringing him to holy baptism? or dare
they confesse, that baptism is a good charitable worke, & yet
feare to say: It is necessary to salvation? Which doctrine vn-
derstood, as we propose, nether nourisheth Papists in their
error, nor draweth the ignorant into the same error. For
prooofe whereof, they might acknowledge the sound iudg-
ment of our whole church, which doth hold baptism ne-
cessary; as M^r. Calvin, Polanus, Sadel, Zächiu, & all there-
formed churches maintaine against the Pelagian, the An-
baptist, & Suenkfeldian. That it is a sacrament which must
be had. For nether they, nor we thinke it arbitrary, & left to
mens choice, whether children shal be baptised, yea, or no.
Bellarm: in this case confesseth ingenuously thus much of our
doctrine. the greater iniury is this carping at that we teach,
as if the people should be made beleue, it is in their choice
& pleasure to admit, or refuse baptism. We see well, wher-
vnto the prophaneesse of men is growne in this kinde: part-
ly taking state vpon them, partly of negligence, that it is e-
uen high time to hold the raines with more warynes, then
hath pleased the ordinary sort commonly to vnderstand. I
easily endure saith Calvin, that the sacramentes Christ hath
given vs as helpes for salvation, that there be held a necessa-
ry use of them (namely) when there is power given. And yet

Facile patitur ut
que Christiano
bis dedis saluati-
adiuuentia, eo-
rum usus disci-
tur necessarius,
&c. Calvin, ans.
ad concil. Trid.
Can. 7.

the

the faithfull are still an end to be admonished, that there is no other necessity of any sacrament, then of an instrumentall cause. And how streight the practise of other churches is in this case, appeareth both by the same author, as also by M^r. Beza, & M^r. Calvin thus: *The manner of our Church is this, that if the infant die unbaptized, and all long of the parents slacknes, they are summoned, & abide punishment for their fault.* Wherefore it is, that M^r. Beza in his questions, & answers: *Infants (saith he) the sooner their godly parents shal offer them to baptism, the better they shal doe, that they may not be (if it may be) deprived of this benefite.* Such necessity, because a benefite to the childe, that the sooner baptized all the better, and a benefite to the parentes, who else should as we! smart for it. And if no such neede, vvhy is there councel for the one, or punishment for the other? *Necessarie therefore as Polanus writes is either absolutely, or upon supposition, in which last sort baptism is necessarie to salvation, namely if it may be had after Christs institution.* The Monks of Burdeaux writing that baptism is ordinarily necessary, if they understand (saith Snel) the institution of baptism made by Christ, is and shall be necessary for the christian church to the end of the world, and the infants of Christians to be baptized, we beleue so to. Zanchinus distinguisheth thus. If we speake of everie severall man, baptism is necessarie upon condition, but in respect of the whole church, I acknowledge it simply necessarie. For the Church cannot be without baptism. Let men therefore take heede, howv either they challenge salvation, or others promise it without due regarde of holy baptism. Such cause, such great cause such extremitie, such great extremitie there is to minister it accordingly, as in the Rubricke is set downe word for word thus. *Of them that are to be baptized in pre-*

Hic nostra ecclesia mos est, &c. Calvinus opus. pag. 1082

1. of infants, quod citius baptizandus obulerint pii parentes, ad rectius, &c. Beza. q. 23 Resp. part. ult. pa. 79.

Bap. est necessarius ad salutem nempe si haberi possit Polan. analog. lib. 1. pag. 117.

Sed con. Burd. Monach. art. 11

Zanch. in supplicat. ad Augustinum (anac.

The title.

vate houses in time of necessity by the Minister of the parish or any other lawfull Minister, that can be procured: And againe, Pastors, and Curates shall often admonish the people, that they differ not baptisme of infantes any longer then the Sunday, or other holie daie next after the childe be borne, unlessse upon a great, & reasonable cause declared to the Curate and by him approved. And also they shall warne them, that without great cause, and necessitie they procure not their children to bee baptised at home. And when great needs shall compell them so to doe, then baptisme shall be ministred, &c. In which places the worde *Necessitie* is in the childe, or parents, not in the baptisme. For he saith, unlessse upon a great, and reasonable cause declared to the Minister, and by him approved. So as hee hath not only knowledge of it, but must approve it, and therefore if otherwile then well, let him blame himselfe, to whose iudgement, and discretion it is commended. And be it vnderstoode of the *necessitie of baptisme*, that is not an *inevitable necessitie*, as the Papists vnderstand it, but as a word opposite to *Arbitrarie, or superfluous*, in which sence the *Anabaptist* holds it. And in all these it is more then evident, that our Church rather tolerateth *private* baptisme, then appointes it, as may bee observed by the caveat *once, againe and a thirde time* so earnestly remembred.

Conclusion.

THus farre having laboured to giue our brethren reasonable satisfaction for many their vnreasonable doubtes, and demands, we haue answered those that were ranged formost. At more leysure theirs, and ours they shall heare more of the rest. And because this our
[pro-

Expositio
in
1600

o promise maketh vs debtors to their expectation, vve intreat a while, but a gentle forbearance, and wee shall pay them all, if the Lorde doe not otherwise disappoint theire our present purposes. *Those and those points before mentioned they may not subscribe to because contrary to the word of God, and truth, and a good conscience.* VVhich thing since it neither dorth, nor can so appeare, wee beseech you brethren by the name of our Lord Iesus Christ, be increased that wee may al minde one thing, hold the ancient true Catholike faith we haue in peace for seaven & forty years continually imbraced, and withall the vvell established good orders, God hath wrought in the hart of his church, & which the excellent authoritie of the Kings Highnesse requireth, to whom we owe al obedience in greater things then all this commeth to. Let vs goe hand in hand, trie when wee vwill. The commonemie will finde vs worke enough: vvee neede not fall a devising, howe to make worke among our selues. For vvhat vvith the dueties of our calling, the vvorke of prayer publicke, and private, vertuous, and holy examples of life, mutuall exhortations, counsels, and the like, vvee shal haue enough to doe. VVe neede not become instruments of evil one towards another, neither shoulde wee greatly list to be contentious as some are, but having the truth we should follow it in loue, as becommeth brethren of the same faith. That *Hemor* Gen. 34. 32. and *Sichem* seeing our conuersation, that wee are peaceable men, may seeke to bee one with vs. Joine vve in obedience, as vvee ought, that receaving the truth in loue, and peace, freeing our selues of needlesse ielousie, and cleansing our selues of all filthinesse of the flesh, and spirit, wee may growe vp into all holynesse in the feare of God. And this the Lord beginne and perfit in vs, that we may reape the

1. Cor. 1. 10.

Gen. 34. 32.

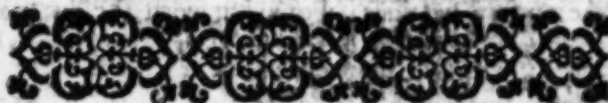
1. Cor. 7. 2.

1 Pet. 1. 9.

the endlesse comfort thereof the ende of our faith, which is the saluation of soule and bodie. This the fountaine of mercie graunt vs for his Sonne our Lorde Iesus sake, to whom with the holy Spirit, three persons, and one euerting immortal onely-wise God ascribe we glory, power, might, and Maiestie now, and evermore. *Amen.*

29th April. 1606.

FINIS.



THE
SECOND AND LAST

part of Reasons for Refusall of Subscrip-
tion to the Booke of Common prayer, vnder
the hands of certaine Ministers of Deuon.

and Cornwall, as they were exhibited by
them to the right Reuerend Father in
God WILLIAM COTTON

Doctor of Diuinitie, and Lord
Bishop of Excester.

As also an APPENDIX, or Compendious
Briefe of all other Exceptions taken by others
against the Bookes of Communion, Homilies,
and Ordination, word for word, as it came to
the hands of an Honorable

Personage,

With an ANSWERE to both at severall
times returned them in publike conference, and in diuerse
Sermons vpon occasion preached in the Cathedrall
Church of Excester by Thomas Hutton Bachiler
of Diuinitie, and Fellow of S. Johns
Colledge in Oxon.

*Fuerant hortamenta, vt Deus, & Christus eius à popu-
lo in unum conueniente pariter rogaretur: Nullus erat primitus
terror, Nemo viderat virgam, nemo custodiam:
Sola ut diximus fuerant hortamenta
Opusculi Lib. Tertio.*

LONDON. 16

Printed by Iohn Windet for the Com-
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THE SECOND AND LAST

part of Reasons for Retractions of Subscription
to the Book of Common Prayer, under
the hands of certain Ministers of Denon
and Cornwall, as they were exhibited by
them to the right Honourable
God WILLIAM COTTON

Doctor of Divinity, and Lord
Bishop of Exeter.


As also an APPENDIX, or Compendious
Summary of all other Propositions taken by others
against the Book of Common Prayer, from
the year 1689, to the year 1700, as they are
the hands of an Honorable




With an ANSWER to the
Reasons returned thereon by the
Parliament of Great Britain, in the
Church of Exeter, by Thomas Watson, Minister
of Divinity, and Fellow of St. John's
College in Oxford.

Printed by J. Sturges, at the
Sign of the Anchor, in St. Dunstons Church-yard,
London.

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Sign of the Anchor, in St. Dunstons Church-yard,
London.


To the most Reuerend father in God
my very good Lord, the Lord Arch-
bishop his Grace, Primate, and
Metropolitan of all England.

 Most Reuerend in Christ my
late traoules in laboring other
of my fellow brethren their
godly, peaceable, quiet con-
tentment in such doubts as
their busie learning, and too
much paines hath vnneccessarily occasioned, I
began, and withall at once thought to haue fi-
nished, but since finding I haue but begun (for
somewhat remained, and that somewhat
much in their opinion, whose opinions goe
for articles of faith) much or little, such as it
is, I present vnto your *Graces* fauour: May it
stand with your good pleasure to take know-
ledge of my best affections, how deeply in-
debted to God his Church, the *Kings* most
excellent Maiestie, and your Honorable selfe
for your speciall fauours done me in the prime

The Epistle

Act. 7. 27.

of my studies after some few yeares spent in the Vniuersitie of Oxford, I shall take it for no small comfort, specially as the times now are, wherein like the daies of *Moses* that blessed peace maker, I am sure to receaue no small portion of grieve from them, whose vnderstanding I labour to reconcile vnto our forme of publike praiers. And were not that duetifull remembrance I haue of your auncient fauour, sufficient cause as I must and doe professe, it is farre more, then any seruice of mine can thoroughly recompence, yet your continuall, long, graue experience in this argument, your Reuerend, learned, great paines heretofore in the daies of our Renowned late Queene both by preaching and writing, as also in that late conference (where our now dread soueraigne Lord King *Iames* royally to the admiration of all there present moderated the controuerfies then proposed) are effectuall motiues to imbolden me in the humble offer, which I make of this present treatise: Nor are all these the onely perswasive, though euery of them forcible inough, but the eminencie of your place, and highest prelatie, whereunto you are now called, farther exacteth of me submission of my

Dedicatorie.

my writings, because your greatest authoritie
next after the Kings highnesse may in these Ec-
clesiasticall causes giue me best approbation.
VWherefore be intreated to vouchsafe your
gracious acceptance of a few lines, and what-
soeuer may be thought defectiue, I hartily
craue it may no way impeach that fuller de-
fence, with which our Church can make sup-
plie, to whose most sacred iudgement I wholly
commend my selfe. Now that God of power,
who hath so mercifully appointed the times
and seasons, in aduancing the throne of King
James about the throne of *Queene Elizabeth*,
be blessed and praised of vs all this day and for
euer. So are mine and euery true harted subiect
his vnfaigned thanks to Godward for roote
and branch, for our King, *Queene*, their roiall
progenie, with the high Court of Parliament,
graue Senators, Reuerend Bishops, Honora-
ble Iudges, our Worshipfull knights, & choi-
sest Burgessees so lately, so mightily, so mira-
culously preserued to the euerlasting shame of *Nouemb. 8.*
all mischieuous traitors, and to the incredible *1605.*
ioy of all them that truely feare God and the
King. More it is my thoughts conceaue in this
point: But remembring, as I pray to God in
heauen,

The Epistle, &c.

heaven, so I write to men on earth, I stay my
selfe for this time. Humblie beseeching your
Grace to pardon this my attempt, and to in-
terpret it (as I vnfaignedly intend it) the earnest
of greater, in deede (as the truth is) of all pos-
sible thankfulnesses.

Your Graces in all duty.

Thomas Hutton.



To my fellow brethren the ministers of Devonshire and

Corwall, whose exceptions made against subscription follow farther to bee

examined.

ACcording to my promise, I proceed and send the rest of that answer, which before was intended: reuiew your griuâces with the seuerall defence annexed. It may be vpon examinatio of what you reprove & we maintaine, if you spare a little time to keep repetitions with your selues, and read that ouer, which you did dislike, you wil bee of another mind. *Second thoughts are better then the first.* Consider what peril may come to the Church & to your selues, knowing that many of your congregation did not so much admire your paines as they now heartily lament to see the so il bestowed in vncharitable taxing, what the wisdom, and zeale of our godlie auncients haue faithfullie penned. Drave not blessed Macarius into enuie, who if he haue done any thing sharplie for preservation of godlie vnitie, it may seeme light to the harme, which cometh by needlesse opposition: Any thing you should haue done (as Dionysius Alexandrinus writeth to Nouatian) rather then cause a rent in the Church remembring, though you bee taken for right hand and be called Presbiters, and sceme to preach the

*Sauitias opor-
tuitus ocuqulpas*

*Inuidiam faci-
tis Macario quâ
si aliquis asperâ
fecit pro vni-
te, leno videri
poterit dum vos
pro dissensione,
Eccl. Optat. lib.*

*Quiduis facere
debuisset potius
quàm ecclesiam
schismate scindere,
Dionys. Alex.
ad Neum apud
Hieron. in Catal.*

*Manus dextra
et praeter.
Origen homil.
7. in Iohann.*

*Si aliquid con-
tra ecclesiasti-
cam discipli-
nam ibid.
In quo consen-
su ecclesia en-
ciat dexteram
suam, &c.*

*Doctor Sutr. in
the ralic sem-
blar, pag. 171.*

2. Tim. 2. 14.

the word of God, yet if you doe any thing against
the discipline of the Church, or rule of the Gospell,
the Church with one consent must cut you off being
their right hand and cast you from them. VVhich
seuere course some you know that (fauour the
discipline you stand for) took (in places where
it preuaileth) against others that were contra-
ry minded. For whē one Iohn Morellie disputed
in a certaine treatise that the wordes. *Tell the
Church* belonged not to the consistorie, his
booke was burnt, and the man excommuni-
cate. Two ministers at Geneva were deposed and
banished for speaking against vsurie allowed
in that estate, and a third was glad to flie for
speaking against vnleauened bread. But fear-
ing the allegation of these examples may dis-
tast your liking of that, which I write, my
conclusion shalbe to you with the wordes of
Saint Paul to his scholler *Timothie* and in the
same manner I rpotest before the Lord that yee
strinue not about words, which are good for nothing,
but to peruert the hearers, he might (vnder Apo-
tolicall correctiō be it spokē) haue said which
peruert the readers. VVherefore intreating your
care, & diligence to bethink your selues better,
then you haue done, I cōmend you to God, &
to the grace of our Lord Iesus Christ, whose
holy spirit be with vs all. Amen.

To the Christian Reader.

NOtwisthstanding that my weeke-
lie and dailie vrgent occasions
scarcelie asford mee any liisure to
write much, specially in this kind,
yet because of a former promise
made, as also somewhat (I con-
fesse) was left vnanswered, I haue renewed these
paines for thysake (good Reader) whom I intreat, if
thou bee not partiall and vnlearned, to become an
indifferent iudge of the answere once bere tofore and
now againe farder tendred. Would thou didst knowe
bow painefull, and chargeable a worke it hath beene
vnto mee, surely then might I hope it will proue
thankworthie. Howsoener, thus farre I presume
of thy charitable Christian affection, whereunto thou
art dailie called vpon, by the operation of Gods spi-
rit in the ministrie of his worde, that I shall haue thy
praier to him for mee. Other recompence I looke not
for, and lesse thy loue cannot yeeld mee. Through-
out the whole argument handled in this, and the for-
mer booke, I haue dealt with men of some learning
and grauitie, to whome peraduenture in manie res-
pects thou maiest thinke me far inferior, and I think
the same. But to the glorie of God be it spoken, & the
truth of the cause I vndertake, herein I well know, I
am nothing inferior. Yea did I spare my appeale to the
truth, for anie thing I see, they are compasssed with
like

To the Christian Reader.

like infirmities, as my selfe and others. So little cause haue they or others for them, to boast of their learning, zeale, integrity and painefulnesse, which is made their crest in the worlds blason of their commendable well doing. Such popular applause I alway suspected holding S. Austin his choise best, if anie must needes haue such applause, yet to feare and tremble, when they haue it. A danger which were the lesse if the vnitie of the Church and the saints were not injured thereby in prizing of one to the disgrace of manie others. But to leaue this to the effects better or worse, which may follow vpon it, I am to remember thee of one thing had like to haue escaped my memory, and so peradventure thy knowledge: namely, whereas in the former part of our answer I set downe the Reasons for refusal of subscription al together, and afterwarde in the handling did refer thee with this watchworde See their reasons &c. I haue chosen (as I thinke) a better course to set them, and their answer ioynly together, that in seeing one thou maist see both, holding it lesse combersome to the Printer, and euery way more conuenient for thy selfe. Some other things there are, which I would giue thee notice of, but considering thou hast much to read, if thou read all (and I pray that thou so doe) it shall not bee amisse to abridge this preface. And therefore requesting thee to turne ouer a new leafe, see the chapters and their contents in the Page following.

*Toleramus illas
sed tremimus
ante illas. Aug.
de Verb. dom.
serm. 5.*

The Contents of the Chapters in this

Booke and in the APPENDIX, which APPENDIX
beginneth Pag 156. and so forward continueth to the end
of this Booke.

- O**F Buriall chap. 1. Pag. 1. 2. 3. & 167.
Praiſers dare not preſume. chap. 2. Pag 20. 21. & 182.
unworthineſſe in aſking chap. 3. Pag 37. & 183.
Rubrick how vnderſtood. chap. 4.
Free from all Aduerſity chap. 5.
The name PRIEST. chap. 6.
Chriſt this day to be borne. chap. 7
Fall into no ſinne. chap. 8.
Kneeling at the Lords ſupper. chap. 9.
Private Communion chap. 10. Pag 65. 172.
Confirmation chap. 11. Pag 79.
Confeſſion made by any at the Communion chap. 12. Pag 97. 204.
Euerie Pariſhioner to communicate and receive the ſacrament chap.
13. Pag 100.
Faith and Repentance in perſons to be baptized cap. 14. Pag 104. 166
Two ſacraments generally neceſſarie. chap. 15. Pag 107. 172.
The bodie and blood of Chriſt chap. 16. Pag 110.
Matrimonie an excellent miſterie. chap. 17. Pag 112.
From fornication and all other deadly ſinne chap. 18. Pag 114.
From ſuddaine death chap. 19. Pag 115.
Often repetition Good Lord deliuer vs chap. 20. Pag 119.
Three orders of Miniſters chap. 21. Pag 126. 227.
Receive the holie Ghoſt chap. 22. Pag 127. 235. 236.
Matrimonie how a ſacrament chap. 23. Pag 146.
Pluralitie of wives chap. 24. Pag 149. 239.

The Printer to the friendly Reader.

Hereafter in this booke Pag 156. followeth the AP-
PENDIX or Compendious briefe which we cal *An An-*
ſwer to the additionals. Wherefore we intreat thee good
Reader to take enery Page after the 156. & ſo forward to
be to that purpoſe, though we haue not ſet down that
ſame title in theſe expreſſe termes, nor now cannot wel,
the Booke being as it was already finiſhed, before wee
did remember our ſelues hercof.

The APPENDIX or Additional

begin at Pag 156.

Ratio I.

NO reasonable sense as in these following.

- 1 Ephes. 5. 13. what is manifest the same is light.
Read for Epist. on the third Sunday in Lent Pag 157.
- 2 Colle A for Trinitie sunday. In the power of the divine
maiestie to worshipp the unitie. 158.
- 3 Every parishioner to communicate and to receive the Sacra-
ments Ibid and Pag 100.
- 4 Ephesians 3. 15. God the father of all that is called in heauen
Read for epist. on 17. sunday after Trinitie 159.
- 5 Luke 1. 36. this is the sixt month, which was called barren
read for epist. on Annunciation to Mary Ibid.
- 6 Psalme 58. 8. or euer your pots be made hot. 160.
- 7 Psalme 68. 30. when the companie of speare-men &c. Ibid.

Ratio 2. Contradiction.

- 1 C onfirmation no visible signe, and yet a visible signe Pag.
79. 160. 161.
- 2 But two sacraments and yet Confirmation is made one 79.
162.

Ratio 3. Vntruth.

- 1 I nnocents called Gods witnesses 162. 163. 226.
- 2 Faith and repentance in infants how 104. 165.
- 3 Children baptised haue althing necessary to saluation 166.
- 4 Sure & certaine hope of every one to be buried Pag 1. & 167
- 5 Nothing ordained to be read but the pure word of God 167.
- 6 Read without breaking of one piece from another Ibid.

Ratio 4. Doubtfull matters.

- 1 A nchangers and Michael for one 168. 227.
- 2 Baptisme meere private 172.
- 3 Conditional baptisme Ibid.
- 4 2. sacraments onely as necessary 107. 172.
- 5 Private communion 65. 173.

6 Communion

The APPENDIX.

- 6 Ceremonies apt to edification 173. 190. 192.
- 7 Ministers Priests 173. and before chap. 8.
- 8 Private absolution 173.

Ratio 5. Scriptures disgraced 175.

- 1 **A** Pocrypha called scriptures Ibid. 176.
- 2 Read on a holy day rather then Canonical 177.
- 3 Canonical lest unread 178.
- 4 Apocryphal read oftener Ibid.
- 5 Genealogie of Christ not read Ibid.
- 6 Untruths in Apocrypha Ibid.

Ratio 6. No dependance 179.

- 1 **I** Nnocents day the Collect Ibid.
- 2 3 Sunday after Easter the Collect Ibid.
- 3 Epiphany Ibid.
- 4 1 Sunday in Lent the Collect 181.
- 5 Collect on Trinity Sunday Ibid.
- 6 Collect on Sunday before Easter 182.
- 7 Collect on 15. Sunday after Trinity Ibid.

No presumption to aske any thing Lawfull Ibid.

Wee say wee dare not presume 2. 1. 22. 183.

Wee pray and yet say we dare not pray Ibid.

Ceremonies unlawfull 184.

Humane inventions Ibid.

Without warrant of Gods word 189.

Of mysticall signification 190.

Desired with superstition Ibid. 191.

Scandalous Ibid.

No necessary use 192.

Appropriated to Gods service Ibid. 193. 194.

Wee subscribe to Homilies we cannot tell what. Pag. 199.

Collects, Epistles, Gospels sanour of superstition 200. 201.

Of Lent and of fasting 202.

Custome of open penance 204.

Confession of sinne at communion by any pag 97. 98. 204.

Corrupt translations:

Leaving out 205.

Higgins

The APPENDIX.

- 1 **H**iggaion Selah *Ibid* 206.
- 2 Conclusion of the 72. *Psal.* & praise the Lord *Ibid*
- 3 Conclusion of the Lords praier 206;
- 4 brought thee out of the house of bondage 207.
- 5 Holy and beloued on the fife Sunday after Epiph. *Ibid*

Putting to.

Vhole verses to the *Psalme* 14. 208.
A whole verse in *Psalme* 15. 209.

Psalme 24. 6. *Ibid.*

Matthew 10. 25. pag. 210

Ierem. 23. 5. *Ibid.*

Luke. 19. 42. 211.

Luke 24. 36. *Ibid.*

2. *Tim* 4. 5. 212.

Peruerting the meaning of the holy Ghost.

Psalme 17. 4. pag. 212. 18. 26. pag. 213. 28. 28. pag. 241.

37. 38. *Ibid.* 68. 16. 243. 27. *Ibid.* 75. 3. 244. a.

76. 5. *Ibid.* 93. 1. 244. b. 105. 28. 216. 106. 30. *Ibid.*

107. 40. *Ibid.* 217. 119. 21. 244. b. 119. 122. *Ibid.*

125. 3. 217. 141. 6. *Ibid.*

Isa 63. 11. 218.

Matthew 27. 9. 219.

Luke 1. 28. 220. 48. 221.

1. *Cor.* 9. 27. 222.

Gal. 4. 25. 223.

Phil. 2. 7. *Ibid.*

Heb. 9. 25. 224.

1. *Pet.* 3. 20. 225.

Misapplication. 225

Renelat. 14. 1. *Ibid.*

1 *Pet.* 3. 17. 227.

Renelat. 12. 7.

Book of Ordination.

Whither Stephen a Deacon as *enrt* 228.

Whither

The APPENDIX

Whither Stephen did preach 229.
Whither Philippe did preach 230.
Whither they did it by ordinary office 231.
Whither Lords supper greater then baptisme 234.
Whither it prefer private prayer before publike 235.
The Bishops his ordaining Priests & Deacons Ibid.
Receine the holy Ghost. 127. 235. 236.

Homilies.

Apocrypha called scriptures 236.
World not destroyed for manslaughter Ibid. 237.
After Ahabs example to turne to God Ibid.
Ambrose commended for excommunicating the Emperor Ibid.
Judith a dispensation to weare vaine apparrell 238.
Pluralitie of wines 149. 239. 240.
Concubin a lawfull wife how 240.
Concubin an honest name Ibid.
Sanctifie the flood Iordan 245.
August 26 Story of Bel and Dragon 246.
November 7 wisdom created 247.
November 18. Ecclesiasticus chapter 48. of Elias Ibid.
second sunday after Epiphany Rom. 12. 11. 248.
Collet on S. Thomas day 249.
Conversion of Paul Taught at the world 250.
Bartholomew day Collet men and women preachers 252.
19. sunday after Trinitie past repentance Ephes. 4. 19. Pag. 254.
25. sunday after Trinitie Collet good works may be rewarded 255.

Advantages taken by way of retortion against the com-
 munion Booke which was exhibited to the Par-
 liament and would be obtruded by some

Span our Churches

- 1 Doubtfull pag. 256. 257.
- 2 Disgracefull Ibid.
- 3 Untruths Ibid.
- 4 Misapplying scriptures 258.
- 5 Misinterpreting Ibid.
- 6 Contradiction Ibid.
- 7 Leaning out Ibid.
- 8 Putting in.

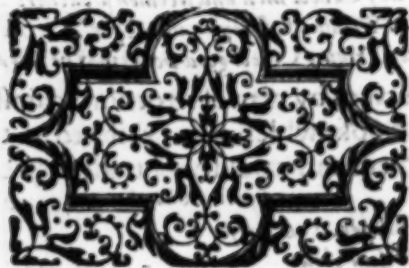
The Conclusion of all.

Faults escaped.

Entreat for enter 28. crauers for carsters 33. any for and 39 1. 247. we may for which may 44. a. humanity for summanly 54. a. partly for perty 41. b. eyes which for with 51. b. vp with for which 120. proue ceremony for proue their ceremony 58. full godlinesse for al godlinesse 65. know it for know not Ibid. But for but 70. be for by 83. 86. 97. 187. 201. now the for now are these 80. or. impious for are 87. where for were 98. practitioner for parishuoner 100. Not for Note to. he for we 120. deuiding for deriding 137. before so. for before. So 143. springeth is taken for springeth and is taken 146. treat for mete 154. in Calvin for C. cum. m. 156. now for Now 160. answer before part for answer part. 172. 216. 236. do so more for do so no more 176. vseth of for vseth of it 177. diuersitie for aduersitie 181. or for our 184. not for. Not 187. being for brings 188. If for If 189. of necessary for of no necessary vs 191. fantastlically for fantastlicals 192. saith the ministry for saith in the ministry 193. before this time in these hundred for Before this time in these hundred 194. arguments for garments 198. purle for puzzle Ibid. godile for godly 204. Doctor Eureux for D'eureux 207. Doctor Ambrose for Diuus Ambrose 212. weare for we are 222. pen. to some for pen to some. 250. world. f arder. for world farder proueth 252.

Cyphars misplaced.

37. to 56. are twice numbred. so is 142. to 177. for 185. which so far as occasion in this table is offered, we distinguish by a and b. as 37. a and 37. b. &c. Likewise chap. 14. put for cap. 15. pag. 72. Other faults in printing we pray thee pardon vs. Fare well.



1
The second and last part of the an-
swere to the Reasons for refusall
of Subscription.

Chap. I. Of Buriall.

WVe may not Subscribe, because we see not, how it may agree with the Scripture to commit the body of a notorious wicked man, dying without tokens of repentance to the earth, in sure and certaine hope of resurrection to eternall life.



Cause we see not, how exact and strict some are in their verdict, they passe against what they imagine, not what they can prove blame-worthy: we intreate them in the feare of the Lord, as they shall answer in that great day of accounts for false witness-bearing, that they shew vs in what line, lease, Page of the Communion

Booke, there is so much as one syllable of a wicked man, of a notorious wicked man, or impenitent person dying without tokens of Repentance, for the persons, of whom the Communion Booke speaketh are living, or dead: Living they are prayed for, the dead, God is praised for: Living put in mind of Iesus Christ, and of themselves. Of Iesus Christ who is the resurrection and the life, &c. Of themselves, their originall, continuance, fall, and recouerie, Originall from a vessell of much weakenesse, and therefore themselves not much better (Man that is borne of a woman) Continuance short, and sharpe: Short a sembyste of daies, for he hath but a short time to live, Sharpe stozed with paines and troubles: for it (is full of miseries) The fall like a flower (soone cut downe) The recovery in Christ in whom they shall be made alive.

B

For



For with their owne eyes they shall see their Redeemer. Wherefore the survivors at the graine in viewe of their owne estate, by a present spectacle of mortallitie presented to their eye, make their confession with a prayer, and then after followeth a thanksgiving. The confession with a Prayer. In the midst of life we be in death, of whom may we seeke for succour, but of thee O Lord, which for our sinnes art iustly displeased? Yet O Lord God most holy, O Lord most mightie, O holy and most mercifull Sauour deliuer vs not into the bitter paines of eternall death. Then followeth a thanksgiving for the dead, who depart in the Lord, and in whom the soules of them that be elect, after they be deliuered from the burthen of their flesh, be in toy and felicitie. Thus it is for the dead, but commonly such as depart in the true faith of Christ, that they may haue their perfit consummation both in body and soule in eternall and everlasting glory: for the dead, but those which rest in Christ, that at the generall resurrection in the last day they may be found acceptable in his sight, and receiue the blessing, &c. In all which limitations, no word of a notorious wicked person dying without tokens of Repentance. But suppose that the Booke did require that the body of such a person should be interred, and committed to the earth, how appeareth it contrary unto Scripture? Doth Scripture any where forbid to commit the carcase of a wicked man that is dead to the ground? Nayther as was said of Iezabel Bury hir, she was a Kings daughter, so may it well be said Bury him, or hir, be they like Iezabel for wickednesse, yet bury them: for time was, their Christian profession made vs account them sanctified by the blood of the New Testament.

2 King, 9. 34

But is saith, In sure and certaine hope of the resurrection.

Quando nos pro
dicamus. &c.
Nobis liquere
non potest, qui
ad Veritatis
agnitionem sine

When we preach the Gospell (saith Marlorat) it cannot be manifest to vs, who will reach through to the acknowledging of the truth, and who will not, wherevpon it becommeth vs to thinke the Saluation of all, who doe heare the word of God. For we propose it indifferently to all;

as we are also commanded, that we preiudice none, specially in the worse part. For it is better & a more safe course to thinke well of bad persons, then of the good to iudge ill, vnlesse we fully see they are obstinate, stubbourne, and contumelious. And yet in such, or toward such we may not giue too hastie a sentence. Now as the Church of God in preaching the Gospell deliuereth it pell mell in the hearing of elect and reprobate, which directly pertaineth to the faithfull that loue and feare the Lord, so in giuing thanks to God for this, or that brother the Church intendeth his direction in generall for buriall of the dead, which in speciall belongeth to them, that die in the Lord, At whose sicknesse the Minister was either present, or not present: If present, by exhortation, conference, prayer, and all such good meanes he did labour the sicke mans amendment, and therefore may well giue a comfortable testimonie in the audience of his people: If absent and could not come, he is to bethinke himselfe, how farre forth the sicke partie had profited in knowledge, and what hope he gaue thereof in health, sicknesse, or both: If some one he were that gaue no testimony at all, but liued a wretched life, and made a wretched end, as it may fall out sometimes, then must the Minister know the censures of the Church were exercised vpon him, or not: If not vpon him, he may be held a member of Christ his visible Church, till he be cut off, because all things must be done in order, and in their due place, neither till then neede the Minister take knowledge to the contrarie. For as once an honest man is euer presumed to be an honest man, till euidence come in against him, so once a member of Christ to be thought cuer after, till sentence be pronounced by those to whom Authoritie is committed. And if sentence be pronounced, but not reuered, or otherwise a man be taken in some notorious sinne of Treason, wilfully murdering, strangling, drowning himselfe, or the like, and good prooue made thereof, at such times this order for buriall of such a notorious, wicked person is not prescribed to any Minister, nor required of him.

*perueniunt. qui
vnu, unde senti-
ra nos decet salu-
tem vniuersa-
rum, qui audi-
ent.*

*Proponimus enim
omnibus in men-
dium sicut etiam
vobis praeceptum
est ne cui praes-
iudicemus in
malum prafer-
tim. Marci: in
1, Ioh. 4, 14.*

*Nam tutius est
de malis bene
sentire quam
de bonis exco-
mmunicari.*

*quoniam ne
in his quidem
praecipitur doc-
et sententiam
idem.*

*Semel bonus,
semper bonus, de
nec probetur
esse malus.*

The Minister must peremtorilie affirme, that God hath taken the Soule.

And if the Minister doe, it is no other necessitie, nor peremptorie affirmation, then is agreeable to Gods word. For he be a wicked, or a godly man that death seazeth upon, indifferent it is in the forme of the prayer Booke, and no untruth either way, because God hath taken him of his great mercy, though not toward the reprobate, yet of his great mercy toward his Church, in disburdening the world of him. Some haue thought, and more then thought it, for they haue disputed the contrarie.

The soule of a wicked man God cannot be said to take unto him. For Luke 12. 20. This night shall they fetch away thy Soule (that is) the Devill, and his Angels shall.

Perunt, aiunt, pradicant, clamitant,

ὡς αὐτοὶ

1 Cor. 6.

ἀιτῶσιν.

Luc. 12. 48.

ζητῶσιν αὐτῶν.

Ibid;

Ioh. 18. 8

Iud. 4. 11

2. King. 19. 37.

The place misconstrued breeds a wrong conclusion. For first they shal take &c. is a speech usuall in the language of Hebrew, Greeke, Latine, and English: They say, they report, they glue out, &c. When our meaning is no other, but in the definite indefinitely to be understood, not determining, who saith, or who reporteth, for that we cannot distinctly tell, only a generall report: it is like that of Paul It is generally said, that there is fornication, &c. So Luke 12. to whom much is given, of him they require much (that is) as the same Evangelist there in the same verse rendzeth, it shall be required: Secondly to say (that by those words objected) the devill and his Angels are meane is to restraine it, and overstreighten the libertie of the observation. Whereas these words They shall fetch may well note any, whether men, Angels, devils, or other creatures of what kinde soever: And all to teach vs, that all are to be feared, and are as well knowne to the Lord, as we are to one another, where being demanded Who it is that calleth, we answer it is I, and who it is that fetcheth his soule, It is they. They it is: not one onely executioner of the Lord his wrath, but many. Sifera a naile in his temples: Sennacherib his stone bolwels Adramelech and Sharezar: Herod his wormes: Egyptians frogs, lice,

like, &c. A file in the uttermost parts of the floods, a Bee in the lands of *Asbur*. And what ministers of indignation can he want for any exploits by death, that hath a mightie and strong host like a tempest of haile and a whirlewinde: that causeth the blood fall on the head of *Isab* and all his fathers house, that the house of *Isab* was neuer without some, that had running issues, or a Leper, or that leaneth on a staffe, or that doth fall on the sword, or that lacketh bread. So as what *Rab-sake* said for his Master is true of the Almightye How canst thou despise any Captaine of the least of my Masters seruants? The least of them (contemptible though they seeme) are able to take our life, and soule from vs, and yet at such times they come not without the Lord; yea what euer deadly arrest is made vpon any man, it is a *Capias* from the Lord. Be it deuill, or any imp of the deuill, few or many they fetch away a wretched soule, yet God it is, who (greater then the Prince of this world) so commaundeth and appointeth, and therefore to be held his action, and worke. As *Psal.* 78. 49. He did cast vpon them the fiercenesse of his anger, and indignation, and wrath, and vengeance by sending out of euill Angels. So that did we know (which we doe not) that such a day, such an houre, such a man a reprobate is to be buried, yet the wordes of Scripture allow vs to say, The Lord hath taken the soule of such a one. for the body is committed to the graue, & his Soule to God that gaue it. *Iob* maketh it plaine Chap. 27. in his demand what hope hath an hypocrite when he hath heaped up riches, if God take away his Soule? In iudgement it is (we confesse) because a fearefull thing to fall into the hands of the liuing God.

Ag. 12. 33.
Exod. 8. 4. 17.
Isay. 5. 27.

Luc. 28. 2.

Sam. 3. 29.

King. 18. 24.

Psal. 78. 49.

Eccles. 11. 7.

Iob. 27. 8.

Heb. 10. 31.

He must affirme him to be a deare brother.

And reason. For we are somewhat beholding to the received stile of our countrie, somewhat to humanitie, somewhat to our opinion and the outward appearance of a thing. In Paul his voyage the Mariners thought that some countrie did approach vnto them: That was their opinion, such was the appearance, for in sailing the eye so informeth. Humanitie sometimes so tempereth a mans speech, as were it precisely censured,

Ag. 27. 27.
Act. 27. 27.

red,

red, might peradventure be suspected for an vntruth. Saint Au-
stin writing to Macedonius giueth him in his letter the name
of a good man, hereat Macedonius pausing, because there is
none good but God, the answer is returned him by Saint Au-
stin. In deede (quoth hee) looking vpon thy manners I cal-
led the a good man, but you looking vppon the wordes
of Christ say to your selfe there is none good but God:
Which being a truth, (for the truth hath spoken it) yet
would I not bee thought to haue spoken in a dissembling
sort, and to contrarie (as it were) the Lord his owne
wordes nor did the Lord himselfe contrarie his owne sa-
ying Luke. 6. A good man out of the good treasure of the
heart bringeth forth good things: Afterwardes resolving
the doubt hee sheweth that God of himselfe is singularlie good
by himselfe, and vchangeable, but man is not so, and yet
he there proueth withall, how man may be called good. So as
euerie scripture inforced to lend the coppie of a countenance for
some notable obiection must not detain vs from vsing kinde
termes of one another, or to one another, though happie at
the first catch, a best witte may be thought to haue saide some-
what. Liberius Bishoppe of Rome in the daies of Constanti-
us the Emperour became an Arrian, and as some histories
write was not thought to haue reuoked his heresie and re-
pent. Yet Saint Ambrose speaking of him nameth him
not, but with greater reuerence, Time is (sayeth he) a holy sister
to reuolue, and conouer the precepts of Liberius of blessed
memorye &c. In the Greeke church the ancient fathers Epi-
phanus, & Basill doe the like: Epiphanius in this wise, Eu-
stachius (saith hee) together with a manie Bishoppes went
in embassie to blessed Liberius Bishoppe of Rome. Saint
Basill hath these wordes Certaine things were proposed him
by most blessed Liberius All these good men in their grati-
ous hope call Liberius more then a deere brother though some
time liuing, and (as histories doe record) dying a profess Ar-
rian, and in sure and certaine hope of resurrection to eter-
nall life call him blessed of the Lord, for the memory of his
name blessed, yea himselfe a most blessed man: Apponot-
cation of which wordes Bassiter Iunius obserueth in the
monuments

*Ego quidem in-
mens mores tu
os appellauis tu
Virum bonum,
sed tu intuent
Verba Christi
dic tibi ipsi &c.
August. Maced.
epist. 54.
Quod cu Veru
sit hoc emi Veru
tas dixit &c.
Fallacia senten-
tione dixisse, &
dominici verbis
quasi contrari-
us existisse Ibid.
Non enim et ipse
dominus contra-
ria sibi loquus
tus est &c.
Nec argitur con-
uersus fuisse
ad fidem et peni-
tentiam. Auctor
compilation.
Chronolog.
Tempus est hec
et a memoria
Liberii precepta
reuolueret Am-
bros. de Virgini-
Lib. 3.
Ad Liberium
Beatum Roma
episcopum vna
&c Epiphani-
hars. 75.
A beatissimo
Liberio &c.
Basill epist. 74.
ad episcopos oc-
cidentales.*

monuments of antiquitie that it is a verie usuall thing to call
the deade whether men or women by the name of blessed,
who though they liued blame-worthie yet by the duetie of
charitie and humanitie are presumed by vs to bee recei-
ued into grace and glorie. If the duetie of charitie, and
humanitie binde vs so to speake, our church must bee reue-
renced for taking this order for the deade, and others bet-
ter aduise, who not knowing to the contrarie the last estate
of some particular persons, yet thwartinglie in opposition
will needes holde the contraries. But beside this received
practise, (if farther proofe neede) adde this hereunto: our ble-
sed sauour calleth him, that had not on a wedding garment
fellow, and *Abraham* nameth the glutton in hell Sonne:
He was not his sonne, nor the other hailefellow. For
such fault therefore (as some thinke) to call a man Brother,
deare brother. The phrase of our countrie, the guise of ciuill
conuersation, the outward appearance, the rule of charitie
all iustifie this appellation, though a sharpe-sighted eye see it
not, and a sharpedged dislike appoyne it not. Yet a bro-
ther 1. because of the same nation and people if a brother
an *Hebrue* or *hebrue*. 2. because of the same kindred, 2
so *Christ* taketh them for his brethren because of consangui-
nity, though they did not belieue in him: He disclaimeth
not the bond of nature though they knit not with him in the
bond of the spirit. 3. a brother sometimes because of the
same office *Ahab* and *Benhadad* call one the other so, be-
cause they were both Kings. 4. a brother because some-
what somuch, or so little (as a man hath) is the image of
God: 5. a brother because of the same profession a bro-
ther *gacib* to law with a brother. A wicked man is a bro-
ther saith *Saint Austin* euen for this, because of his out-
ward profession, and fellowship in the Sacrements,
So manie of these waies one that dyeth may bee a brother,
a deare brother, howmuch rather may wee vse the name,
not knowing his sinall and last end, as wee doe not.

How can we say, In sure and certaine hope of resurrection to eternall life.

Such a sure and certaine hope it is, as in such a case needeth to relie vpon things apprehended in part, soz so doth hope, receiuing hir direction from the rules of Christian charitie, which otherwhiles kindly qualifieth, what knowledge would ouer severely censure. A sure and certaine hope of resurrection to eternall life in so many as doe beleene, which whether this or that particular person now to be interred, as we know not, so of our knowledge we speake not, but hoping in the rules of our Christian lone we make a fauourable construction such as (we nothing doubt) is most acceptable to God and men. One (saith Saint Austin) may thinke otherwise then truth hath, so he speake not otherwise then charitie hath,

*Potest fieri, ut
tibi aliud videas
atque quam
veritas habet,
dum tamen ab
te non aliud fi-
at, quam chari-
tas habet epist.
15: Hieron.*

This is besides his knowledge.

Doth any one know to the contrary, and can so well skill of all the infallible tokens of an impenitent heart, which is no ordinarie knowledge, the Booke no moze inforceeth him to the euey word in that precise manner there set downe, then to say a deere brother when it is a sister? And with as much reason men may vrge this caull, as thus impertinently pretend that the Booke inforceeth vs to account a reprobate soz an elect child of God. But at any time will a Minister vary from the standing rule, and order prescribed, let him consult episcopall authoritie to whom direction at such times belongeth, and from thence receiue warrant soz his proceedings? And withall let him be of sure ground, that he speake according to knowledge, which bold ignorance cannot, yea let him see in his severall course that he giue not offence to others, and draw vpon himselfe a needlesse hatred, as no other likelihood but he shall, vlesse at such times soz that particular he be lawfully authorized, remembryng what Saint Austin aduertiseth, Not to despaire of any, be he neuer so bad, while his Soule is within him. And in his last gaspe, who art thou that iudgeth

*De nullo quam-
uis pessimo in
hac vita despe-
randum est.
Aug. Retract.
lib. 1. c. 19.*

to the Reasons for refusal of Subscription.

of his estate to be damned: Note (saith Haister Perkins) that this often befallerh reprobates to be esteemed christians and they are often like them, that none but Christ can discern thepe fro goates true christians from apparant. Therefore it is to bee thought far moze besides a man his knowledge to denie, rather then it is to hope.

And it is against Gods word.

Whatsoever disagreeeth with Gods word deserueth to be condemned, but because in the misapplying it often falleth out we may be deccord, let a modest and temperat inquisition goe before that the iudgement giuen may pprove sober, discrete, and found, otherwise it is no better then curiously inquiring into other folkes their wordes and deedes not to amend, or commend them, but to note and tax, and all this to please our corrupt mindes, and to get an opinion of much holinesse in comparison of others. This disease breaketh forth into a peruerse boldnesse with a supercilious high looke passing a smiller iudgement of that, which might better be interpreted. A vice some men labour of, that are enuious, some that are hypocrites, and some that are louers of themselues, and not they onely, but the better sort of men to, as Peter the Apostle in eating soode offered him of the Lord, whereupon it is noted That as we are testie, and ill minded, we more and more incline to the worser part. Against which a present helpe to settle and stay our iudgements, and to keepe a right measure, and order is, by iudging out of the word of God, bringing that iudgement (we thence make) to the rule of charitie, alway beginning at a mans owne selfe. Which it seemeth some men doe not, whose tooings are so slippant, what others know, and know not. For if they beganne with themselves, they would learne to esteeme of others better then themselves: In Gods graces that litle, which is in others (though but litle) they would price, and make moze of, the of their owne, contrarie wise in sinne and infirmities, that much which is in others, (much as it is) they would thinke nothing in comparison

Perkin. how far
a Reprobare
may go. p. 2.
12. B.

*Sed quia hic sa-
pe hallucinans
contingit pra-
cedat modesta
et placida in-
quisitio, ut sa-
mum sit, ac so-
brum iudicium
Calan Job. 5. 9.
10.*

*Curiose inqui-
rerentur et emen-
des &c. id. in
Matth. 7.
Sed mores, ribi-
que vel probi-
tatis opinionem
sicut alius cetera
rui, vel prauis a-
nimi oblectati-
nem conciles.
Ibid.*

*Superciliose de
re qualibet sint
firum seramus
iudicium, etiam
si bonam par-
tem accipi pote-
rat. Ibid.
Hoc vitia labor-
ant partem im-
munda partem hy-
pocrita: partem
amantes sub.
Ibid.*

*Et morsus sumus & maligni magis pendimus in sinistram partem id. Ait. 10. 15. Qui iudi-
cat ex verbo dei, Legem domini & iudicium suum ad charitatis regulam exigit semper a seip-
so mitium faciens, &c. Ibid. Matth. 7. 1.*

1. Tim. 1. 15.

Spiritualia peccata sunt maioris culpa, carnalia maioris pena.

Licebit interdū statuerē sine deploratus qui cecidit &c. sed quia rarissime hoc accidit. &c. Calini. loh. 5. 16. Immensas gratias sua diuitias commendans, in suo exemplo offe iuber. Luc. 6 non temere in quengquam ferendum est mortis aterni iudiciū, potius notari. tas ad bene spevandū fluctat ibid.

of their owne. In euill, iudging worst of our selues, like Paul, when hee reckoneth himselfe chiefe of all sinners: In good, holding it little to that, which others haue, and doe good with, moze then wee, making this full account: Duris is a moze grievous sinne, and what wee want in measure or waight, wee match at times for number. And so much is it the moze hainous, as wee knowe moze against our selues, then against another, and so much the moze odious in the sight of God as I, or thou hast beene taught moze, and condemned it moze then others. Spirituall sinnes (sayeth one) are of greater fault, carnall of greater punishment. Such oddes their is twixt person and person, though one of lesse blemish in the eye of the world, then some other is. A man that takes his beginning at himselfe can haue small time to let his thoughts range abroad, as if hee were all eye to looke forth, and noe heart to consider, what measure he meateth, shalbee measured backe vpon him. Thus a censurer rightlie fitted in iudging others, must see into Gods word, and beholding the truth in generall, feare, least he bee ouer hastie, and too quicke in making a particular applie of finall condemnation. Otherwhiles in deede wee may determin whether a man bee to bee doubted of, that is fallen, or whether any place bee for remedie: But because this hapneth very seldome, and God commending the infinite riches of his grace commaundeth vs to bee mercifull Luk. 6. 36. iudgement of eternall death is not rashlie to bee past vpon anie: Rather let charitie binde vs to hope well. It is but sometimes, and seldome, and verie seldome: and sometimes or verie seldome overthroweth not a generall order of prayer, which for the most part holdeth, as the communion booke expresseth. Beside God commendeth the infinite riches of his grace, not his grace onely, but the riches thereof, nor the riches but the infinite riches of his grace in commaunding vs to bee mercifull, as if either grace were wanting, or if present, it were in pouertie, and that pouertie infinite) to bee streight laced towarde our brethren that departe hence. Againe iudgement is a matter of iudgement and therefore not rashlie to bee pronounced, howe much lesse iudgement of eternall death: nor vpon any.

anie, in that hee sayeth anie, he tendereth euerie particular. Lastly in Steele of deeming the worst, Maister Calvin his counsell is, that loue should take place to hope well, as if this did well become vs. And therefore in the large view a man takes of others, hee must bozroine helpe from rules of charitie beleueing all things, and hoping well of his neighbours. Esteem to Godwarde by the profession the partie makes, speaking of him as of one whome the Lord hath bought with a price (so; so Saint Peter doth in his 2. epistle: 2. Chapter and 1. verse) sanctified with the blood of the covenant, so; so doth the Apostle, Heb. 6. and 10. Chapters, yet notwithstanding such a one (thus charitable thought of) may in the ende receiue his portion with the deull and his Angels.

Quid ait Apost.
Heb. 6. & 10.
de his qui malis
sua sanguinem
Christi p:di.
bus proterunt
illas sanguinis
federalis suis
sanctificatos re-
ferendum est ad
iudicium chari-
tatis, qua omni-
um creditur proxi-

Gods worde Deut 29. 29. Secret things belong to the Lord our God, but the things reuealed vnto vs, and our children for euer, that wee may doe all the wordes of this law,

*imi fidem ex
professione esti-
mat, sed interim
non raro falla-
tur. Piscat. cū-
And. Schaafe.*

namely secrete things, which are not at all, nor in parte reuealed: True it is that a reprobate, and an elect childe of God may be found a like in y^e manner of their last end: Wee can goe noe farther then the outwarde appearance. VVee are not to pry into the secret iudgements of the Lorde, but that probable all borne of such as professe the Christian faith, wee doe vppon good cause presuppose, are elected to eternall life. Not to bee inquired into, of vs, but probable, and vpon good grounde wee doe presuppose it &c. Doth our church with vs anie more? Is it not to bee confest with teares, some die rauing, blaspheming &c. Alacke at such times what should wee thinke, but as wee are taught in the preacher. All things fall out alike to him that feareth an oth, and to him that feareth it not. As for those extremities mentioned, they arise manie times from occasion of some hidden melancholies, and frenzies, which often fall out in the paroxisme and burnig fit, at what time the chollic shoots vp into the braine & so disturbing the spirits with

*Thec 68 & 70
1. Pet. 2. 1.
Heb. 10. & v. 6.
Non est in oculis
cultus dei iudicia
nobis inquiremus
dum sed proba-
biliter omnes
ex professus
Christiani sumus
natos ad vitam
aeternam electos
merito presu-
ponimus &c.
9. 59: Respon-
sac: Betababa
Thes. 5.
Ecclesiast. 9. 2;*

their mobilitie make the head light and gibote. Some are blinde as a chinurie stocke, yet noe argument of the wrath of God vpon the person so disfigured. A reasonable cause may bee giuen for it, as proceeding from some bryze, or putrefaction of the liver, or some impostume. All these and a thousande moze depriue a man of health, of vse of his limes, of sense, memozie, vnderstanding, faith, consolation, yea life, and all, yet noe warrant for vs to hold such a man or woman damned. Rather keepe wee to our compasse of hope yea a

*Facile est atque
proclive malos
odisse, quia ma-
li sunt, rarum
autem et pium
eosdem ipsos di-
ligere quia ho-
mines sunt. Et si
mult culpam im-
probes et natu-
ram approbes.*

*Augusti: epist.
54.*

*Si desperata
quorundam ma-
litia et impie-
tas non secus no-
bis apparet, ac si
dominus eam di-
gito monstraret
non est quod cer-
temus. Et c. Cal
in loh. 15, 16 a.
pud Marlor.
Sunt sales diui
no iudicio relin-
quendi. Ibid.*

sure and certayne hope, for hope maketh not ashamed. To hate an euill man because euill is noe hard matter (saith Saint Austin) but a rare thing, and vertuous to loue the same parties, because they are men, that so it may appeare wee doe both at once reprove their fault, and approve their nature. But if the desperate mallice, and impietie of any bee so euident, as if God did point with his finger to it, then is it not for vs to wrestle with his iust iudgement, as desiring to bee thought moze mercifull then he. And what of such? They are to be left to the iudgement of God. Wherein wee may note (if wee would leaue þe forme prescribed in the communion booke,) manie a prouiso must be thought vpon: 1. It must bee wickednesse 2. not ante wickednesse at all aduentures but malice (that is) a malignant cankered minde of set purpose against that, which is good, for so is malice: 3. It must bee desperate past all hope, as who should say there is noe moze time remayning. All little enough to make experience (if at ante time) so indefinite the time is and vncertaine, whither God will call to repentance, in the turning of a hand, in a trice, in the twinkling of an eye twist the brydge and the water, the cuppe and the lippe. Therefore it becommeth vs to bee wise that wee giue not ouer our hope, as long as ante hope may possible bee conceived: 4. this wickednesse, malice, desperate wickednesse must bee euident, not surmised onely but apparant, certainly apparant, not by guesles but vpon sufficient warrant, for so it is, when God in his worde giueth expresse directio: Al which if the minister make conscience are so dangerous pointes, and so nicelie set, as hee will not ea-

Wee be wought from a publicke course established. For if *Si deus iniquis*
 God in sparing wicked and vile persons giue them life, & *selestes para-*
 yea manie of them, whome hee well knoweth wil neuer *cendo usque vi-*
 repent, how much moze should wee be mercifull towarde *tam largiendo.*
 them, that (peradventure) promise amendment, and whe *Augst.*
 ther they make good their word or noe, wee cannot tell. In *epist. 54.*
 pointes of greater difficultie (then anie wee now handle) Saint *Verū faciant*
 Austin aduertiseth those of his time: Our brethren (sayeth hee) *quod promittunt*
 are verie much mooned with profoundnes of questions in this *incerta sumus,*
 kinde, who shoulde, if they did regarde their duetie be *epist. ibid.*
 gouerned by them, that sit at the sterne of authoritie. *Frates nostri*
 But wee may se to what passe men are now come, or r. *unt per motū*
 and graund censurers meddle with noe small thinges, but the *profunditate*
 verie heigh of all, as children their estate at their entrance *quasi sonis, sed*
 to the graue buried by baptism, and elders at their going into *regi debuerunt*
 the graue to be laide vppon in the earth: one comming into *gubernaculo*
 the worlde, the other going out, alsoording neither one nor *authoritatis,*
 other a good worde, noe not so much as the name of brethren *Augst. de Verb.*
 deare brethren. A maruill it is that *Deut. 29. 29.* For *Apost. 1. 14.*
 bids vs to hope well, because election is the Lords secret, as
 if it did not condemne vs as well for suspecting the worst. All the
 good commeth by such barbarous, rude, sanadge opinions,
 is, it spreadeth strange discipline in mens outward behauiour,
 that, as if they had forgotten all humanitie, scarce peelde now
 adapes a kinde salutation of God speede, or God den. Turkes
 and infidels doe not thus, whose manner, (as our merchants
 know) is, *Alech salem,* whereunto the answer is *valech fas illis. clavis*
 To the peace and to the peale. The reason of this by *scrip. Verb.*
 course (among some with vs) ariseth from hence. For what *Pax.*
 knowe they, whether be be a brother or sister, what knowe
 they where about be goeth, and whether bee will? For
 ought they can tell be may goe kill, steale, breake vppon
 some house. So that by this blinde reason it may seeme should
 anie of this refined fraternitie suffer in bondes, and be cast in
 to prison as an euill doer, or a busie bodie, an other honest *αλλοτριον εστιν*
 well meaning man heareing of it woulde in the bowels of his *σπονδ.*
 christian tender affection pittie him much after this fashion. 1. Pet. 4. 15.
 Surelie such a one in prison, I holde him a verie godly man
 and

and one I dare say will change his opinion. And let others vpon what ground (I know not) be offended with him, I hold him the deare child of God, a brother in Christ, a deare brother, and in sure and certaine hope of his coming foorth, dare pawne all I am worth, and doe ingage my selfe with all thankfulness for enlarging his libertie, All this said. One should presently cast him this their position in Diuinitie for a chokepeare. It is more then you know, And speake no more then you know. A good Christian must proue his sayings and doings out of Gods word, you cannot iustifie this your hope in Scripture, it speakes to the contrary: Secret things belong vnto the Lord. This is not reuealed, For it is a contingent. It may be so, and it may not be so, In a point so doubtfull as another mans arbitrarie will, dare you tell vs of a sure and certaine hope you haue concerning him? You are farre wide, and your iudgement is too peremptorie. A strange repprooſe a man may say this is, and yet as strange as it is, the premisses are theirs, that obiect against the Communion Booke: we put but minors to them, and in the application make the absurditie of their doctrine moze manifestly appeare. Thus much by the way. In a word for a mans last end, he stands and falls to the Lord. As so; vs (at his burfall) we come soozth as his brethren, not as his iudges, Remember we what S. Austin hath, The Lord appointeth me to lay out not to call in. And therefore our care must be to doe that, wherefoze we come, namely in a decent manner to bury the dead, and to iudge charitable as in the Booke is ordained, rather then peremptorie to crosse it, as some would. Keepe we to our direction vlesse we know the contrarie, and be we of a sure ground, that we know the contrary.

*De contingenti
bus nemo nisi
Deus,*

*Exoptatorem me
posuit deus non
exaltatorem, (et.
164.*

It nourisheth Origens error, that saith All shall be saved.

Psalm: 77.9.

Rom. 11. 32.

1. Cor. 4. 5.]

It doth in dede as much, as *Psalm. 77.* where the Prophet de-
maundeth. Hath God so; got to be mercifull? Hath he shut vp
his tender mercies in displeasure? or that *Rom. 11.* He hath shut
vp all in vnbeliefe that he might haue mercie on all: or that,
1. *Cor. 4.* Iudge nothing before the time, &c. and then shall
euery

every man haue praise of God. All which places, as they are not to be spunged out of Canonically scripture, because Origen deriued his error thence, neither is their cause for this, though it so seeme in their corrupt vnderstanding, whose fault it is, wresting it, as the vblearned, and vnstable abused diuerse sentences in the writings of Saint Paul.

2. Pet. 3. 16,

This is, as it is in Esay. 5. to call good euill, and euill good.

Are all subiect to the woe there denounced by the Prophet, that of ignorance and infirmities speake what they thinke, though by mispersuasion seduced? Are all vnder a curse, that sometimes raise vp their voice like a trumpet bidding battell to sinne, and yet anon after sound a retreat, and call for a parlie, hauing chid, and chid roundly, change their nose, and wrap vp their dose in a sugarsweete with some sentence as this? But we are perswaded better things of you, and such as accompany saluation, though we thus speake. Spake he of a reproofe, a curse, and burning, and yet makes vp his period with, But we are perswaded? &c. Heb. 6. 9. When many times (God he knoweth) the teachers perswasion had neede be strong, for in experience else, they will soone find the contrarie. And shall any one twit them with this of the Prophet *Esay*, that they call good euill, &c. Because otherwhiles their perswasion is greater then their prooffe? God forbid. Was it the Prophet his meaning, or is it theirs, that thus dispute to hold plea against God? Whom it pleaseth of his vnspokeable goodnesse, though we be euill, to call himselfe our heavenly Father, and they whose Father he is, are his children, and his children are those some which he nameth saying, A good man out of the treasure of his hart, &c. Well done good and faithfull seruant enter into thy master his joy. Are all vnder a curse, that talking of a stubborue people, stifnecked, & of vncircumcised harts and eares, whose Fathers resisted the holy Ghost, and their children heires of the same wickednes, a generation of murderers, persecutors, traitors to God & Christ? Yet for all this euill knowne vpon them, and by them, calleth them notwithstanding brethren and Fathers in the one name ascribing reuerence, in the other loue, in both (because of both) prayeth for them, pray for all their crosses, obnoxious

*Vsu hoc venit
omnibus communis
inter Musculum
Esay. 6. 5, 10,*

Luc. 6. 45,

Mat. 23. 27,
Act. 7. 51.

courses in his presence that their hearts burst for anger, gnash their teeth, fret, grin, shout, all to pault him with stones, when he in the greatnesse of hope against hope prayeth for them. Lord lay not this sinne to their charge. What can be said more against the forme of thanksgiving inoynd in the booke, then may be (but fondly objected) against Saint Stephen his practise? They resisted the holy Ghost, yet that hindered not his prayer: Murderers and Traitors he calleth in civillitie & good manners Fathers and Brethren They were enemies to God and him, yet that diminisheth not his loue: He set Christ before him for an example, who on the Crosse prayed for his enemies, though the Father forgave not all of them: for some died, and perished in their finnes, and are under condemnation. And as prayers at such times for men (peradventure) out of order are not imputed for sinne, because they are made in loue and charitie, so when a man giueth thanks to God for one, he takes his deare brother, it is not charged vpon him for sinne, because of his loue and charitable hope. And little is his loue and lesse his hope, that will needs despaire as denying him for a brother. All a man looseth is: He was deceived in giuing thanks for one, with whom it sped not so well, and yet that it did not, he cannot absolutely say, nor positively determine which kinde of error beareth no action amongst men, but rather is a motive to draw somewhat from men, who haue not bene so kinde (as we well hoped) how much more may it, and shall it from God, all in good time. For not mere naturall pollicie, but a fruite of the spirit it is, of the two rather to saue a man that deserveth to die, then to condemne an innocent: and a more gracious worke to call one brother tormented in hell (for so did Abrahah.) then set a negative in place of it, which must so be, if the contrarie prouaile. And though it be said that a man giuen to lodge Strangers may intertaine he knoweth not whom, yet that Apostolicall aduise shall stand, as a principle of Christian hospitalitie. Be not forgetfull to lodge Strangers for thereby some at vnawares haue receiued Angels into their house: So in like manner though it be said, that a Minister accustomed to bury the dead, in buriall giuing thanks to God, may giue thanks he knoweth not for whom, yet that Ecclesi-

astical

Peccarunt ad mortem & in peccato suo mortui sunt. Ge. Mar. in 1. loh. 5. 16.

Orationes non debito ordine facta ad nullū nobis imputantur peccatum propter charitatem quam habemus. Ibid. Qui nil potest sperare desperet nihil.

Satiū est reum absoluerē, quam condemnare innocentem.

Ecclesiasticall direction may stand for a principle not dispensed. Bee not forgetful; nay knowe it your duetie in these and these wordes. In sure and certaine hope &c. For thereby at vna-
wars yea purposely, thanks giving shalbe made for manie, that are heires of the promise, and who is not so in particular, neither they, nor anie else can or dare boldly demonstrate. For such a one was in his life reputed a member of Gods church partaker of the holie word, and sacraments. And therefore this practise of ours is most consonant to christian religion speciallie seeing the ground of this hope is in that forme of buriall plainelie expressed videlicet. Thorough our Lord Iesus Christ. Here now it were time to conclude this point but that wee must let thee to understand (good reader) that these exceptions (we take) are not made so much against the wordes deliuered at the grave over the dead, as against this that we vse any wordes at al. Their communion booke exhibited to þ parliament forbiddeth anie farther duetie to bee vsed, but onely the neighbours following the corps to the grave, and there with a dumb shew turning it to the earth so leaue it without anie admonition and consolation to the li-
u-
ing, or comfortablen remembrance of þ dead. And this (forsooth) is done vnder a colour of remoouing superstition, so calling that holie custome which our church vseth in hir manifestation of þ christian hope which shee hath and then publisheth concerning the glorious resurrection of our bodies at the last day. But (God bee thanked) our practise is most commendable, employing the time of buriall in godly prayers, holisome instructions necessarie consolation, and special meditations of our mortallitie with effectuall motives leading vnto mortification. Others that would vary from this order haue onely these pretences for their best reasons. 1. The example of Geneva to warrantie them here-
in, whose slender performance of this solemne duetie is noe sufficient rule to direct vs: 2. because their purpose is to winde the minister out from attendance vpon this office, and they can not better way (it seemeth) redeeme his libertie, but by utter-
ly disclaiming any such duetie as then to bee performed, whereas we would understand, why the minister may not aswell burie, as tope in marriage, vlesse this may goe for a reason. The mi-
nister of Geneva doth the one and not the other. Hee marieth,

but bindeeth not. Well: Yetaine wee our streytleable discipline in this kinde, had we not church to forme bandes of fellowship with us herein; as yet were lawe the hate examples both of elder and present church: Greg. Nazian. writing of y^e holy man Basil witnesseth, how lamentations for him were so great as the Psalmes then sung were quite borne downe with mourning and heauines. Again in another place comparing the government of Constantine with the ranny of Iulia the Apostate and of their death: He, (that is) Constantine was brought with solempne publick prayles, and orations to the graue, and withall such complements, as wee christians thinke to honour a Godlie translation, or death of godlie men. Anon after hee calleth the duties then performed. A funerall recompence of Psalmes singing &c. S. Chrysostom of his time what are himnes (saith he)? Doe we not with them glorifie & thanke God, that at the last he hath crowned (our friend) gon hence now he is eased of his sore labours? Again anon after. Consider what thouingest at such a time: Returne O my soule into thy rest, or that Psalmie I will not feare what man doth vnto mee. For these were the Psalmes of David it seemeth they sung in those dayes. As thus in the greck church, so in the west churches the like manner was: for Tertullian sheweth that the dead were wont to be buried by the presbiters or ministers with prayer: Origen upon Iob, witnesseth that there was thanksgiving to God for the dead that they dyed in the faith and every one wished the like for himselfe that he might make the like godlie and peaceable ende. Saint Ierom noteth the like of the life and death of Paula y^e whole companyes of y^e city of Palestina came forth to hir funerall, there were sung in course Psalmes in Heb. greck Latine, and Syriack, and in other places of his tooches hee alledgeth asmuch of others. And Saint Austin also implyeth that his second sermon upon the 103. Psalmie was at some funerall wherefore he was bidden to abridge his speech. The Ho-

Ψαλμοὶ δὲ
ὁμοῦντες ὁμοῦν
ῥυθμῶν.

Greg. Nazian.
orat. in laudem
Basil. pag. 516.
Gra. 64. 98.

Αἱς ἡμετέροις
πρὸς τὴν
ἐκκλῆσιαν
ἐκτελέσθη
ὑμῶν.

Id. orat. 2. in
Iul. pag. 304.

Ψαλμοὶ δὲ
τῆς ἐκκλῆσι-
ας.

Pag. 305.

Τὶ δὲ οἱ ὑμ-
νοὶ καὶ τὸν

ἐκκλῆσιαν
ὑμῶν.

καὶ τὸν
ἐκκλῆσιαν
ὑμῶν.

καὶ τὸν
ἐκκλῆσιαν
ὑμῶν.

καὶ τὸν
ἐκκλῆσιαν
ὑμῶν.

καὶ τὸν
ἐκκλῆσιαν
ὑμῶν.

Christ. homil. 4.
ad Heb. p. 129.

Tertullia. lib. de
anima mortuis
etiam oratione

a presbyteris co-
ponis confueuisse

Centur. 3. c. 6.
pag. 138.

Orig. in 3. lib. Iob libid Tota ad funus eius Palaestinarum Urbis turba conuenit: hebrais, graeco,

latino sermone psalmi uno: digne personabant. Hieron. in epist. ad Eulach. Pauca nos disce
re temporis cogit angustia, quod nunc est charitas vestra acerbis nos exequiis fidelis corporis
ulente est equum. August. con. 2. in Psal. 103. sub intro.

ness of the time sozeth me to be briefe and the reason your loue knoweth, because we are to performe a solemne duettie to the funerals of a faithfull bodie. In the counsell. 3. of Toledo can. 21. They who by God are called out of this life must be brought to the grave with Psalmes onely, and the voyce of singers. As for a funerall song which was commonly sung for, to the deade, we bitterlie forbid. In the counsell of Colon. Par. 7. c. 52. In burials and funerals the people must carefullie be admonished of mortality, and they which are present must be roused up to recount with themselves, that they must depart hence after the same manner. Among the Iewes as their olde Rabbins witnesse the fashion at buriall, hath beene and is this: Before the corps be delivered to the grane, certaine psalms are recited by their ancessors written to this purpose wherein the diuine iustice is commended, and mens sinnes exaggerated, whereby they deserved death, and God is intreated so to exercise his iustice, that withall hee forget not to be merciful. But these examples are (peruaturate) out of date, and some latter practise nearer home in our reformed churches will better content some. These therefore bee the confessions of other churches at this day. We utterly disallow al Cynicks, who neglecting the bodies of the dead, or els tumbling them into the earth in a most negligent & contemptuous sort neuer once mention a good word of their dead. Heluet. confell. Again the church of Wittenberg. c. 24. Loue and charitie craveth at our handes to wish the dead al tranquillitie and happinesse in Christ: Besides that we must commend our dead to honest buriall so neare as we can in regarde of the time, and of piens places and all to wisnesse the hope of the resurrection. Wherefore iudge wee it expedient that in funerals those thinges be recited out of holy scripture and then published, as doe make for strengthening of faith against the terrors of death, and to confirme our hope of the resurrection. But leauing this argument sufficiently handled so farre soyth as it concerneth other mens contradictions or our iust defence, wee procede to the chap. following.

quam vel Verbu bonum de defunctis facientes Heluet. conf. poster. c. 26. sect. 36. Iudicamus etiam esse ut in funeribus et in sacris literis recitentur et expleantur, quae ad corroborandam fidem in horum a mortuorum et ad confirmandam spem resurrectionis conducunt. Wittenberg. conf. cap. 23. Ibid. in bar.

Chap. 2.

We cannot Subscribe, Because we know not how it agreeth with Gods word to desire him to grant any thing, which our prayers dare not presume to aske,



Does ministering this doubt, are taken out of the Collect on the 13. Sunday after Trinitie. Almighty and everlasting God, which art alwaies more ready to heare then we to pray, and art wont to giue more then we desire or deierue, power downe vpon vs the abundance of thy mercy, forgiving vs those things, whereof our conscience is afraid, & giuing vnto vs that, which our prayers dare not presume to aske, &c. Perceiue our sinne-faults, and their abettors make plaine what they mislike, but what cause they haue so to doe they mention not. It falleth out very often that the minde of him who prayeth is otherwhiles much streightned, as thinking it doth not pray, when it doth, and forgetting how it dares while it complaينeth that it dares not.

These words are contrary to another Collect read on the 23. Sunday after Trinitie. God our refuge and strength, which art the Author of all godlinesse, be ready to heare the deuout prayers of the Church, and graunt that those thinges, which we aske faithfully, we may obtaine effectually. To aske faithfully, & to aske doubtfully, are contrarie one to the other.

These two are no such extremities but for a time one troubleth the other, as heat and cold, when either of them is indifferently found in the same person, but with this difference that they are imputed to a severall beginning, the one of nature the other of grace, the one of flesh the other of the spirit. The flesh begetteth wauering, doubting, perplexed thoughts, and all from a law in the members rebelling against the law of the minde,

minde, where the strife is like the sight twixt the house of *Saul*
 and the house of *Danid*, no day nor houre but giuing or taking
 a foile. His expectation goeth away in a dzeame, and perisheth
 like an abortiue that thinks he can haue abundance of the one,
 and no touch of the other. For our Faith being vnperfite
 as it is, the very best beleene not so fully as they ought: But
 though we feele some spice of distrust in our selues, yet
 must we not be quite out of hart, as if we had no confi-
 dence at all. To begin this point somewhat higher and speake
 more thourghly to it, and of it. First, they that contrarie our
 Cōmunion Booke must know, that the Collects are certaine
 dartings & quicke elaculations, such as the earnestest deuotion
 is well acquainted with, fittest to expresse the speedie thoughts of
 our Soule, when she is winged as a Dove in hir flight toward
 beauen. The motions are diuersly raised & they diuersly fall, some-
 times as in a full sea our thoughts beare aloft, sometimes they are
 at a low ebbe, all a-moyst, dead and aline in the twinkling of
 an eye: sometimes as the Crow out of the Arke honering twixt
 beauen and earth, and as in a sicknesse a good day and a bad day
 interchangeably haue their entercourse, euer and anone so these
 haue some swaithin or other. Such are the spirituall apoplexies
 and traunces; whereinto the faithfull are cast, and yet like *Eu-*
tychus they draw life though inwardly, for a holy substance is
 in them, as in an Elme or an Oke, when they haue shed their
 leaues and (withethy clusters as they seeme) while is found in
 them Destroy them not for their is a blessing. Subiect they
 may be, and are vnto doubttings, mannerings, and the like,
 but overcome they are not. They stagger but sticke not. They
 may be, and are humbled in the sight of their owne sinne, but not
 destitute of all confidence in Gods mercies. Wherefore the cur-
 rant of their prayer in such a perplexed stile speaketh better
 things, then it pleaseth some to thinke. And as *Ierom* of *Moses*
 for lone vnto *Christ* would not haue *Christ*, so our Church
 in a childlike boldnesse, while it presumeth not to aske, maketh
 bold to aske. Secondly, they that knit these knots, and cast a
 mist before the Sunne, should consider what is the course of
 these severall Collects, how (commonly) they are a summary
 aduigement of some speciall matter handled in Epistle, or Co-
 spell,

*Quidam uide
 autem hac duo
 pugnare uerba
 tamē est qui
 non idem in se
 experiatur.*

*Marth in Marc.
 9.24.*

*Quum uisquā
 exiet fides per-
 secta sequitur
 ex parte nos esse
 incredulos. Ibid.*

*Etiā in uo-
 bis aliquam
 diffidentia (pe-
 ciam sentiamus
 non tamē prop-
 rea despondē-
 esse animum*

*quasi nulla fide-
 cia donati su-
 mus a domino.
 Zamb. de relig.
 lib. 1. de diffiden.*

*Oraciones bre-
 uissimas et rap-
 tim quadamodo
 elaculatas. An.
 gust. ad Probā
 epist. 121.*

*Ast. 20. 102
 Ilay. 6. 13.*

*ἀσάπῃ μυστοί,
 ἢ ἢ ἀσάπῃ
 μυστοί.*

2 Cor 4. 2.

*Pro charitate
 Christi malit
 habere Christi*

*Hieron. ad Al-
 84. 9. 9.*

spell, or both, as they know that busie themselves in a diligent observation of the particular contents in the Epistle appointed to be read that day: Saint Paul speaking of their dignitie that labour in the word sheweth the insufficiencie of man, yea of the chiefest even the Apostles, that they though they haue trust to godward through Christ, and so both themselves & their prayers dare much, yet are not sufficient of themselves to pray, because no prayer is without employment of our thoughts wherein such weakenes they acknowledge, that whereas a man would take it for the easiest matter of a thousand to lend a spare thought vpon occasion, they renounce all possibilitie: How then should their prayer dare presume to aske? For if they be able to any thing the same cometh of God: all this the Epistle compriseth: no sufficiencie how then may they dare & not daring how can they presume: neither daring, nor presuming a truth it is their prayers dare not presume. In the Gospell read the same day, the like may be marked out vnto vs. For the historie taken out of the Euangelist, sheweth, how certaine of Decapolis brought vnto Christ a man that was deafe and stammered in his speech, and they all prayed our Saviour, that he would lay his hands on him, not mentioning, what they would haue cured, nor how, nor in what manner: As for the partie himselfe he was so farre from speaking (for the string of his tounge was not vntied) and so farre from hearing for he was deafe, that if Christ had not beene more ready to heare, then he to speake, and to graunt more, then his or their prayers did presume to aske, he might haue liued and died in his infirmitie. Whereupon our Church gathering these notes out of the Gospell (and the collection is warranted by the text) obserueth of Gods part it is meete to acknowledge, he is more ready to heare, then we to pray, and is wont to giue more then either wee desire or deserue, yea so gracious our God is, that he forgiveth vs, what our consciences may well be afraid of, namelic sinne, and giueth vs, what our prayers dare not to presume to aske (namely in temporall blessings) such and such, in this or that manner, at this or that time, which our prayers dare not presume to aske in such speciall sort: 3. they should thinke as the candlelight is noe fit helpe to finde out the day, but

it

it owne selfe must shew it selfe, else we see it not: so a spirit, and that a holy one, and that in like measure may best give indgement of prayers thus indited. Wherefore this considered, we returne them to that our Saviour said of his Disciples, *They know not of what spirit they are.* Had they such bruised, humbled, wounded consciences, as that seruant of God (who soeuer in his meditation penned these Collects) they would soone still, hold the pulse of such a prayer beateeth and keepeth tune very pleasingly in the eares of the Lord. For as a disoord in Musicke giueth a grace, and commendation to the song, so these disordrs and tars in our petitions desirous to pray, and yet not daring to pray, comming, returning, and making a broken note, much pleaseth our Father, which is in heauen, though they seeme to displease vs: *Why art thou cast downe O my Soule, why art thou disquieted within me, Hope in the Lord, for I will yet give him thanks for the helpe of his presence.* The like dis-
 pute of and on Saint Ierom mistrer Hilari on had. *Goe forth my Soule what fearest thou? goe forth why tremblest thou?* Almost 70. yeares hath thou serued Christ, and dost thou feare death? Such waivering affections like Pauls ship caught betwene two seas, when the forepart sticke, and the hinder part was broken, and yet the Passengers safe. These streights they fall into, that fall to prayer, and (what Saint Paul said of life and death) they are difficulties the faithfull are streightned with. The presence of his Ghaestie to whom they pray, the guiltienesse of their sinne, the rigour of the law, the multitude of their wants, some bid the pray for mercy, abundance of mercie, as if a little would not serue but abundance must be poured downe, some againe (to their thinking) forbid them to pray, and demaund how they dare presume, and so both waies their speech sauoureth of confidence, and infirmitie. Such mixture is alwaies in our petitions, because such mixture in our selves, flesh and not all spirite, some distrust, and not all failes of faith, sometime a feeling that we beleue, sometime complaineing that we doe not beleue the tongue of our ballance bearing so doubtfull, doubtfull it is, which scale will preuaile, & yet the better in the end preuaileth. For though it stich it goeth, commeth, overcometh, and overcoming triumpheth, triumphing concludeth

Luk. 9. 55.

Palm. 42. 5.

Egrederis anima mea quid timas, egredere quid trepidas, 70. prope annis seruasti Christum & mortem timeas? Hieron. de Hilari.

Act. 27. 41.

οὐκ ἔστιν ἡμῶν ὁ φόβος. Philip. 1. 23.

death, and the conclusion is through our Lord Iesus Christ, as in the same sentence the fall of the leafe, and a spring againe, fire in the ashes and stirred by againe: A little faith appeareth not with the soonest, but like fruit in the bud, whence his nature and substance is, so coucheth, and so is preserved. Thus it fluttreth twixt daring and not daring praying and not praying because it would haue abundance of mercie, and yet findeth wants in the petition. This striving in the womb of the same collect argueth the life of faith rather quickened then dying, springing then falling, so faultlesse it is, if all be well considered. For as Rebecca when she felt the twins in her womb (though it pained hir yet) thereby knew, she had conceived, and that the childre were alive, so they who are brought upon their knees, finding the maiestie of God infinite, his iustice strict, his knowledge searching the reines, his holinesse such, as Angels are not pure in his sight, and what themselves are on the other side, their basenesse odious, their ignorance blockish, their sinnes abominable, their wants lamentable, (at what time notwithstanding they conceive comfort, for els could they not pray) are foully abasht and dejected, as professing they dare not aske somethings at the hand of the almightie. Which to like effect we finde: as if an honest good heart laying open his estate in more wordes would be thus understood. Whereas our prayers, by which we craue that thou power do vnto the abundance of thy mercies are thorough the want of a most holie faith ouerlaide with unspeakable imperfections. such as tire them out in the way to heaven, therefore we pray thee O Lord with al other transgressions forgive vs euen our prayers, whercof our conscience guiltie as it is (y they are so stained as they are) presumeth not nor dareth presume: to aske, what otherwise it would, and at other times both, when more comforted then now it is, thou well knowest O almighty God the petitions of them that aske in thy sons name, we beseech the mercifully to incline thine eares to vs, that haue made now our praier and supplications vnto thee, and graunt that these things which we haue faithfully asked according to thy will, may effectually be obtained to the reliefe of our necessity & to the setting forth of thy glory &c. Thus a faithfule soule in praier soune raised & anon dejected

Collect 23 sung
after Trioitie
and after the
Communion
at dismissing
of the Con-
gregation.

offered weeping to God as do I doe in his conflict with *Angels* directly timesth the phaze of his troubled spirit: & not with standing a supposed discorde keepeth meane & concord with faith and with the holy scripture. But when men set their wits upon the center to reach out their oblations, and to deale as if they had to deale with Bevis of Southhampton, thinking noe more reuerently of the humble, meekfull, bashfull, modest, low and lowly speeches proceeding from a broken heart, thence it is they make a doubt where no doubting is: if the same words were in them, as becometh censurers of the prayers of the church, those irreprouable colleges would haue greater commendation, then be thought a stumbling block of offence, as they are. Take we example from *Iob*, *Abraham*, and *Salomon*. *Apollio* *Iob*, of whome scripture giueth testimony, that he was an upright iust man, one that feared God, and eschewed euill: himselfe of himselfe though he were full he could not answer, but would make supplications to his iudge, holding it more fit to leaue straggling, disputing, boasting, for these wil obtaine naught, but praying zealously, behauing himselfe submissly he may find sauiour at *Gods* hand. yea were he full, his own mouth would not coiteime him, were he perfit the *Lord* would iudge him withed, because none is innocēt, whē *God* iudgeth, & he it is, that knoweth vs better thē we our selues, & seeth such sins, as we neuer think for. Accordingly *Iohann* unto *St. Bernard* speaketh I doe not wholly beliene my selfe, nor my own conscience, for it can not comprehend me all, neither can he iudge of the whole that heareth not the whole. Anon after, *God* heareth in the hart of him, that he thinketh, which a mans own selfe heareth not. yea were *Iob* righteous, yet should he be ashamed with the brightnes of *God* his maiestie, that he should not know himselfe. We see howe the look of a prince dasheth his subiect out of countenance & therfore much rather may the presence of *God* (who is a dreadful *God* clothed with unspeakable maiesty, as with a garment, whose glorie surpasseth the brightnes of all the lights in heauē) astonish the bused conscience of *Iob* who know, if he should wash himselfe with snow, water & purge his hands most cleane, yet should *God* dip him in pitch, & his owne cloths would make him brickeane. For *God* is not a man, he should answer him, if they

Genes. 32.14.

Iob 1.1. c. 9. 15

Altercando, dis-

ceptando, glori-

ando, uidebunt

deus uultum meum

Dauid. 1. 1. 1. 1.

Deus indicante,

neque inquit est

ipse melius quam

nos in seculo

quidam finis, et

videt peccatum

Dei nos nullum

animaduerti-

mus. 1. 1. 1. 1.

Nō ex toto cre-

do me, sed ipse

fecerit me,

quippe cum eo

ipsa quidem

quæ me com-

prehendere non

potest, uideat

quæ totum non

audiat. Bernard.

apud. 1. 1.

Stando deus in

corde cogitantis

quid non audiat

vel ipse qui ce-

pitat. 1. 1.

Latet interper-

niis os eius et non

adieu (suppono)

maius est ei in

conseruare,

Et de me ipse nō

hul ferrem. La-

uerat in Iob 9.

Should 21.

Iob: 9.30.31.

Non oblitus
 erat Abraham se
 se anima imor-
 tali pradium
 esse sed quod
 maxime contem-
 ptibile est eligi
 quis sciam dig-
 nitate exima-
 niat. Luth. in
 Genes. 18. 27.
 Quo propius
 ad deum acced-
 it eo melius sen-
 tit, quam mis-
 eretur et abiecta
 hominum con-
 ditio. Solus est
 animi dei fulgor
 qui homines
 fulsa et ebria
 sui fiducia exu-
 git pudore con-
 fundit, et poni-
 tus humiliat. Iob.
 Non debemus
 impudentes esse ad
 petendum quid-
 libet sed pudore
 seruare ac vere
 cundiam. Mose.
 Ibid.

Pro. 28. 14.

c. 14. 16.

should strine in iudgement. All which sentences debasing him
 couer the true estate of an humble soule, who vpon due examina-
 tion made, saith in effect as a troubled conscience in this collect,
 that dareth not presume to aske, & yet would gladly haue what
 it standeth in neede of. The like may be obserued in Abraham the
 father of all the faithfull, who in his communication with God &
 pprayer to him for Sodome, ministrerth to our edification these ex-
 cellent notes. First he confesseth he was dust and ashes, not for-
 getting he had a liuing soule, but chusing the most contem-
 ptible things, & emptying himselfe of al other things where
 he might Glory: so the faithfull saying in their prayers they dare
 not presume, proueth not they want al confidence in God his fa-
 therly loue, but chuse rather to lay open their abiect and distressed
 conditio. Secondly it is to be obserued in Abraham The nearer
 a man draweth vnto God, the more feeling he hath how
 miserable & wretched mans estate is. For the onely bright-
 nes of the Lord his glory it is, that putteth to shame & truly
 humbleth men, so as they are stript of al foolish confidence in
 themselves, wherewith comonly they are besotted & starke
 drunke. Thirdly in these words: let not my Lord be angry & I speak
 etc. And 32. Let not my Lord now be angry, & I will speake but
 this once: He prayeth to turne away the Lord his wrath, & so mak-
 eth his petition acceptable by his humble sute, teaching vs withal,
 how we must not be saucy nor impudent to aske any thing at
 al aduēturs, but to preserue shamefastnes & bashful modesty
 when we pray to God. And what els doth the collect in these words
 forgiuing vs those things whereof our conscience is afraid, & gi-
 uing vnto vs, the which our prayers dare not presume to ask, which
 some of prayer is very agreeable to the place. Pro. 28. Blessed is the
 man that feareth alway, meaning is wary, and of a tender conscience
 loth to do or say, yea even in prayer the least thing that may offend
 God, as the other branch of the verse, & the 16. of the 14. Chap. ins-
 tinctly proueth. This is certaine he never doubred of his sal-
 uatio after he was called to the knowledge of God in christ, the man
 neuer rightly beleued, for he which beleueth in the truth (of a truth)
 seeth many want & doubts like a sound man after a recovery
 fro an ague seeth many grudgings of that disease, which if he
 had no health, nor life he could not seele at al. Let men please them-
 selves,

*Afferimus tibi
non sibi Cetero
de diminutione*

Men. I are disposed to thwart this truth, what Tully speaks of
Metrodorus sitteth the mel. They say so to others, but not to
themselves. Fourthly we are to mark in whose name these prayers
are offered not for the minister himselfe onely, or some few, but
prostit in the waies of godlines, & may be thought to have a great
measure of grace, but for the most, who commonly are the weak-
est, & but lately yeard in the soul of christ, tender lambs they must
needs tremble hearing, as they do the Lords, such as Abraham, &
Job behaving themselves in fearefull & bashful manner. Onely he
that knoweth not what belongeth thereto, will thinke all this
great deale more than needs. But if we will observe what is given
every one, it will easily appeare the fewest have an excellent faith
a very few an indifferent faith, & the most are they, that have
the least measure of faith. Should a nurse be whispering to the babe
on his knee, another that stands by knoweth not the reason. It is
sufficient that she doth. Our brethren think we do in repeating this
straine what becometh us not, we answer. Let alone now, for if
we becometh us to fulfill al humility, & if any be able in his own
eyes upon true repentance for sin, he will thinke of himselfe more
shamed of himselfe, & hartily forgoe sin, & more be profiteth in
course of repentance. Do we not know more sin of presumption the
are guilty of faultles humility, & come to the Lord like bad fellows
we meet, rather than smitten with a holy feare, such clauses as these
might otherwhiles be spared. But most of us in our hearts know
the contrarie. And were we (as some thinke) they may be bold
and confident, it is for us to have a lively touch for sin. So man
but the lesse he prizeth himselfe in his own eyes, the more he
pleaseth the Lord, who giveth grace to the lowly. And though it
may seem the speech of a dastardly conscience, yet unto who will
the Lord looke, but unto him that is poore and of a contrite
spirite, and trembleth at his wordes: say a saune may be
bold, and wee will not say other wise, yet a father liketh his son
never a whit the worse, if he make not alway to bould as
the father would have him. What made Saint Paul be this
course. Sanctified he was from his mothers wombe,
yet bee held himselfe chiefe of all sinners, in regarde what
hee once was, though it were forgiven him. And hee
that

*Paucissimos esse
qui excellentes si-
de possunt, pau-
cis esse modicis
plurimos autem
mensura exigua
esse proditos.
Marc. 9. 24.*

*Tristitia &
pudor sunt com-
munita semper,
ubi est vera poe-
nitentia.
Quod si cognos-
ceret velimus an-
imam penitentia
prosecuturam.
Videamus an
praeculis istos
digne afflicti
habeamus. Cal.
Loc. 18. 13.*

Gal. 1. 15.

1. Tim. 1. 13

that prayed for: Corinths, Ephesians, & the like, begged rather a thousand hands like *Isaiah* 9. 9. Beggers return on which means nothing good for all pains & sorrows; as if he were no sinner, as if he had no sin in his mind, how hee had beene a perfect one, of a Church of *Gen.* Which kinde of thoughts having their course, & recourse in prayer are a dring, & if not (as they cannot quite) put out the light of our hope; yet they dim, & calke the heart of our confidence, that it be not more bare then they be dim. *ps* 143. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Forgiving us those things, whereof our conscience is afraid.

This claime may stand vnccontrolled. For is not forgiveness the remission of sin, & hath not our conscience good cause to be ashamed of sin, doing that which God severely forbiddeth, & sinning that as he strictly comendeth, negligently performing y^e best duties, we should intend: Can it be other, but that our conscience may well feare, til it be released, when it calleth to mind either wherein, or against wh^os the offence is committed. Wherein, namely in prayer; so it is many times, as I haue often witness^d. A sinner with griefe confesseth being our haire (saith he) is a little bold, as seat by contact of such things (he spake of forning thoughts a little before) & carrieth after it whole troops of plenteous vanity, hence is it that our prayers are often interrupted, & troubled & that in thy presence O Lord, when with y^e voice of our heart we apply our selues to thy eare, I know not how so great a feruour is cut off in y^e very entrance by trifling thoughts rushing in vpon vs. Ierom witnesseth y^e like, wh^o I am at my prayers (I should thus & thus lament my sins & intreat my sinnes) very often one while I am either walking in our gallerys or casting vp my accounts, or caried away with filthy thoughts or doing those things, which a man should blush to name. All w^h strike the conscience with feare & shame, so do they y^e more, wh^o we consider before wh^os, & vnto whom it is, our supplications are directed. In time of prayer we must entreat, saith Barnard the court of heauē, euen that very court wherein the king of heauē sitteth on his thron, attended v^{po} with an vnspeakable armie of blessed spirits, & therefore with great reuerence, with great feare with great humility should a vile creature little frog, crawling out of a marsh come before him, how fearful

Copiosa Vanita.

vis cataractas

August conf. 17.

46.10.c. 244-9

Jernungibarna

Phascolion coriis -

riusibus etc.

Ibid., 1992, 2002.

Abduftus turp

correspondance et à

quæ dicta erunt

befremdte Seite:

pero, Hesione.

dist. univers.

Lutetia, 1944

Quanta curre-

verentia, q. d. o

rimore quanta

illuc humilitate

accedere debet

à palude sua

procedens, repēs

ramuncula Gi-

lis, quam pre-

တစ်နှစ်လုံးလုံး နှစ်လုံးလုံး

plan of the future

Bern, de 4 modo

or ends.

fearfull how suppliant how humble, & carefull, wholly, heartily thoroughly intentiue on the maiestie of his glory in the presence of his Angels, in the counsell of the iust can such a habberdehoy dare to stand or shew his face.

assilere poterit humuncio ibid.

Giving vs those things which our prayers dare not presume to aske.

Neither dare they presume to aske. For why should they? and yet God giueth vs, what we neede, else we might perish both here, and hereafter. There are (saith Bernard) that thinke because they pray, that God is indebted to them. Peradventure also eternall life some seeke for not in humilitie, but in speciall trust, they haue of their owne merits. Upon like occasion it seemeth Saint Austin giueth like counsell: Presume not of thy owne worke or prayer, but of the fauour of Christ. Accordingly our Church speaketh here, and in the Collect after the offertorie, where it saith, for our vnworthinesse we dare not, &c. A phrase we dare adventure vfed by auuncient and late writers. One of each for example. S. Austin of old and Iosias Simler of late time. Saint Austin writeth that God furnished Constantine the Emperoz after his conversion with so great earthly blessings, as no man else may dare to wish the like. A wish every man knoweth is far lesse then a prayer. If some times God bestow somethings, as no man dare to wish for the like, what reason is there, but we may acknowledge, God giueth somewhat which our prayers dare not presume to aske: Iosias Simler in his Oration vpon Peter Martir his death toward his conclusion maketh this prayer. Graunt vnto vs O most gracious good Father, if not another Partic and such a one we ought hardly so much, as to pray for, yet at the least, &c. Where it appeareth how the excellencie of God his gifts so ravisheth the mind of an humble suiter, that in the subiect of admiration astonished with the Lord his singular mercie, and on the other side with his owne lothsome vilenesse, he plainly confesseth his prayer dareth not aske what the Almighty notwithstanding giueth for his Sonne Christ. In which sense any equall Reader shall doe well to thinke our Booke vseth it, if he doe well bethinke him, how he must not speake against the light of his owne hart.

Sed & vitam eternam fortassis aliquis non in humilitate querunt. sed tantum in fiducia meritum Idem. Serm. 5. de Quadrag. Presume non de operatione aut oratione tua. sed de gratia Christi. Aug. serm. 28. de Verb. dom. Constantinū imperatorem tantis terrenis impleuit muneribus. quanta optare nullus auderet August. de Ciuit. dei. lib. 5. c. 25. Quandoquidē vix petere debemus. &c. Iosias Simler. in obitum. P. Martiri.

These are directly against the word and true faith, Heb. 10. 19. By the blood of Iesus we may be bold to enter into the holy place. And verse 22. Let vs draw neare with a true hart in assurance of faith, &c. And Heb. 4. 16. Let vs goe boldly to the throne of the grace. These places are directly against doubting, and slavish feare: Ergo not to be Subscribed vnto.

Be they, and euer may they be places directly against doubting, and slavish feare. Such doubting as is a slavish feare we admit not, because the assurance of our faith doth not: yet our knowledge in Scripture teacheth thus much, that Faith is beholding vnto feare, both in his entrance, and afterwards in the growth. In the entrance, when she takes possession of our harts. For the iudgements of God and the terrors of the law in humbling vs, are a Schoole-master vnto Christ, and after too, when we many times are likely to play the wantons, and thinke our estate like mount Sion that cannot be moued, so as what is said of Faith and Charitie is a true saying of assurance and feare. They are better distinguished in our Bookes, then in our persons. Such there is in vs of the flesh, that is viregnerate, though like a begger still mending his cloke, we make vp the breaches by daily repentance. At the entrance how it worketh may appeare by a similitude taken from a Sempsters worke, who whither Dorcas, or some other drawing her needle in & out bringeth the silke after. The needle cometh and goeth, the silke stayeth and maketh a garment of needle-worke, yea it maketh a samplar for many yeares, though the needle breakes, or be lost, or the partie dead: So is it in feare. The worke begun, the point maketh an entrance, after which the mercies of God as soft as silke follow, and stay to make vp a garment to put on, where no needle is now, but once was, so no thew of feare to fore, but the effect of it may be scene in the euill not of punishment, but of sinne, which as certainly draweth on punishment, as Abaz, diall in a Summe-shine day casts his shadow. Farre wider he is (saith Bernard) that doth so kisse the foote of Gods mercie that he doth not heede the soote of his iustice, as

Fides et charitas bene distinguuntur in libris sed male in moribus.

Act 9. 38.

*Osculatur misericordia pedem
Si pedem iudicium non attendat
Ber. serm. de S. Maria,*

If he were a father and not a Lord. If a Father where is his love, if a Lord, where is his feare? *Malach. 1. 6.*

By the blood of Iesus we may be bold to enter into the holy place.

Heb. 10. 19. The Author sheweth all ceremonies have an ende in Christ, and where in time of the law people might not enter into the Sanctuary, but must, and did stand without: now we may enter into heaven it selfe whereof the Sanctuary was a tipe. Such boldnesse we have to Godward thorough Christ his blood.

*Populo aditus in visibile sacro-
arium prohibe-
batur. Marlor.
Ibid.
Non symbolico
sacrum, sed res
ipsa ingressus in
celum. Ibid.*

Let vs goe boldly to the throne, &c. *Heb. 4. 16.*

That is, Let vs not sticke, and be doubtfull in seeking af-
ter other mediators, as if he alone were not sufficient. Such
wavering, and uncertaintie propending to invocation of An-
gels, or Saints (as if there were not a God in Israel) our
Church is no lesse vehement in prosecuting for erroneous do-
ctrine, then any other Church prayed be God. What doe these
places *Heb. 10.* and the fourth Chapter more discredit the use
of this straine (whereof our consciences are afraid) then
Baster Calvin, who speaking of the Publican his unstained
humiliation writeth, that God will not be intreated of any,
but those who in a trembling manner, flye to his mercie?
Where this fourth to the Hebrewes hath, Let vs goe boldly,
this author writeth tremblingly, yet will not we fondly imi-
tate him so much, as these doe wrong our Church with taunts, & re-
proches saying, It is against the word, It is against true faith,
&c. A doubting which proceeds of infidelitie may be thought
so, but not that doubting, which ariseth from admiration, like
that in *Ios. 2.* who knoweth whether God will turne & leave
a blessing? Which wordes carry a doubt in sound, but in
effect imply a sound affirmation, and are most apt for repen-
tance to speake with, because they include a sence of sinne, & yet
withall some hope to speed. Not amisse observed by S. Ierome
mens doubting otherwhiles maketh the more earnestly peni-
tent, And it may well so be. For if doubting be the mother of
inquire

*Christi sacerdo-
tis admi virtus
sem quamdiu
basimus. Mar-
lo. Heb. 4.*

*Nisi qui trepidat
ad solam eius
misericordiam
confugiant. Cal.
in Luc. 18. 13?
Dubitatio infima
delictatis Admi-
rationis.*

*Vox aptissima
penitentis vocis
que continens
sensum peccati.
Mercer. in Ios.
2. 14.*

*Ambiguum pa-
nitur. Ut dum
dubitant homi-
nes fortius agunt
penitentiam.
Hier. Ibid.*

*Avropia per legem
salvatur.*

Potuerunt per-
uenire, nisi pu-
tarent se perue-
ni. Se Seneca.
Illud ingeniorū
præcox genus in-
temere in quæ-
peruenit ad fru-
gem Quintil.
Institus. lib. 1.
c. 3.

Arbor em at-
tendite, Peti-
t imapius ut sur-
sum excreſcat,
Fugit radicem
in humilis, ut
Verticem eē dat
in celum. Aug.
de Verbo dom.
in Ioh. ſerm. 3.
Multas impe-
dit a firmitate
praſumptio fir-
mitatis. Id.

Luc. 5. 8.

Gen. 4. 3.

Inc. 7. 38.

inquire (as they say it is) because he that doubts not himself
not, then also is fearefulnesse the mother, or milch-mare of a
kindly repentance. Well had it bene with some long ere now,
if they would haue skiled of this point, that as in learning some
held themselves for great Scholers, who faile of it, because they
thought, they had obtained, what they haue not: so in duties to
godward some want true confidence, because they are not right-
ly confident making overbold, where it is more wisdom to
use modestie; more courage to seele their owne faintnes, more au-
dacity to acknowledge their owne feare, fearing as they ought
to be afraid Marke the tree whose branches are seene. A graine
(for thence sometimes is the beginning) lieth in the earth, sinks
low, but the branches shoot forth that birds may nestle in them.
It first taketh downeward, then seene aboue, at the first low,
afterwards aloft. Many are hindzed (saith Austin) of their
strength, while they presume on their strength: Men that finde
such contrarietie twixt Heb. 4. and this Collect our conscien-
ces are afraid, may by their wrangling principles cauill with
ease at a thousand places else, yea, and set Scripture against it
selfe. As where the Publican is said to stand a farre off, loth
to come to the Altar, not daring to lift vp his eyes, that the
Lord might lift vp the light of his countenance vpon him, &c. Many
not a faire glasse be set vpon it that he did amisse: For say they,
where he stood a farre off he should haue gone neare. And
was not Peter well chidden in saying, Go away from me
a sinner? As if the nearer the better, the worse the farther off.
Again, in that he would not lift vp his eyes to heauen, he was
much to blame. Such a looke Cain had, for is it not said? He
cast downe his countenance. Much of this making shall they, whose
delight is to weaue, though it be but a spiders webbe, and men
of their mettall are like inough to charge Mary Magdalen
for a nicher well she escapeth, if not reproued for want of faith.
Let vs goe (say they) Why then stood she still? Boldly. Why
did she trouble hir selfe with Christ his seete, when she was to
to goe to the throne of grace? And what was he at whose seete
she stood, but the authoz of grace? (weeping) a womanly
condition: more courage would haue done well, and she began
to wath, as not daring to goe on, The basest in man (his fate)
why

why not his head? Too too much stranges. (With her teares)
 Why? Water of the next brooke might haue serued. The more
 blame she that would not make bolder. Was her eye dim, that
 she could not see eye-water was more pretious, then to trickle
 at ones feet? (She did wipe them) Happily with a towell,
 so such matter. The tresses of hir haire she wiped them
 with. A great deale more then needed (as they thinke that dis-
 pute thus) twost friends and himselfes in the spirit. He no
 doubt our eldest brother would haue accepted of farre lesse, then
 all she did, for is he not our brother and more, if more neede, to
 all that doe beleue? Another it was came behinde him. Both of
 them contrary to this exhortation. *Goe with boldnesse* she said. Math. 9. 20. 21.
 But who heard it? For she durst not aske it with her lips (she
 said within her selfe, If I may) What Ifs and Ands be these,
 Why did she not goe boldly? (Touch) why did she not embrace
 (But touch) was not he reposed that smote but three times, 1. King. 13. 28,
 whē he might haue smote a many more: (His garment) why not
 his person? Belike a little would serue the turne. Quermuch
 squeamishnesse spopleth all. Boldly she should haue gone, and
 prest forward and thung's besore him, not neare him, or to him,
 much lesse behinde him. A signe of a seruile and cranenlike
 feare. All this yet their argument maketh good that oppose.
 Heb. 4. to discouenance this truth (our consciences are a-
 fraid) faith we acknowledge & reuerence in hir certaintie, and
 full assurance. She may, and is, and must be in the faithfull, yet
 that no ground of dislike to our selues, or cause at all, why we
 should not in a godly zealousie suspect our owne waies. Pay by
 weeping, and combates in this kind we learne what bigg, and
 life, is in our faith. The Collect speaketh neither of flauish nor
 seruile feare, neither of the spirit of bondage, onely this is all
 (whereof our consciences are afraid.) Now all feare is not
 contrary to faith. For if we feare not, a careless securitie of
 flesh creepeth vpon vs, so faith languisheth, the affection to
 prayer becommeth dull, and in the ende a due remembrance of
 God and his mercie is extinguished.ouer and beside, they which
 are not touched with a sence of euils to be afraid of them, are ra-
 ther dullards, then constant. Thus feare stirreth vp and quick-
 neth faith. Little to the commendation of the Disciples, that our

*Lulla fidei. Pro
 sin. Carech.
 Quemlibet ti-
 morem non effa-
 fidei contrariū
 endo pates. quod
 si nihil metui-
 mus, obrepit su-
 pina carnis secu-
 ritas. Ita lama
 guescit fides.
 Math. 8. 26.
 Stupidi magis
 sunt quam con-
 stantes. Ita ti-
 mor fidem solli-
 citat ibid.*

34 The second part of the answer

Sauilour said, *Why are ye afraid, O ye of little faith?* A small faith, but faith notwithstanding. And a small faith in God his children is no small portion, which when it is the least though overcast with terrors of sin, concealeth hope, euen in her dearest and deadliest time, knowing the spirit of adoption keepeth fire in the hart, and that in most apparant weaknesse his power in Christ is perfected, galing by her losse, raised by her fall, and after the combat finished, returneth home a conqueror. In which opposition of faith and feare, that which feedeth one, nourisheth the other. The mercies of God are the support of our faith, so are they the roote of our feare, and forgiveness of sinne, a full occasion ministering sufficient matter for true humiliation (forgiuing vs those things, whereof our consciences are afraid) like those couples in the Lords prayer Forgiue vs our sinnes & presently in the next petition Lead vs not into tentation: The one immediately following the other, as if we said more then euery one is aware of in saying (forgiuing vs those thinges) &c. either because of sinne (the remembrance whereof is grieuous, the burden intollerable) or else because of forgiveness it selfe, as if when they are forgiven, euen then in that very instant we are afraid. For that when we haue most securitie, we haue most cause to feare, as if the sentence of S. Paul went for a witch-woord. Be not high-minded but feare, or that of our Saviour, *Thou art made whole, sinne no more lest a worse thing happen vnto thee*, as it will soon be, where securitie breedeth pride: S. Austin intreating how feare is in vs with Gods seruants, and how farre soorth out of vs, aduiceth in these wordes, Be not high minded but feare. Loue the goodnesse of God, feare his securitie. Both these will keepe thee from being proud, For in louing thou wilt feare, least thou grievously offend thy louing and beloved: If thou loue not, feare least thou perishest, if thou loue, feare least thou displeasest. He that said you haue not receiued the spirit of bondage to feare any more, said that himselfe was among the Corinthians with feare and trembling: He that said be not high minded but feare gaue a generall aduertisement to all the members of Christ, worke out your saluation with feare and trembling. Anone after that blessed father addeth. Doth not that sentence beat thee of from presumptuous pride, woe vnto the world because

Ama dei bonitatem, time securitatem, utrumque te superbum esse non sinis: Amas do enim times: ne amatum et amantem perdas. August. de sanct. Virg. c. 37.
Si non amasti, me ne perdas, si amas time ne displiceas. Ibid.
 Rom. 9.
 1. Cor. 12.
 Philip 2. 12.
Non te à praesentis elationeauerberas, Gaudeo à scandalis: Non contumiscia? &c. Ibid.

because of offences? Dost thou not stand in awe? lest thou be reckoned among those many, whose love should wax cold and iniquitie abound? dost thou not strike thy breast when thou hearest this sentence. Let him that stands take heed lest he fall: As for the other clause (Giving us those things, which our prayers dare not presume to aske) is and may be referred to spirituall & temporall blessings, which in the generall we may assure our selves shall be granted, and we must dare to aske, but in particular as in this, or that very manner, at this, or that very time, by such & such means, we have no warrant to limit the holy one of Israel, nor commandment to crave or promise our selves. Paul prayed that Satan might be remooved, and he prayed often, and earnestly, yet was he not then remooved. Some things we may pray for absolutely, and affirmatiuely, as that the kingdom of God doe come, his will be done, the forgiveness of sinne; Or our owne saluation, but the means sometimes we may faile in, while this way or that way, after this fashion, or that fashion, we pray they may come to passe. So Paul could not be ignorant of so easie a point, and therefore it was not the same he stood upon, as the end he proposed. The very like is to be thought in temporall blessings: David prayed to God for his child, which he had by Bathsheba, thoroughly & fully perswaded of Gods mercies towards him, though touching the babe, his thoughts and speech were not so resolute, but arguing rather his expectation, then assurance. For this he said, Who can tell whether God will have mercy on me that the childe may live? Thus it appeareth that every particular neither may we, nor dare we presume to determine: Leave we that to the wisdom, and gracious good pleasure of the Lord. Beggars must not be choosers, nor cravers, their own earners. Thus they will have it, and thus; or else it setteth not him, that commeth in prayer unto God. He may assure himselfe in generall, but in every particular he may not, he need not, he must not. It may be victory: it may be an overthrow, it may be peace, it may be persecution: He may have a child, he may goe childlesse. He may pray now, but the issue of his prayer is like Abraham a great way off. Such is the course of the faithfull. They apprehend Christ Jesus, in whom all the promises are yea, and Amen. Sure of this once, that if they have what they dare not doubt for at Gods hand, they will be thankfull, & if they have it not,

2. Sam. 17. 25.

*Quoad aternam
salutem certus
erat, sed hic de
restitutione in
regnum agitur
ut Deus ei reg-
num, &c. P.
marry. Ibid.
2. Sam. 16. 22.*

*Cur dicit forte?
Non quod de
aeterna salute
dubitaret, sed
de restitutione.
Id. in 2. Sa. 16.*

Amos. 5. 15.

*Bonus dominus,
qui non tribuit
sap., quod volu-
mus, & quod
maius attri-
buit. Aug. 11.
Raul. epist. 34.*

not, they will possesse their soules in patience, onely becaus
they will not be thought wiser then the Lord, they commend all
to his blessed disposition. When Zadok carried the Arke into the
Cittie these words David vttered. If I shall finde fauour in the eyes
of the Lord, he will bring me againe, and shew me both it
and the Tabernacle thereof. But if he thus say, I haue no
delight in thee, Behold here I am, let him doe to me, as see-
meth good in his eyes. Here is a doubtfull, & perplexed speech,
yet not destitute of assurance, which a holy faith misisteth. For
he was certaine of his saluation; yea and certaine of the tempo-
rall kingdome which God had promised him: But here was all
the doubt: He knew not, whether the promise was absolute,
or vpon condition. The like followeth in the next Chapter,
where the same Prophet maketh this vse of Shimes his railing
and railing. It may be, that the Lord will looke vpon my
affliction, and doe me good for his cursing this day. In that
he saith (Peraduenture, or it may be) not doubting of his sal-
uation, but of being restored to his former estate, or else think-
ing of the hainousnesse of sinne before committed, doubteth
whether his afflictions should be asswaged so speedily. As
who would say, Perempto; ay I affirme it not: my finnes haue
deserued more then all this cometh to. This I take as a
gentle remembrance to put me in minde of my duety, It may be:
If not: I know what to trust to: He not attempt to teach the
Lord: I neither doe nor dare presume to aske, that it may
be thus, and no otherwise. The Prophet Amos hath the like
It may be, the Lord God of Israel will be mercifull to the rem-
nant of Ioseph. He meaneth in preventing their captiuitie: But
whether deliuerance, or no, the reckoning is made, they forgoe
not all comfort, well perswading themselves, that if the mercy
of God faile them one way, some other way it shall meete with
them, and they with it, knowing of a truth that God is good vnto
Israel in not giuing vs many times what we would, that he
may giue ouer, and aboue, that which we should rather. So
as to winde vp all on a small bottome, and comprehend much in
fewe words (our prayers dare not presume to aske) many
things, which God giueth, because they dare not set the Lord a
time, nor binde him to such, and such meanes, but resoluving of

the general, & making faith of our duty therein, refer our selves
wholly to the Lord, for all such changeable circumstances, know-
ing that fall they out so, or not so, or contrariwise, they fall out so; Rom. 8. 28.
the best to them that feare the Lord

Cap. 3

Almighty God those things, which for our vnworthi-
nesse we dare not, and for our blindnes we cannot aske,
vouchsafe to giue vs &c. These words directly fight a-
gainst gods word & true faith *Iam. 1. 5. 6. 7.* If any lacke
let him aske in faith & wauer not &c. For such receiue
not. And *Rom. 14. 23.* Whatsoeuer is not of faith is sin.



These words are in the collect after the offertory
Almighty God the fountaine of all wisdom
which knowest our necessities before wee
aske, & our ignorance in asking, we beseech
the to haue compassiō vpon our infirmities,
& those things, which for our vnworthinesse
we dare not, & for our blindnesse we cannot aske, vouchsafe
to giue vs for the worthines of thy sonne, &c. This, & the last
chap. for their neighbourhōd may communicate each vnto other
mutuall helpe. Such hath been said already, whereon we might
be content to stay our selues without farther proceeding, but
we are by reason on to a larger discourse, by reason of their so great
importunity, that hold these words matter of fresh complaint:
There is no doubting, nor Stammering, nor vncertaintie in
saying these words (for our vnworthinesse we dare not, nor
for our blindnesse we cannot aske) They are the words of so-
briety & humility, not of feare nor despaire. For we are certainly
perswaded as of an article of our faith, that we are both vnworthy
thy, & blind. Yet some vrge scripture to the contrary. *1. Iames, psal. humilitate.*
say they, bids vs aske in faith without wauering. *Aug. de verb.*
we answer. So doth a penitent person aske that is fully assured he
hath naught to commend him befoze the Lord. *Iam. 2. 23.*
Again they vrge *Rom. 14. 23.* Whatsoeuer is not of faith is sin) So thinke we the man sin-
neth

*Non desperati-
one dictum est
sed sobria est
humilitate.
Aug. de verb.
dom. serm. 23.
Iam. 2. 23.
Rom. 14. 23.*

neth that continueth doubting of Gods mercy whi he cometh to
 God in prayer. A conscience not resolved in such a point of doubt
 shameth the worke in hand, be it neuer so specious. Happily these
 men (whose obiection this is) thinke that the faithfull, because of
 the full assurance of Gods mercies, therefore may not be cast
 down in sight of their sin. As if þ voice of a man vilifying himselfe
 before the Lord, were not the voice of a man that builds upon þ
 Lords his comfortable promise. Then surely M. Calvin mistooke
 what he praised for, when upon occasion of the words in the Pro-
 phet Ieremie 17. (The be art of man is deceitfull, & wicked about all
 things, who can know it) maketh this prayer. Grant almighty God
 since we are plaine nothing, yea lesse then nothing, that fee-
 ling this naughtworth estate, & casting aside all confidence
 both of our selues, & of the whole world we may learne to
 flye in all humility vnto thee &c. But M. Calvin mistooke na-
 more, then they that of our saviour learned to hold themselves vn-
 profitable seruants, not, þ they had done lust nothing, but when
 they had done all, and all (if possible) that was comanded. For we
 are seruants in so many offices indebted, as we canot come
 out, though all our thoughts & all our parts, or members
 were turned into the duties of the law. Wherefore if we hold
 our selues vnworthie, & such, as for our vnworthines dare not
 aske, what are we any whit the worse more then the woman in
 the bloody issue, who was sufficiently perswaded of Christs pow-
 er, but hauing hir faith mixed with feare durst not craue with
 hir lips, what hir body stood in neede of. And the prodigall childe
 was thoroughly grounded, & established in his fathers kindly loue,
 yet because of his lewd pranks, so far debased himselfe þ he durst
 not aske the roome of a son, but thought it well, if he might bee
 reckoned among his fathers hired seruants: concerning whom
 venerable Bede speaketh thus. To a sonnes affection, that
 reckoneth all his owne, which his father hath, this vnthrif
 doth noe way presume to aspire, but desireth onely the
 state of a seruant &c. Some such vnworthinesse was that of þ
 Centurio who had done much good to Christ, his countrein, built
 the a sinagog &c. yet professeth he was altogether vnworthie þ
 our saviour should come vnder his roofe, or bouchsafe him so much
 as talking with. Whose modest conceit of himselfe is not for vs

Quando nihil
 profusumus,
 et minus quam
 nihil, & sentis
 amicus nostram
 id est: iam
 abiecit omni
 fiducia tam
 nostri quam to-
 tius mundi.
 Calvin. in l. c.
 17.

Tor obsequi
 defenerati, quos
 desunt non pos-
 sumus etiam si
 omnes nostra co-
 gitaciones, om-
 niaque membra
 in legis officia
 vertentur.

Marlo in

Luc. 17. 10.

Mat. 9. 20.

Luc. 15. 21.

Ad filis affectu,
 qui omnis qua
 patris sunt sua
 esse non ambigit
 aspirare nequa
 quam presumit,
 sed mercenarius
 statum iam pro
 seruituti,
 mercede deside-
 rat, Beda. lib. 4.
 super Luc. am. c.
 63.

Non proponitur
 ut admiremur
 tantum sed etiam
 ut imitemur.

Marlo in Mar;

8.

10

to admire, but to follow, which we then doe, if we truly acknowledge, what we are of our own nature in the sight of God; and if anie be vile to thinke we are more vile then the basest; *Abiectionis in hominibus in scriptura. Ibid.* For is this humbling our selues, not daring to present our persons in the Lords sight an argument, we want faith, more then this behaviour of the Centurion so highly commended for his faith both speedy, & well settled, upon very small beginnings. In the confession, which Daniel maketh for Israel, and in that prayer while Israel thinkes and speakes of their owne vnworthinesse, *Dan. 2. 4. 5.* that vnto the belongeth confusion of faces, that they have sinned, & committed iniquitie & done wickedly, yea rebelled & departed from Gods precepts and iudgements, largely amplifying the inditement against their owne soules, they take hold of the mercies of God, and haue comfort in this that compassion and forgiveness of sinne is the Lords. In the tipe of the lost childe spoke of before, reclaimed to God the point is much laboured. I am not worthy to be called thy sonne &c. Yet, he that said so, and saide but a truth, was not ere the more withhelde from coming to his father. Let vs beware (saith Christo. some) how we speake glorious thinges of our selues. It is noe meane point to thinke meanly of our selues, noe small grace to disgrace our selues in the presence of the Lord. The words of the Centurion (saith hee) were, I am not worthy and hee was in more admiration, then all the Iewes beside: So spake the Apostle I am not worthie, and he was the chiefe: The like did John, I am not worthie, and he was a friend to the spouse, yea that hand, which he thought too base to touch the skulchett of Christ did couer his head with baptisme. All these debasing themselves were aduanced. And if because our faith excludeth carnall doubting any finall distrust of Gods saving health, it must also spare confession of our vnworthinesse, then (belike) we shall doe well to giue way to those supposed arguments, that upon like mispriss conclude possibility of merit, & impossibility of error. For if no such vnworthinesse, why may we not merite: & if noe such blindness what feare is there of running into error? For if first say we as p denies of Louain God fordid the iust should wait for life euermlasting, as a poore mā doth for an alms. It is far more glorious, that they as conquerours & triumphers possesse it as a reward.

Luk. 15. 19. 21
Caucamus de nobis dicere glori
osa, minimum de
se sentire tam
magnum quidē
est quam max
imas res. *Christo. hominibus*
33 ad pop. An
tiocenum.
Super Iudas
sa. Ius est admi
rationis Iud.
Manum, quam
calceamento
dixit esse indig
nam, hanc super
caput Christi
atrazit. Ibid.
Abis se iussu
tam atornam
expellens, sicut
pauper elemos.
Tupper in expla
cat. ar. 10. Co
uan. tom. 3. ar
tit. 9.

*Discamus de
nostra omnino
industria, ma-
gis autem de
nostris dissidere
meritis. Bern. in
fest. Paul. serm*

*2.
Obtusus sumus,
& indulgenter
nimium senti-
mus de nobis.*

Marlo. in

1. Cor. 4. 4.

1. Cor. 8. 2.

Psalm. 19. 12.

Deus solus nouit

quod nescire po-

test etiam ipse

quis fecit. Am-

brós. in Psalm.

118.

Plerumque in-

ter vitia, virtu-

tesque caliga-

mus. Greg. mor.

lib. 9. c. 17. &

19.

Genes. 28. 15.

1. Ioh. 3. 20.

Iob. 37. 19.

Rerum magna

ignorantia qua

mentes nostra

laborant &c.

Mercer. ibid.

Cacisumus in

rogando deo

&c. Marlo in

Rom. 8. 16.

quàm ut recte

eligant, quid

conueniat,

vel expediat

&c. ibid.

rewarde due to their swear, and trauell, for the second say hit
as they likewise doe, because the faithfull are led by the spirit
into all truth, that they are therefore exempt from all blindness
to be seduced. But if we so say, wee deceiue our selues, and no
maruell then, if easily seduced. In remedie whereof let vs learn
to distrust our owne felues, and altogether our owne industry
but most of all our owne worth and worthines, as Bernard
speaketh. The collect prebiding asmuch, to what ende sermeth some
mens reproofe: Is it to make vs thinke better of our selues, then
there is cause, who can nether do nor thinke ought as of our selues
who are dull and ouer partiall toward our selue: who if we
know a thing know not as we ought to knowe, whether of
our sinne, or wants, or conscience, or what God hath done for
our soules: Of our sinne, how manifold and grievous for number
and weight, inasmuch as David prayed Lord cleanse me from
my secret sinnes; Secret yet knowne to God, when the party
that commits them knew not somuch. For how often haue
our eyes twinkled and we taken vice for vertue, as Iacob took
Lea, for Rachel: How often haue we hoodwinked our consciences
that intrate vs like the Angell, when hee told Sara she laugh-
ed, though she made shew to the contrarie: How often, when
our conscience cleared vs to our thinking, God (that is greater
then our conscience) hath, or might haue condemned vs: How of-
ten haue we not prayed, & should; & in praying haue been to seke
what to pray for, as Elihu wel confessed, for we cannot (saith he)
dispose our matter because of darknesse, and that great igno-
rance wherein we are: The regard of which truth led St. Paul
to say asmuch, where he wisteth we knowe not to pray as we
ought. For blinde we are in calling vpon God, and though we
feele our wants, or euils, yet our mindes are moze intangled, &
confounded, then that readilie they can well choose what is good
and conuenient: How often haue we called for a stone, when we
thought we did call for bread: How often haue we prayed a-
miss, either in respect of our selues bleahlie, coldlie, perfuncto-
ry, as if a north winde blew out of our mouthes, or in respect of the
end, to abuse Gods gifts in pride, lust and sensualitye, turning the
graces of God into wantonnesse like the serpents recett, that
changeth all into popson. Lastlie how often hath our ignorance
been

beene more, then all this? And for all this shame we not with
the Ietues to make a doubt, Are we also blinde that speaking
vnto God in prayer take it offensive to confesse our vniworthines
and our blindnesse? Among many things we beg of God, when
we aske will, this must be a clause necessarie remembered to
aske, that those things may not be giuen, which we in our igno-
rance did not well to pray for. Now the conclusion answerable
to the collect, shalbe that of the Apostle, where setting forth the
infinite power, & mercies of God, he emptieth himselfe of words
& somuch the rather to disable man, with whom he maketh com-
parison: vnto him that is able to doe exceeding abundantly
aboue all that we aske, or thinke according to the power
that worketh in vs, bee praise in the church through all ge-
nerations, for euer Amen. Thus far be the exceptions vnder
one mans hand exhibited in one schedule or scroule, yea & all to in
a second, which were intended with their answer in the first part,
but that we were disappointed by the Printer.

*Inter alia, quia
petimus cum be-
ne petimus, et ad
etiam esse debet
ut petamus no-
bis mandari,
quod ignorantes
non bene peti-
mus. August.
trab. 73 in Ioa-
han.*

Ephe. 3. 20. 21.

Tea but in the second schedule were there no others?

The answer as he doth in § Poet, whē Thraso mustred his for-
ces, what other do you meane? Driely a scol, or gird is remaining
§ last & least worth. Bare repeating whereof is answer sufficient.

*Quid deridit
in istis Samio
seruat domi.*

Chap. 4

Last of all, we desire to be resolued, whither all the Ru-
bricks are not so to be vnderstood, & expounded as they
may agree, & not be contrary to the word of God & of
religion establishd by the law, and the analogie of faith
now profest in the Realme.

The answer is short & easie. It was neuer the minde
of any our famous princes either past, or presēt to in-
fringe the consciences of their trusty and welbeloued
subjects. That religious Prince Edward who in
bloming of his age was translated into heauē, for in the prime of
the

*Offendunt ter-
rit bone ratiō
fata per Glor-
iam suam.
Æneid. lib. 6.*

the Gospell restored he did shew, and but shew himselfe, affa-
blishing the booke of common prayer, gaue way to noe such her-
misse of error, and false doctrine, as in this our vnthankfull gene-
ratiō is finisly concieued. So: did that gracious Ladie our late
good Quēne Elizabeth. Far was it from hir innocent vertuous
soule oꝝ any manner of authoritie designed by her sacred appoint-
ment, to admit anie the least sillable of doctrine contrarie to Gods
word, and true religion. The like (as we must acknowledge to
the glorie of God) both manifest it selfe in that royall care of our
deare seueraigne, wherein we may safely repose our selues know-
ing for our part, his maiesty, as he holdeth himselfe obliged both
in conscience and wisdom, so hath, and will vse all good means
to keepe his subjects from being infected with superstitious opi-
nions in matter of religiō, This speciall keuine care, his learned,
orations, generall proclamations, finall determination at the
last conference haue all solemnely witnessed to the world, in re-
deeming the state of our church from all such scandals, as were
iniuriously brought vpon hir, and vpon that truth, which we doe
maintaine: So as it, is but a waspish doubt euen of purpose set
in the last place, to leaue a sting behinde in steepe of a farewell.
Not but that a third, and fourth paper object more, as followeth
to be considered,

Proclamation
at VVellmins-
ster the. 22. Fe.
1603.

*Est non aliqua
mouisset, mortis
in istis. Virg.
Eclog.*

Chap 5.

Lord we beseech thee keep thy church, that it may be
free fro al aduersityts: This is against the manifest word,
& decre of God, & true saith *Act 14. 22.* we must through
many afflictions enter into the kingdom of God. And 2.
Timoth 3. 12. all that will liue godly in christ Iesus shall
suffer persecutions. And *Ioh 16. 33.* In the world ye shal
haue tribulation. God hath promised we shall not be
swallowed vp with aduersitie: but noe promise that we
shalbe free fro al. Ergo to pray for that wherof we haue
no promise, is against faith & so sin Ergo nor to be sub-
scribed vnto.



his collect we finde the church birth on the 11. Sun-
day after Trinitie. And we beseech thee keepe thy hous-
hold the church in continual godlinesse, that through thy
protection it may be free from all aduersities, and de-
uoutly giuen to serue thee in good works to the glory of thy
name, &c. In which prayer the church supposeth not all immu-
nity and freedom, that no aduersitie shall come neere hir, but
knowing that it will, she beggeth of God to be deliuered from it.
The righteous (saith Salomon) is deliuered out of trouble, but
so, that he may goe free. For otherwise the church cannot bee
ignorant, nor is, that afflictions wait vpon hir, and compasse hir
on euery side. Who knoweth not, that in our Litanie such a par-
ticular sute is remembred vnto God, that in all time of our
tribulation he will deliuer vs, that in all our troubles, and ad-
uersities whensoever they oppresse vs, those evils which the craft
and subtlety of the diuill, or man worketh against vs be brought
to naught &c. & he confesseth hir frailty, & with out the Lord she
cannot but fall that she cannot continue without his succour, and
therefore calleth vpon God, that he wil mercifully looke vpon hir
infirmities, & in all dangers, and necessities stretch forth his right
hand to helpe, and defend, putting away all hurtfull things, and
giuing things profitable to hir saluation, that so being gouerned
and preserved euermore both in body & soule by the steadfastnes of
faith, she may be defended from all aduersities. In all which pla-
ces, & honest godly vertuous meaning of our church wel appea-
reth praying to be free from all aduersities, not but that she must
feele the, but that she may not fall by the, not, but that like surges
they may come ouer hir, but in assurance of hir God, she may
ouercome them. Therefore is it she beseecheth God, the course of
this world may be so peaceably ordered by his gouernance that she
may ioyfully serue him in al godly quietnesse, craving by this free
dome such readinesse both in body, and soule, as a free heart that
would accomplish those things, which the Lord would haue done
All which petitions concurring in this clause minister diuerse
god notes. First, & weight of griefe, & in anguish of soule casteth a
cloud vnto our vnderstanding, at which time it may be said as
Elisha of & Iohn. And hir alone, hir spirit is beated within hir. A tro-
bled prayer may easily be pardoned, if not so aduisedly other wishes

Pro. 11. 9.

1702

1701

C 11. 13.

15. Sund. after

Trinitie.

16. Sund. after

Trinitie.

17. Sund. after

Epiph.

Septuages.

the second sun.

in Lent.

8. and 15. after

Trinitie.

King 4. 17.

In tribulationibus,
qua possunt
et prodesse &
nocere. &c.

Augustine p. 1.
122 ad Probam
Sed. c. 14.

Vniuersalis & lu-
rate & nobis
hac auferantur
oramus. &c.

Ibid.

Pia patientia
malorum bona
speremus ampli-
ora. &c. Ibid.

Philipp. 2, 25.

Propria infirmi-
tatis nobis con-
fessio dei praesidio
defendi nos cupi-
mus & in exp. 12
nobiles semus
aduersus quaf-
libet Satanae
machinas Cal-
u. Math. 6. 13.

indebted, as others peradventure may thinke, that we are not in
like distresse. Secondly, it would be thought upon what naturall-
ly our desire presseth after, not what should be, but what it would
hane. In tribulations we may both hurt and profit, we
know not what to pray, as we ought, and yet because things
are tough, and hard, because they are trouble some, because
they are against the sence of our infirmity, by a generall, or
vniuersal will we pray that these things may be taken fro
vs. But this point of deuotion we are indebted to god so, that if
he take not such thinges away from vs, wee should not therefore
thinke we are neglected, but rather by our godly enduring
these euils hope so: larger good things. For so vertue is perfected
in infirmity. Thirdly Gods decree may crosse the effect, but it is not
against the naturall affection, nay the Lord would be offended, if
that affection were not: make it a childes case. whose kinde father
is soe sicke euen to the death, & his life draweth to the graue. The
Lord purposeth by this visitation to call him hence, therefore it is
that his childe mourmeth. Here haue you the will of the childe one
way (he would haue his father liue) & the will of God another way
intendeth death. Is the child faultie herein, or rather is he not faultie,
if all childlike affectio die with his fathers death: Woth he not
offend, if nature & dutie viterly so: gottē he should with other will-
do that the matter of our obedience is not sēme alwaies in our
willing, what God decreeth, or not willing, what he so: bindeth,
but sometimes in deliuering contrary to that, which the
Lord purposeth shal come to passe. So Paul the Apostle wel knew
the sicknesse cometh of the Lord, & that with Epaphroditus fell
ask it was of the Lord his doing. Yet that was no reason: but Paul both
might, & it so: row so: him. Fourthly, we are commaunded to aske
what we stand in need of, & we need deliuerance from all aduer-
sities. First, such prayers are testimonies of our professed weak-
nes, prouing vnto our selues & others, what conceit we haue of the
dangers of this life: Not the least aduersity, but we haue cause to
stand in feare of, & therefore pray we, that wee may stand in-
pugnable against all the Engins of Satan. Still at
these times that wee intreate God in this manner, there is
a liuelie euidence of our faith in his power: and of a full resolu-
tion in making our refuge to him, as constantlie beleueing
he

he can, and will helpe vs, else would we not seke thus into him, as then we doe. Frequentlly, it may be conceiued, that the extent of our petition is bound with a necessary supposall of the Lords will, though not alwayes expressly mentioned. For that which is necessarily vnderstood is neuer thought wanting. *Act. 18.* I will retorne againe vnto you, and *1. Corinth. 4.* I will come vnto you if God will. In the one place implied, in the other exprest. So here to be interpreted, A freedom from all aduersities but no farther, nor other wise then as the Lord will, though this clause be not word for word set downe in the Collect. Lastly, the eye of our thought looketh two waies, one to Gods providence, the other to our selues, and our extremitie either present, or possible. An example hereof our Saviour gaue vs, when he had said these words, Father if it be possible let this Cypre passe from me, transforming the will of man vpon himselfe by taking our nature he presently addeth this withall, Yet not as I will but as thou wilt O Father; So the Prophets weepe for Ierusalem to thinke, how she should lie in the dust; yet againe to Godward as they raise vp their eye; they stand contented. Inuoy it herefore to it to the Saints in that whereof they haue our waitions Christ for an example; inuoy to those affections, which God hath fashioned in vs for his seruice; inuoy to all the reasons he hath alleaged if prayer (to be free from all aduersities) must be arraigned as a slanderer of the truth of God; yet so it pleaseth some to giue loopty.

Quod necessarium intelligitur non desit.

Act. 18. 21.
1. Cor. 4. 10.

Haec sunt enim plura praestantur nobis ille mediator qui cum decesset pater si fieri potest transcat a me calix humani in se voluitatem ex hominis subscriptione transformans continuo subiecta August. ad Primum, epist. 12. cap. 3.

This is against the manifest word and decree of God. *Act. 14. 22.*

A man may will a diuers thing from that, which God will, and yet without sinne. *Paul* desired to preach the Gospell in *Asia*, and *Bethonia* but he was hindered by the spirit, yet no contrarietie twise. *Paul* and the spirit of God, but (for all that they of discords) great consent. For that which *Paul* wilketh well, the spirit of God wilketh not, but yet by a better will, though the reason hereof be secret, and the reason of *Pauls* will be manifest. The same Apostle desired for himselfe, and other the Saints that they might be clothed vpon with heavenly glory without death comming betwene. For we (saith he) that

Gloria ipsius superius ab quoniam in terris. Pise. 12. Cor. 5.

Act. 16 7.

2. Cor. 5.4.

are in this tabernacle sigh and are burdened because we would not be unclothed but clothed upon, that mortalitye might be swallowed of life, which yet we knowe God had otherwise determined. And Saint Peter wrote also of hand that he must die some violent death, for so our Saviour prophesied, yet that Apostle in some sort did will otherwise then God his manifest will was. For John 21. 18. another shall gird thee and lead thee whither thou wouldest not. The Prophet David in Psalm 55. 6. desired that he had the wings of a Dove, then would he fly, &c. No manifest word or decree of God knoweth

to avouch this with and earnest prayer. But the note which the Philosopher in his wisdom of gentle learning giveth is not amiss: Election is carried only unto things possible, but the will sometimes proposeth those things which cannot be, and yet no fault at all in so doing. As for example, the Emperor in charitie repelling the whole congregation to be Elect in an holy manner seeks and willetth the salvation of everyone which nevertheless the Lord in his eternall counsell willetth not, that which two wils, a difference without contrarietie. For one good thing as it is good may differ from another, but cannot be contrary unto it. We are not allowed to will (saith Saint Austin) that done which God will have done, we hath decreed in the will of his secret pleasure. For God may will one thing, and in another, and sometimes it falleth out that he willetth better, though crosse to Gods Decree then he that willetth happily what God intendeth. The wicked Jewes would have Christ put to death, Joseph of Arimathea would not consent to his death. Luke 23. which God had decreed, yet he did well, they did ill: That we must through many afflictions enter into the kingdom of heaven, that all who will live godly in Christ Jesus shall suffer tribulation, that in the world we shall have it, as they are the manifest words of God, so is it manifest they are much wronged in being urged against this clause (freedom from all adversities.) For as it was true that the treason of Judas must be, so is it true that heresies and offences must be. As much necessitie of one as of the other, and the same words are delivered of them all. They must be, saith he, must needs be, &c. Now, though offences may be, wherein the decree of

Math. 26. 29.

1. Cor. 11. 19.

Math. 18. 7.

God

God appeareth, yet who is he, that with the Apostle prayeth not
for himselfe, and for others; that they neither giue, nor take
offence but that in their course of a Christian life, they may
carry themselves with an even foote in all things possible inde-
uoring to please all men, and yet such a necessitie of offences
our Saviour mentioneth as that it cannot be otherwise, nor
can they be auoyded. *Iudas* must betray his Master, and that his
Lord & Master well knew, yet no prejudice to the prayer made
that the Cup might passe without our Saviour would neuer haue
so done if he might not haue so prayed: (Heretics must be) that
no hinderance wherefore we should not teach, instruct, pray,
and use all good means to roote them by. For as a Gardener
well knoweth that weeds will grow, and the husbandman know-
eth that the envious man soweth tares, & therefore so much the
more employeth himselfe painfully, in all which he offendeth not,
but well pleaseth the Lord, so becometh it the mother with her
children to pray, exhort, informe, & use all diligence for succouring
her selfe and hers in the times of all aduersitie, & to strive with
God in all humblenesse, and in repentance, that they may be
preserued (if the Lord will), or lost, or withall patience
meekly inspired. *Saint Austin* saith well, What is he that can
finde in his hart so fast as troubles and difficulties? God
commandeth vs to tolerate them, not to loue them. No
man loueth, that which he must tolerate. For although he
reioyce to tolerate them, yet had he rather there were none
for him to tolerate.

For the Church to be free from all aduersitie is against
the manifest word of God.

It is not against the manifest word of God that the Church
sometimes haue rold & brasthing after a long trauell: many exam-
ples thereof are, before, & since the daies of *Salomon*, *Ishai*. In whose
raigne *Israel* had great peace, & plenty, & such prosperity the Lord
promised by the mouth of his prophet, as old men & old women
should dwell in the streets of *Jerusalem*, & every man with his staffe
in his hand for very age, & the streets of the city shalbe full of boies
and

1. Cor. 7. 16.

1. Cor. 10. 31.

Philip. 1. 30.

Lue. 17. 3.

Act. 17. 37.

1. Cor. 7. 16.

1. Cor. 10. 31.

Philip. 1. 30.

Lue. 17. 3.

Act. 17. 37.

1. Cor. 7. 16.

1. Cor. 10. 31.

Philip. 1. 30.

Lue. 17. 3.

Act. 17. 37.

1. Cor. 7. 16.

1. Cor. 10. 31.

Philip. 1. 30.

Lue. 17. 3.

Act. 17. 37.

1. Cor. 7. 16.

1. Cor. 10. 31.

Philip. 1. 30.

Lue. 17. 3.

Act. 17. 37.

1. Cor. 7. 16.

1. Cor. 10. 31.

Philip. 1. 30.

Lue. 17. 3.

Act. 17. 37.

1. Cor. 7. 16.

1. Cor. 10. 31.

Philip. 1. 30.

Lue. 17. 3.

Act. 17. 37.

1. Cor. 7. 16.

1. Cor. 10. 31.

Philip. 1. 30.

Lue. 17. 3.

Act. 17. 37.

*Qui victoribus
secure, & sine
aliqua moleſtia
(externa dico)
Nā ſcimus hoc
non poſſe accide
re, ſi multi
ſenes aliquo in
loco cernantur
quaſi ſere exa
mines at ar
ita ſi baculo ſe
ſuſtineant,
niſi vndique
pax, et quies ſit
ab hoſtibus.*

Cal. lib.

*Vniuerſum Rō.
orbem tenuit in
gerendis bellis
victoriſſi
mus per omnia
proſperatus eſt.
ſui imperii
reliquit.*

*Aug. de Ciuit.
dei lib. 5. c. 15.*

*Proclamation
for Authori
ſing an vniformi
tū of the
booke of Co
mon prayer.*

*Given at Weſt
miſter the 5.
of March. 1.
an. Reg. Iacobi
Pſalm. 1. 3.*

Genef. 39. 1.

2. Chro. 32. 30

2. Chro. 20. 20.

Nunquam bene

ſſe hominibus,

miſiquatenus

benignus ſe da

minus illis exhi

bet Calvin. in

Genef. 39. 2.

and girtes, who ſhall live ſecurely and without trouble at all
(I meane outward) For we know, it cannot come to paſſe
that many olde men be ſeene in any place ſpent for very
age: that they muſt be ſaine to beare themſelves vp with a
ſtaffe, vnleſſe here be peace and reſt on all ſides from the
enemie. Which gracious ſauour hath ſtretched out to the daies
of the Goſpell both in the raigne of Conſtantine, Theodoſi
us, Honorius, and other good Emperors. Of Conſtantine,
whoſe government was ſo happy that he had the whole Ro
mains world in ſubiection vnder him, moſt victorious in
his wars, euery where throughout prosperous in ſubduing
of tyrants, of a very great age ere he died, and bleſt with
ſonnes, whom he left Emperors after him. But what ſpente
we of times paſt. Haue we not examples in our owne age? The
kingdome wherein we liue vnder that forme of Religion,
which by law was eſtabliſhed in the daies of our late Queen
of famous memorie, bleſſed with a peace and proſperitie
both extraordinary, and of many yeares continuance (a
ſtrong euidence that God was therewith well pleaſed.)
Which mercie in this kinde long may we pray for, and be grant
to the joy of our King, Queene, and their royall progenie, and
the comfort of vs all his loyall Subjects. They who wiſh it not
(as holding it vnlawfull) to themſelves with thankfull to God,
vniuerſall to their Countrey, yea and contrary to the manifeſt
Scripture: which promiſeth what ever a righteous man ta
keth in hand ſhall prosper: verified in Ioseph, who was a man
that prospered; in Ezechia that prospered in all his works,
and in the reſolution that Ieroſaphat made the people, beleue the
Prophets and yet ſhall prosper. If any reply theſe thy ſen
tences laſt quoted meane by proſperitie, the fauour & mer
cies of God, as that then onely it is well with a man, when
God ſheweth himſelfe gracious. We confeſſe their expoſition
is a truth, and our Church in her prayer deſireth ſo to be vnder
ſtood. For that which the wicked name a diuerſitie ſhe calleth
not ſo, nor what they hold for proſperitie both ſhe alwaies ac
count ſo, hauing well learned by computing the ſo experiences that
there is no proſperitie to the merites of God; and when that
wanteth, the merites of God are wanting. For that breedeth his
ſinnes

things shall not prosper, but he that confesseth & forsaketh them, *Pro: 28:13* shall haue mercy, as if repentance had a reward, and that reward were prosperitie, and the mercies of God were that prosperitie: yet so far soyth as the righteous & prophane necessarily communicate in the meaning of the same language, freedome from infirmities, sicknesse, persecution, troubles, bondage, exile, veration, & a thousand the like is to be desired in our prayers, or else it would goe ill with vs, that any aduersitie should befall vs, and we not haue recourse vnto prayer against it.

It is contrarie to Gods decree.

It is not contrarie to Gods Decree, that some particular Church at some one time, or other for some space may be free from all aduersitie, in comparison of that which it selfe either hath felt, or may feelee, or in respect of what some other Churches doe indure. And in as much, as there is reason to pray for freedome against one affliction, as another, and so in effect by consequent against all (for a ship may sinke by a leake, as by a wracke) not lying in our power to distinguish, which we can be safe in, and in which we cannot, our Church wisely prouideth by prayer, vniuersally against all aduersities, not binding the Lord ere the moze, then standeth with the good pleasure of his blessed will, but making knowne what our dutie is to doe, and what our necessitie inforceth vs to doe. For as God hath decreed to chastise his people, & his people must as well looke for it, so hath he decreed, that euen therefore they should call vpon him, and prepare to meete him in the humblenesse of their soule. That God, which purposed to send a famine in *Chanaan*, put into the hart of *Ioseph* wisely to prouide for a deare yeare, and made *Jacob* to send downe into Egypt for corne. The same God that raised the men of *Keilah* against *Dauid*, directed the thoughts of the Prophet vnto prayer, and made him resolute to fflye from *Keilah*. It was of the Lord in iudgement, that *Saul* cast his iavelin at *Dauid*, where he was, but in mercie the Lord so disposed it, that *Dauid* should, and did escape it. And if because the Lord hath decreed his Church shall haue aduersitie, therefore it may not be prayer against it, neither then may we pray that

*1. Sam. 23:
12. 13.*

*Nesciens, quis
pertineat ad
prædestinato-
rum numerum,
quis non per-
tineat, sic affec-
tus dilectus chari-
tatis affectu, et
omnes scilicet
saluos fieri.*

*August. de
Correp. & gra.
cap. 15.
1. Tim. 2. 2.
Psal. 119. 39.*

*Orig. lib. 2. con-
tra Celsum,*

all men be saved, because God hath decreed otherwise. But a better Divine resolves vs better: Not knowing faith Avstia, who belong, and who doe not belong to the number of the prede-
stinate, it is our dutie to be so affected toward all with a chari-
table affection, that we should wish all might be saved. And
if because the Lord hath decreed his Church shall have ad-
versitie, therefore it may not vse prayer against it, neither
then may we pray to lead a godly and peaceable life, which
yet the Apostle doth, neither may we frame our prayers a-
gainst reproch and shame, which yet the Prophet doth, Lord
(saith he) turne from me shame and contempt. For who know-
eth not that in Scripture persecution, reproch, &c. are the
ordinarie portion commonly allotted those, that professe the
Gospell in truth and sinceritie: And if because the Lord hath
decreed his Church shall have adversitie, therefore it may
not vse prayer against it, then may it not vse any meanes at
all by way of prevention. Which error spoked for a truth
openeth a wide gappe for presumption, despaire, and all neg-
lect of all godly meanes: What reason had the Sophister in
Origen to dissuade a sicke person from sending for a Phys-
tition but this: If God have decreed thy health it shall be
whether thou vse the Physition, or vse him not; And if God
have decreed thy death, thou maist spend thy money, be looke
his paines, and thou neuer a whit the better. And as good
neuer a whit as neuer the better. The Sophister being to
marry, was consulted by an argument of the like making, and
this he had returned vpon him. To what ende is it thou take
a wife, if God have purposed you children you must needs
haue them, and if he haue purposed you none, doe all you can,
you shall haue none. One pin driven out with another, both of
them a sufficient prooue that our actions and counsels must not
depend vpon vncertainties this way or that way, but by a
strayed sure line are to be ruled and ordered. And though it be
one way true a man sometimes marieth and hath no chil-
dren, yet on the other side being utterly impossible in the course
of nature for a man to haue children without companie of
some woman, we are to doe in this case, what godly reason
counseleth, not what the Sophister concluded. So likewise
what

What euer aduersitie the Church feareth, and God hath decreed to exercise her patience withall, she must binde the sacrifice of her prayers with cords to the boznes of the Altar; and in forefront of all imminent dangers call vpon God that mercie may step in towert her transgression, and his iudgement.

Impossible it is to be free from all aduersities, and therefore it is not a petition, but a vaine babling.

What is simply absolutely and fully impossible, which we know shall neuer be graunted at all to one or other in any measure, that we are not to craue. But freedom from all aduersitie in some measure for some particular Church is possible, begun here, and hereafter moze fully graunted, so that our prayers may well intreate for it. And as eternall life we craue here, yea and in some small measure doe enjoyeuen now, while flesh is vpon vs, so freedom from all aduersities we shall haue in the life to come but the beginnings thereof, and a certaine sweete tast we haue now and pray we may haue moze and moze abundant, the consummation whereof also we desire now, though presently now we obtaine it not. Easie it is to know the difference of these seuerall petitions, To obtaine a thing, and to desire a thing. We aske not the consummation here, but here we aske the consummation. The beginning, middle, and increase we may hope for, pray for, and here obtaine, but fully after this life an ende of all aduersitie. Vpon those words of our Saviour his prayer. Father if it be possible let this Cuppe passe from me, &c. *Matth. 26.* Our learned godly writers note thus. No hinderance it is, that our Saviour craveth an impossible thing to be graunted. For the prayers of the faithfull doe not alway shew one with a continuall tenour to the ende, they doe not alway keepe an even temper, they are not alway composed in a distinct order, but rather implicat and perplexed either at variance with themselves, or stop in the midst of the way, &c. And anone after followeth this obseruation. It is no absurditie if Christ by a common receit

Matth. 26. 29
Non obstat,
quod re imposs-
ibile sit i concor-
di posui, quia
non semper s-
delum preces
continuo teno-
re ad finem s-
que sunt, nec
semper aequabi-
le temperam-
rum seruant,
non semper dis-
tincto ordine s-
composita, quia
potius implica-
ta & perplexa
vel confuzunt
secum, vel in
medicursu sub-
sistunt. Cal.
apud marlor in
Matth. 26. v. 29.
Si misisset diuina
consilia instructu
desiderium suu
quo assuebat
supra se sinum
deponere. ibid.

*In fundēdis pre
cibus non ſēper
ad ſpeculanda
cōſcendunt &c.
Vel tanquam in
otio expendunt
quid factu ſit
poſſibile. &c.
ibid.*

*Sed Votorum
ſeruare interdū
uolentes ſeruiunt
ibid.*

ued manner among the faithfull (the view of Gods counsell being omitted) laid downe in his Fathers boſome that deſire of his, wherewith he did boile. For the faithfull in powring forth their prayers, doe not alway clamber by to pry into Gods ſecrets, nor are alway at leiſure to weigh what is poſſible, but are ſometimes ſpeedily carried with the ſeruencie of their prayers to the thing which they begge.

No promiſe that we ſhall be free from all: Ergo to pray for that, whereof we haue no promiſe is againſt faith, and ſo not to be Subſcribed vnto.

*Math. 15. 22.
24. 25.*

Both theſe propoſitions muſt be warily underſtood. For if their meaning be, that we are not to pray for any thing, but what is expreſſly promiſed in Gods word, as concerning euery particular that wee ſtand in neede of, we ſhall deny our ſelues in many thinges the comfortable uſe of prayer. Where- as it may fall out that the Lord is ſo farre from promiſing, as he utterly denieth vs what wee aſke, yea, hee maketh knowne vnto vs by his ſorme he will not graunt our petiti- on, but putteth it of and by name puts vs of. Thus it plea- ſed our Sauour to intreate the Woman of Chanaan, whoſe daughter was miſerably vexed with a Deuill. He answered hir not a word, and after much adoe, when hee ſpake, he ſpake nothing to her comfort, for he ſaid. He was not ſent, but to the loſt ſheepe of the houſe of Iſraell. And then afterwards notwithstanding her impoſſunitie, he ſought her it was not for a dogge to haue the childrens bread. In all which answers, as that alſo of the Diſciples motion to haue her thruſt away, becauſe ſhe cryed after them no expreſſe pro- miſſe did the Lord make vnto her for that which ſhe craued at his handes: No doubt inwardly the ſpirit of God wrought in her heart: and the moze ſhe indured an open repulſe the moze ſhe was extraordinarily encouraged to waite in expectation and giue attendance vpon the Lord for what ſhe craued. Beſides doe we inſtance in that example of our Sauour beſore alleaged. What expreſſe promiſe had Chriſt to be deliuered from the Cup, who

who well knew that therefore he came into the world, and that the propheties, sacrifices, types, and sacraments of the law did foretell what death he should die. From both which particular allegations we gather this comfortable instruction. Although it be a true rightnesse, or rectitude to frame all our affections to the will of God, yet there is a certaine shew of a slope or oblique dissention and disagreement, which is without blame and is not imputed unto sinne: as for example, if a man with so quiet and flourishing estate of the church, if he desire the sons of God be freed from sorowes, and that all superstitions be utterly taken away and that the lustful licentiousnes of the wicked be repressed least it doe hurt. These things so as much as they are right in themselves they may rightly be prayed for by the faithful, although it please God otherwise to haue his sonne raigne among his enemies, his children exercised vnder the crosse &c. For as Origin hath vpon like occasion. It is the property of euery faithful man not to be willing to suffer any griefe &c. Wherefore be it, there is no expresse promise, nay were we the persons, whome God by name had denied. Yet so long as we craue in assurance of grace (with the church of God, well perswaded she is in fauour,) so long as all we beg is with reference to his blessed will, and in faith that hee heareth, certainly beleeuing in generall he will giue, though not this nor that for qualitie or quotient, yet so much as is expedient that we may the better goe forwarde in the duties of our calling: there is no likelihood to the contrarie but we may pray and praying shall effectually obtaine to the reliefe of our necessity and the setting forth of his glorie. But scripture is full of promises made to the faithful for freedom from all aduersities except we thinke they were onely current with the Jewes and no way concerne the Israel of God. *Exod. 23.* See shall serue the Lord your God, He shall blesse thy bread, and thy water, and will take all sickness away from thee. And *Dent. 7.* The Lord will take away all infirmities, and will put none of the euill diseases &c. Cap 28. The Lord is rich in mercie and boughlaeth large promises of all manner of blessings to his people that harken to the law and obey the same, whether at home, or abroad in the fildes, in the house in his children, cattell going forth, coming home &c. As

*Quamuis sit
ra rectitudo ser
mare nostras
omnis affectus
ad dei arbitriu
esse tamen quā
dam obliqua
dissentiuus spe
ciem qua culpa
caret. Et in pec
catum non im
putatur Cal.
apud Marlo.
in Math. 26.
39.*

*Si quis tranqui
lum et florentē
ecclesia statum
expetat &c.
Ibid.*

*Sic cupiat arum
nis liberatos esse
dei filios, subla
tas e medio om
nes superstition
nes, repressam.
&c Ibid.*

*Hac quum per
se recta sint iura
possunt a fidelib
bus expectari &c.
Ibid.*

*Proprium est
fidelis omnis
nulla pars ali
quid doloris.
Orig homil. 35.
in Math.*

*Exod. 23. 25.
Deut. 2. 15. c.
28. 2. 3. 4. 5.
&c.*

In noua Testa-
mento preter
eterna in pro-
fano & in pro-
mittitur sanctis
huius possessio-
nis trans-
fusa est, mul-
tiplicatio non
subtrahitur,
Et tanto sit
obscuro quon-
to contemptius
possidetur, aug.
contra Adima.
c. 28.
Psalm. 91. 20.
Ab omni pericu-
lo quod tibi cre-
abitur. Iunius.
Ibid. descendet
te ab omni per-
iculo. Ibid.
Post aliquod
malorum speci-
ficationem sum-
matim & in
genere dicit,
Non occurret
tibi malum. Si
one male omnis
generis afflic-
tiones miseriae
& arumnas
complectens.
Marlo Ibid.
Mollerus totide
pene verbis.
Psalm. 122. 5.
Pax nomen ge-
neraliter pro la-
to & salus sta-
tu posuit Marlo
psalm. 121. 2
Privatam, pub-
licam, intus &
foris. Iunius.
Ibid.
Psalm. 128. 5.

may be scene by the specialties there expressed crossing the parti-
cular crosses and curses threatened to be cast upon the sketched
and disobedient. Again cap. 30. The Lord thy God will
make thee plenteous in every work of thy hand, in the fruit of thy
beetle, of thy cattell, and of thy land for thy wealth. Upon which
wordes in that 28. chap. the former of these two quotations
Saint Austin writeth in this sort. In the new testament be-
side the eternall possession, which is promised to the Saints the
multiplication of a transitory possession is not subtracted, but
somuch the more plentiful it becometh, as the more contem-
ptly it is possessed. But to proceede in other scriptures. What is it
eis but a gracious promise to be defended from all adversities, where
in the first psalme it is avouched in general termes. Whatsoever
thou takest in hand, shall prosper. The like is psal. 91. there shall
no evil come unto thee v. 10, & a little before v. 3 The Lord will
deliver thee from the snare &c. that is saith he. Iunius the Lord
will deliver thee from all danger, and v. 4. Where the prophet
saith, he will cover thee under his winges &c. that is hee will
defend thee from all evil. All danger and all evil is no more then
answerable unto this collect All adversities. Of which iudge-
ment is Marlorat and Mollerus. After a specialty of some evils
he saith humanity and in generall. No evil shall come unto
under the word (evil) comprehending afflictions, miseries, and
sorowes of all sorts. Beside these authorities and commen-
taries psalme. 121. Witnesseth as much. The Lord out of
Sion shall preserve thee from all evil, and he shall preserve thy
going out and thy coming in, that is all the actions and occa-
sions of our life, for so going out and coming in is taken 1. Reg.
37. Num. 27. 17. As Maister Iunius proueth in that place. Far-
der psal. 122. 6. the prophet sheweth it is the duty of the faith-
full to pray for the peace of Jerusalem, that peace may be with-
in hir wales & prosperitie within hir palleaces. Which name of
peace is put generally for the pleasant and happie estate, and all
things prosperous as Marlorat hath, or as Maister Iunius wit-
neth it for all peace whether private or publicke, whether within
or without. Again psal. 128. The Lord out of Sion shall bless
& thou shalt see thy wealth & prosperous estate of Jerusalem all the
days of thy life, to like effect is the promise by Asaph the prophet whi-
thou passest thorough the waters I will be with thee, and
through

through the floods that they do not come to thee, whē thou wal-
kest thorough the very fire thou shalt not be burnt, neither shall
the flame kinde vpon thee &c. *Uther* Maister Calvin teacheth
that the Lord by fire and water both vnderstand all kind of me-
series: If al these quotations suffice not, the wordes of our sauour
note as much in the prayer deliuer vs from euil that is (saith *Ve-*
sinus whom we haue quoted els where) all euils both of sin & pu-
nishment whither present or to come. For doth this clause onely
warrantize thus much but also these wordes *Iob. 16.* whatsoever
ye aske the father in my name he shall giue it you: If whatsoeuer
a man can aske, he shall haue, what cause is there that y^e church
praying for freedome from all aduersities, any son or daughter
of hers should doubt that the Lord will grant it, or rather denie y^e
the Lord wil grant it, being amply confirmed by manye scripturs
in the old and new testament. In a word to put an end (if not to al
aduersities till our liues end, yet) to our aduersaries & the trouble
which this objection hath occasioned, euery word here arrested
puts in balle for more securitie. The church may be free by y^e pro-
tection of y^e Almighty frō al aduersity. First y^e church particular
not vniuersal: secondly may be argueth it is not. 3. free but freed
as y^e Apostle speaketh of our estate in christ freed from sin because
borne naturally the vassals of sin, and our freedome not natu-
rall but purchased, not actiue but passive. 4. (from) not bitter-
ly without all, but in aduersitie, and then after wardes freed,
For though this worde from in most languages bee sometimes
taken exclusiue for without in what manner young schollers
proue their argument by a proposition drawne from Aristotle
where it neuer was, meaning it is not in Aristotle at all, and so
is out but quite out, yet no such error is here byed in these
wordes (may be free from) because (free from) in scrip-
ture signifieth to haue beene first in it: & the afterwards deliue-
red: So *Paul* receiuing y^e sentence of death was deliuered frō it but
he was first subiect vnto it: So God deliuereth from euil but a
man is first in the temptation & then the Lord makes way out
So. *Mat. 27.* of Christ scoffingly they spake, he trusted in God
let him deliuer him, if he wil haue him. So *Luke 1. 74.* deliuered
frō y^e handes of our enemies may serue him without feare al y^e
daies of our life, And that before in the psalme. 121. The Lord
shall

1. Cor. 4. 3. 2.
Per ipsum
equum intell-
git, omne genus
miseriarum
quibus in hac
vita obnox
mus Calum.
ibid.
Verinus in 27. 28.
domin
Ioh. 16. 23.

Rom. 6. 20
2. Cor. 1. 10.
2. 2. 1. 1. 1. 1.
2. 2. 1. 1. 1. 1.

Ex Aristotele.

1. Cor. 1. 10.
ibid. c. 12. 11.

Math. 27. 43.

Rom. 7. 24.

13. 31.

2. Thes. 3. 2.

2. Tim. 3. 11.

Deut. 29. 20.

*Non possunt**quidem omnia**maledicta eue-**nire Vni ho-**mini. Non enim**scies mori po-**test quot gene-**ra mortis hic**dicta sunt, sed**omnia dixit pro**quibuslibet. Au-**gust super Deut**lib 5. c. 49.*

Rom. 1. 3.

*In omnibus ec-**clesiis totius**munda Synecdo-**che est generis**hyperbolica, ut**intelligit eccle-**sias plurimas.**Piscat. Rom. 1**8.**Optimè compre-**henduntur omnia**mala culpa &**pena &c.**Vrsu inorat.**dominic.**In des custodia**ac fidem suscep-**ti ac protectione**eius secus**supra peccatū,**mortem, infero-**rum portas &**totum Diaboli**regnum inuictis**duremus. Cal.**in Math. 6. 13.*

shal preserue thee from euill, he shall preserue thy going out and thy coming in from this time forth. And many the like in all which places danger is still presupposed imminent and possible. Firstlie (All) that is all manner not enery particular but in generall, or rather indefinite termes, because all at once doe not vsuallie fall vpon the church in one onely age. But as St. Austin well noteth vpon *Deut.* 29. 20, 27. The Lord his Ielousie shali smoke against that man and every curse that is witten in this booke shall light vpon him. All (saith that good father,) cannot come to one man for he cannot die so often, so many severall kindes of death, as are set downe in that booke. But (all) he said for anie. Or els this word (all) may be taken for most as *Rom.* 1. Because your faith is published through out the whole world (that is) in all churches of the whole world. An hyperbolicall, or excessive speech. For the Apostle thereby meaneth most churches, or verie many churches. So in this petition here all aduersities that is most aduersities. Dirty (Aduersitie) may be taken here for what euer is aduersie and contrarie to soules health whither sinne, or the punishment for sinne: Sutable whereunto is that petition, which our saviour taught his disciples Deliuer vs from euill, which Vrsinus interpreteth in these wordes vnder the name of euill some vnderstand the diuill, some vnderstand sinne, others vnderstand death. But vnder this name are comprehended all euils of sinne and punishment whither they be present or to come: So as in asking that God deliuer vs from euils we craue that he do send vs no euill but deliuer vs from all euils present, & to come both of sin and punishment &c. Read the place in Vrsinus his Catechisme. Seuenthy (through thy protectiō) may be free from al aduersities (that is) being taken into the trust and custodie of God, and by his protection secure ouer sinne, death, the gates of hell, and the whole kingdome of Sathan we may continue vnconquered. Implying All it is free from, is by his protection, as he that is saide to teach All the schollers in a town, not that (All) in the towne are taught, but that (all) which are taught are of his teaching: so not that the church is free from all, but that all she may be free from, may be by his protection as St. Austin interpreteth that in *2. Tim.* 2. 4. (All men are saued,) not that all

all are saved, but that all which are saved, are saved by him. Lastly in the communion booke which themselves perused and offered to the parliament in a paper, that followeth after their prayer for the whole church, are the like wordes. Allwaies and say the corrections, and so at length by delivering them from all their troubles. Likewise in our leiturie say All aduersities which they call corrections and all troubles. Graunt it god in theirs after their meaning, then cannot it bee misconstrued in ours being to the same sense, and purpose. Now when so euer a truth in the manifold explanation sheweth it selfe, they who haue had a hand in wounding the credit of our church about this prayer, will in the end receiue condigne reproof, and well worthy are they for their sond defamations raised against that, which so manie waies cleareth it selfe in the bright iudgement of the Godlie well aduised.

*Non quod uol
huius sit hominu
quod (alium
fieri scilicet
sed quod uoluntas
fuit, nisi quod
scilicet Aug. ad
Lauren. c. 20. 3.*

Cap. 6.

Of the name Priest.

The worde Priest is often giuen to the minister of the worde and sacraments as the name of his office, which is neuer found in the new testament giuen to any minister, but to Christ.

And good reason it be giuen the minister of the word, as the name of his office in such sense as our church interweth. For so is it generally found in the new testament.

In the whole bible there is mentioned onely 2. sorts of Priests the one of Aaron, the other after Melchisedeck.



Two sorts of Priests offering to God some visible, external present, as sacrificing him, were read in the bible. But if our word (Priest) be inglisht for that in the original hebrewe wee must knowe there are moze the onely two sorts of Priests. For the original word in

Gen. 41. 43.
1. Chro. 18. 17
2. Sam. 8.
2. Sam. 20. 26.

Caban.

Gen. 41. 43.

1. Chro. 18. 17

2. Sam. 8.

2. Sam. 20. 26.

Epse Chutepos.

Presbyter.

Priest.

In Hebrew signifieth a principall honourable officer of civill note
whither in ecclesiasticall or civill occasions. In which sense *Phar-*
phar, because of his eminent place about *Pharao* hath the name,
whose daughter *Ioseph* married. So the sonnes of *Dauid*, who
might not but be honourable are called *Sams*. So *Terai* a chief
prince about *Dauid* 2. Sam. 20. 26. And because *Aaron* & his sons
were to be of greater account then the *Levites*, this name of pre-
eminence they distinguish had from the rest. In the Greek of the
new testament there are two words both translated by this same
word Priest, signifying a sacerdotal office in sacrificing: one is
taken for an ancient and elder, in which sense commonly it is
the name of a minister of the gospel, and so the word from *Pres-*
bteros and *presbyter* contracted and made short Priest.
The occasion intended may charge our language with penurie
and want of words, in that she is forced to make one english
word interpreter to them all, and to we speak latine, the plea we
put in would be of more force, but in our mother tongue, which
we use, it is not against us, nor our leiturie.

Aaron priesthood with the name, together with all the rest of the
ceremonies had their end by *Christ*, which so reuse were to deny
Christ.

Yet they to have not their end by *Christ*, but the ministers of
the gospel succede *Aaron* in teaching, and praying for the peo-
ple, which duties belonged to *Aaron*, and die not with him. The
priest his lips should preserve knowledge, and of him should the
people as he counsell, which here cometh continueth in the mi-
nisters of the worde and sacraments.

Malac. 2. 7.

So if ministers must be Priests by their office, it must needs be of
the Popish sacrificing order, which I hope, none dare asseme.

So most ministers of the word be Priests by their office, yet
no need they be of the Popish sacrificing order. For they are
Priests, as the word is given them in the new testament that is
ancients and elders; And reason it is, they should be so thought,
because of the originall, whence our english word is derived, for it

is not homeborne but a stranger, first a greek, then latine, & now english. And yet very inward, which the holy ghost calleth us by in the new testament, is the grand-see to this name priest: whether in our language (if anie complaint of his povertie that this is not copious as the greek is) yet may reioyce in this his delectable, that he giueth the name in the very same charact the other doth.

To asseme a Priesthood doth derogate from Christ Jesus who hath put an end to Priest, and Priesthood.

True it doth to meane a sacrificer of a carnall reall, external, propitiatoye sacrifice of the very body, and blood of Christ vnder the formes of breade, & wine vpon a materiall alter for the quick and dead: Els in a borrowed speech by way of allusion to the leuell rites, it doth no way derogate. For the holie ghost witnesseth accordingly, as was prophesied by *Esa*, we are a royal priest hood vnto God to offer by spiritual sacrifices.

So is euery godlie man and woman a Priest, but this is nothing as the minister.

True also it is, Euery godlie man and woman is a Priest in the common receiued sence as the prophet speakes *Isa* 61. yee shall be named the Priests of the Lord yet from among them he will take out some more speciall to bee Priests and Leuites, that is, such, as in the ministerie of the Gospell should be distinguished both from the people, and from themselves, as were the Priest and Leuites. For though the people offer by the calices of their lips, and their bodies a living reasonable sacrifice, yet in two respects els for distinction take the minister may haue that name, rather then the people. First because, they offer by for themselves distinctly a part, but he in publicke by vertue of his office both for himselfe, and for them in the name of the congregation, standing up before the Lord and offering their prayers in that onely attouement, Christ Jesus, they in the meane while accompanying him with sighs and groanes, sealing by euery petition with a still, silent, but ceruall Amen: Secondly he ministereth in holie things the word and sacraments, which ministration Saint Paul calleth by the name of one implect in a sacred businesse.

Rom. 7. 24.
15. 31.
2. Theſ. 3. 2.
2. Tim. 3. 16.
Deut. 29. 20.
*Non poſſunt
quidem omnia
maledicta eue-
nire Cui ho-
mini. Non enim
toties mors po-
teſt quot gene-
ra mortis hic
dicta ſunt, ſed
omnia dixit pro
quibuſlibet. Au-
guſt ſuper Deut
lib 5. c. 49.
Rom. 1. 3.
In omnibus ec-
cleſiis totius
mundi Synecdo-
che eſt generis
hyperbolica, nā
intelligit eccle-
ſias plurimas.
Pſicat, Rom. 1
8.
Optimè compre-
henduntur omnia
mala culpa &
pœna &c.
Vrſin. in orat.
dominic.
In dei cuſtodiam
ac fidem ſuſcep-
ti ac proteſtione
eius ſecuri
ſupra peccatū,
mortem, infero-
rum portas &
totum Diaboli
regnum inuiſti
duremus. Cal.
in Math. 6. 13.*

ſhal preſerue thee from euill, he ſhall preſerue thy going out and thy coming in from this time forth. And many the like Tri all which places danger is ſtill preſuppoſed imminent and poſſible. Fiſtblie (All) that is all manner not enery particular but in generall, or rather indefinite termes, becauſe all at once doe not vſuallie fall vpon the church in one onely age. But as Dr. Auſtin well noteth vpon Deut, 29. 20, 27. The Lord his Ielouſie ſhall ſmoke againſt that man and enery curſe that is written in this booke ſhall light vpon him. All (ſaith that good father.) cannot come to one man ſo; he cannot die ſo often, ſo many ſeueral kindeſ of death, as are ſet downe in that booke. But (all) he ſaid ſo; anie. Or is this word (all) may be taken ſo; moſt as Rom. 1. Becauſe your faith is publiſhed thorough out the whole world (that is) in all churches of the whole world. An hyperbolicall, or exceſſiue ſpeech. For the Apoſtle thereby meaneth moſt churches, or verie many churches. So in this petition here all aduerſities that is moſt aduerſities. Strictly (Aduerſitie) may be taken here ſo; what euer is aduerſe and contrarie to ſoules health whither ſinne, or the puniſhment ſo; ſinne: Sutable whereunto is that petition, which our ſauour taught his diſciples Deliuer vs from euill, which Vrſinus inter-preteth in theſe wordes vnder the name of euill ſome vnderſtand the diuill, ſome vnderſtand ſinne, others vnderſtand death. But vnder this name are comprehended all euils of ſinne and puniſhment whither they be preſent or to come: So as in asking that God deliuer vs from euils we craue that he do ſend vs no euill but deliuer vs from all euils preſent, & to come both of ſin and puniſhment &c. Read the place in Vrſinus his Catechiſme. Se- nenthly (through thy proteſtō) may be free from al aduerſi- ties (that is) being taken into the truſt and cuſtodie of God, and by his proteſtation ſecure ouer ſinne, death, the gates of hell, and the whole kingdome of Sathan we may continue vncon- quered. Implying All it is free from, is by his proteſtation, as he that is ſaite to teach All the ſchollers in a towne, not that (All) in the towne are taught, but that (all) which are taught are of his teaching: ſo not that the church is free from all, but that all ſhe may be free from, may be by his proteſtation as Dr. Auſtin interpreteth that in 2. Tim. 2. 4. (All men are ſaued,) not that all

all are saved, but that all which are saved, are saved by him. As likewise in the communion booke which themselves printed and offered to the parliament in a prayer that followeth after their prayer for the whole church, are the like wordes. *Assuage and stay thy corrections, and lo at length by delivering them from all their troubles.* Likewise in our leiturgie say *All aduersities which they call corrections and all troubles.* Graunt it god in theirs after their meaning, then cannot it bee misconfined in ours being to the same ends, and purpose. Now when is evident a truth in the manifold explanation, sheweth it false, they who have had a hand in wounding the credit of our church about this prayer, will in the end receive conuicture reproch and well worthy are they for their fowle defamations raised against that, which so manie waies cleareth it selfe in the bright judgement of the Godlie well aduised.

*Non quod uel
huius homini
quod / alium
fieri velit
sed quod uultus
fiat, nisi quem
velit. Aug. ad
Lauren. c. 203.*

Cap. 6.

Of the name Priest.

The worde Priest is often giuen to the minister of the worde and sacraments as the name of his office, which is neuer found in the new testament giuen to any minister but to Christ.

And good reason it be giuen the minister of the word as the name of his office in such sort as our church intendeth. For so is it generally found in the new testament.

In the whole bible there is mentioned onely 2. sorts of Priests the one of Aaron, the other after Melchisedeck.



Like as sorts of Priests offering to God some visible, eternall present, as sacrificing unto him, were read in the bible. But if our word (Priest) be Englished so that in the Englishall beeing we must knowe there are moe: the onely two sorts of Priests. For the original word in

1. Cor. 12. 18

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in Hebrew signifieth a principal honourable officer of a house
whether in ecclesiastical or civil occasions. In which sense *Pau-*
lus because of his eminent place about *Pharis* hath the name,
whose daughter *Joseph* married. So the sonnes of *Dauid* who
might not during his time be called *Sons*. So *Jerem* a chief
priest about *Dauid*. *Sam* 2. 6. And because *Aaron* & his sons
were to be of greater account then the *Leuites*, this name of pre-
eminence it is visible had from the rest. In the Greek of the
new testament for the same two words both translated by this same
word Priest, signifying a sacerdotal office in sacrificing, or els
taken for a minister and elder, in which sense commonly it is
the name of a minister of the gospell, and so the word from *Pres-*
bteros and *presbyter* contradicted and made *Presb* Priest.
The occasion whereof may be our language with penurie
and want of words, in that we are forced to make one english
word interpreter to them all, and did we speak latine, the plea we
put in would be of more force, but in our mother tongue, which
we use, it is not against us, nor our leiturgie.

Aaron priesthood with his name, together with all the rest of the
ceremonies had their end by *Christ*, which so true were to denote
Christ.
But they to have not their end by *Christ*, but the ministers of
the gospell succede *Aaron* in teaching, and praying for the peo-
ple, which duties belonged to *Aaron*, and die not with him. The
priest his lips should preserve knowledge and of him should the
people aske counsell, which benediction continueth in them,
ministers of the worde and sacraments.

So if ministers must be Priests by their office, it must needs be of
the Popish sacrificing order, which I hope your doctrine affirms.

So must ministers of the word be Priests by their office, yet
not need they be of the Popish sacrificing order. For they are
Priests, as the word is given them in the new testament that is
ministers and elders. And reason it is, they should be so thought,
because of the small substance our english word is derived from.

is not homeborne but a stranger, first a greek, then latine, & now english. And yet being so, which the holy ghost calleth by his in-
new testament, in the grand stile to this name priest: wither
our language (if any complaint of his power be that she is not
copious as greek is) yet may reioyce in this his betteritie,
that she giveth the name in y^e very same characte the other doth.

To assewe a Priesthood doth derogate from Christ, is to
say who hath pos^s an end to Priest, and Priesthood.

True it doth to meane a sacrifice of a carnall beall, eternal,
proportionable sacrifice of the very body, and blood of Christ under
the formes of bread, & wine upon a materiall altar for the quick
and dead: Els in a borrowed speech by way of allusion to the le-
gall rites, it doth no way derogate. For the holie ghost witness-
eth accordingly, as was prophesied by Esay, we are a roial priest-
hood unto God, so offer up spiritual sacrifices.

So is euerie godlie man and woman a Priest, but this is nothing as
the minister.

True also it is, Euerie godlie man and woman is a Priest in
the common received sense as the prophet speaks Isay 61. yee
shalbe named the Priests of the Lord yet from among them
he will take out some more specialle to bee Priests and Levites,

that is, such, as in the ministration of the Gospell should be distin-
guished both from the people, and from themselves, as were the
Priests and Levites: (For) though the people offer by the rai-
ces of their lips, and their bodies a living reasonable sacrifice, yet in
two respects els for distinction take the minister may haue that
name, rather then the people. First because, they offer up for
themselves distinctly a part, but he in publicke by vertue of his of-
fice both for himselfe, and for them in the name of the congrega-
tion standing up before the word, and offering their prayers in
that onely attournment, Christ Jesus they in the meane while
accompanying him with sighs and groanes, sealing by euery peti-
tion with a still silent, but effectual Amen: Secondly he minis-
tereth in holie things the word and sacraments, which ministra-
tion doth not pass callidly by the name of one imployed in a sacred

ἱερωσύνη. τὸ
 ἑὸν ἱερωσύνη.
 Rom. 15. 16.
 Pastores quo
 sensu sacerdotes
 dicuntur Reg-
 neret.
 Crisost. ὡς
 ἱεροσύνη.
 Episcopi &
 presbyteri pro-
 prie appellantur
 sacerdotes Aug
 de ciuit. dei lib.
 20 cap. 10.
 vetustissima co
 suetudo fuit in
 ecclesia christi-
 ana, ut omni-
 bus vocaretur
 sacerdotes
 Neque egomul-
 tum moris no-
 minis modo de
 rebus conueniat
 Zanch. de redēp.
 lib. 1. c. 19.
 Κυριακή.
 Kirck Church.

Lingua tenet
 mentem corri-
 git August.

business, for the word is a sacrificing word in the sense of being
 offered, by which our flesh is killed and offered up a living sacrifice
 unto God: Wherefore he is called in his pronouncing by Mar-
 lorae, faithfully in the title of the pastor; (In which sense Pastors
 are called sacrificers, by ministering in holy things) And it may
 be thought so: Chrysost. sometime intitling his books by ἱερωσύνη
 (Hierosune) & S. Austin writing that Bishops and Priests are
 now properly called sacerdotal Priests. Zanchius saith in the
 4. commandment: It was a most auient custom in the
 church of christ, that the ministers of the word & sacraments
 should be called sacerdotal Priests; because ministers of sa-
 cred things. But because I much commend about names, so we
 did agree in the things themselves.

To give this new name to the ministers of the Gospel is to cross the
 the wisdom of God who hath given so many names to his in his word.

It is no new name. but the old, and the very same which the
 word of God giveth them: for it is Priest, whose name is
 presbyteros, and is translated into our tongue, as other words
 Bible, Euangilest, Baptisme, Church, and the like, which
 retain the foot print of their original. And much else redeme
 the wrong it hath received, in being put to interpret the office
 of a popish sacrificer, our labour should be employed hereto, but
 we are not to command words. As for other naturall english En-
 der, auient senior, whereof some are no more english the this,
 the reason, why we use them not, is because they are not trivial
 and common in other trining setting, and profitable occasions
 so as what in regards thereof, as also for variation, to be
 this word is taken, and the allusion it hath by inapt of simi-
 litude to them in the law (as we generallye among us receive it
 in our church not to be misliked, nor so contentiously to be strug-
 gled more then the word Sunday) among the heathen, which name
 we receive, understanding not the Sun in the firmament, though the
 gods do, but our Lord the sun of righteousness to whose honour
 wee observe it. And therefore as S. Austin in another case
 about the word (freewill) let him trouble the word,
 and correct his minds, If any be possible, assured it is
 not the word, but their iudgement that needeth reformation.

Chap. 7.

Almightie God which hast giuen vs thine onely begotten Sonne and this day to be borne of a pure Virgin: And by a rubricke, The Minister must vse these words seuen daies following, affirming that in euery of these seuen daies Christ was borne. This is against the plaine manifest truth of the Scripture. For Christ had his naturall birth in one onely day.



His Collect read on Christmas day is here onely named, but through the sides thereof, another in the line of the Communion appointed for the same purpose, a third for Innocents day, a fourth for Whit Sunday, all wounded at once with the flourish of a pen, so as howeuer easily some make shew to mislike but this one, they doe what I yett in them condemne the vse of the rest. For they all atone at one marke: on Christmas day, and the Sunday following there are two Collects either of them to one purpose. Among the Epistles and Gospels this: Almighty God which hast giuen vs thy onely begotten Sonne to take our nature vpon him, and this day to be borne of a pure Virgin, graunt that we being regenerate and made thy children by adoprion may dayly be renewed by thy holy spirit, &c. Againe, at the Communion, proper prefaces vpon Christmas day, and seuen daies after. Because thou didst giue Iesus Christ thy only Son to be borne as this day for vs, who by the operation of the holy Ghost was made very man of the substance of the Virgin, &c. On Innocents day thus. Almighty God whose praise this day the young Innocents thy witnesses, &c. On the Purification of the Virgin. Almighty, &c. As thy onely begotten Sonne was this day presented in the Temple in the substance of our flesh: On Whit-

Sunday and seuen daies after the Collects are two: One thus: God (which as vpon this day) hath taught the hearts of the faithfull, &c. Again, in the preface through Iesus Christ our Lord according to whose most true promise the holy Ghost came downe this day from heauen with a sudden great sound, &c. Where that on Whit Sunday interpreteth what is meant, not precisely determining the very day whereon Christ was borne, solemnized by the Innocents, presented in the Temple sent forth his holy Spirit; for that neither the Church propoeth, nor if she did, can she so well determine, but about some such time of the yeare, and therefore in one of the Prefaces it is, God which (as vpon this day) And that in common English is much about that time: Now that a thing done one day, many daies and yeares after may beare some speciall note of choice remembrance, and that so many daies together, as if but newly done, is a matter not unknowne to Scripture, Fathers, and the language of other countries. Scripture as of the Old and new Testament. The Old Gen. 40. And so the third day which was Pharaoh his birth day, &c. At which time Pharaoh was in yeares, and Ioseph in trust vnder him, yet then so saide of, and after (as it was) Pharaohs birth day, was the name.

Gen. 40. 20.

Exod. 12. 41. 51. even the selfe same day departed all the hostes of the Lord, &c.

Exod. 12. 41. 51.

= 173
nqn □□□

Psalm. 118. 24

Non loquitur

de deo illa praci

se, sed de causa

propter quam

dies esse Panegy

ricus merebas

tur. Muscul.

ibid.

εἰς τὴν αἰῶνα

εἰς αἰῶνα.

Math. 13. 1.

μαλ'.

Marc. 4. 1.

εἰς τὴν αἰῶνα.

Luc. 8. 1.

And vers. 51 the selfe same day, &c. Did the Lord bying the children of Israel, &c. Where in the Originall the words are. In the very nicke or ioynt of that very selfe same day, which in so many hundred yeeres could not be, but by resolution onely, as it was a day renewed, Psalm. 118. This is the day which the Lord hath made, speaking of the happy day wherein David was by Samuel appointed to be King, yet not precisely of that very day but of the cause and occasion, wherefore it might well be thought to be panegyricall, and triumphant-like. In the new Testament. S. Math. cap. 13. hath the same day went Iesus out of the house, which same day Saint Marke calleth againe cap. 4. and he began againe to teach, but Saint Luke rendereth it afterwards. Both these S. Math. interpreteth the same day whereupon some of the learned note. It is not necessary to be taken for the same day, since it may be taken after

the manner of the Scripture for time at large. In all which places evidently appeareth a thing done one day, many daies, and yeares after (as if but the first day) solemnized. So Christ his birth 1600. yeares agoe yet now this day to be made famous arguing the memory thereof should be as fresh as the day that breakes, & as the words sound in the Collect (to be borne this day) Come we to the Fathers, and see how this speech may plead prescription: S. Cyprian, or one of that time speaking of Christ his birth day 200. yeares after Christ, accounteth him as then newly to be borne. The birth of Christ is come so long desired and much looked for that famous solemnitie is very now, and in the presence of the Saviour the holy Church ren-
deth thanks, and praises throughout the whole world unto God that hath visited on high: Saint Chrysostome, and Saint Austin some 200. yeares after this, one of them writeth of a solemne feast by way of an Interrogatine. What doe we make two Easters? No, but one, and the same in a manifold manner. For as the Sunne ariseth alway, and we doe not say many Sunnes, but one Sunne dayly ariseth, so the Pasch or Easter is alway consummated, and seeing it is alway celebrated it is one for the matter of our solemnitie. Saint Austin upon another occasion exemplifieth his answer by the speech here questioned, and then in this. When Easter is at hand we say to morrow or the next day after to be the Passion of the Lord, where it is a many yeeres agoe since, that he suffered, neither could that Passion of his be more then once. Again, on the Lords day we say this day the Lord rose againe, whereas many yeeres are gone and past since he rose. Why is none so foolish (saith this graue Father) to tell vs in speaking so we lye, but that we call those daies after this fashion, for the like is now done, that was done heretofore. So then it is called this very day and that very day, not that it is the very selfe same day, but in reuolu-
tion of time like unto it. Where that Reuerend Father saith None were so foolish, men of this generation are become so wise, that the bestest punie of our rath-ripe age can partly

*Adest Christi
multum deside-
rata, & expo-
sita natiuitas,
adest solennitas
in lyra &c.
Cyprian de na-
tiuitate.
Nunquid 2. pas-
cha faciunt? u-
nus non sed ip-
sum multipliciter
seruiscunt enim
semper sol & ori-
etur &c. Chrys.
humil. de regres.
S. Iuan de Asia.
Pascha propin-
quante dicimus
crassimam vel
perendinam
esse domini pas-
sionem, cum illa
tam multos an-
nos passus sit
nec omnino nisi
semel illa passio
facta sit Aug.
epist. 33.
ipse die domini
eo dicimus hanc
die dominica
surrexit, cum ex*

quo resurrexerit 100 anni transierunt. Cur memorem incipit est, & non a loquente arguat esse mentis, nisi quia istos docet secundum illorum, quibus hac gestit, sunt similitudinem nuncupamus, & dicitur domini esse, qui non est ipse, sed reuolutio temporis similitudo eius. Ibid.

*Ilsum celebra-
mus diem quo
natus est dignus
ex Virgine.
August. de temp
ser. 25. ser. 21.
Iste quo huma-
na carni copula
tus tanquam
spiritus proce-
dit de thalamo suo,
nunc hodiernus
eras sit hester-
nus Germani
hodiernus nati
ex Virgine com-
mendat aternu
quis aternus
natus ex Virgine
ne consecrauit
hodiernum.
Ibid.
Hodie natus dig-
natus est Iste.
serm. 12.
Celebremus cu
gando diem
quo peperit Ma-
ria Christum
Ibid.*

controuell him for this manner of speech, which he used not once, but often as those Sermons vnder his name. De tempore suffici-
ciently confirme. We celebrate this day, wherein Christ bought
lased to be borne of a Virgin. Again, This day (wherein
Christ coupled to mans flesh came forth as a Bridegroom
out of his bed-chamber) is now called this day, to morrow it is
made yesterday, yet notwithstanding this day commendeth him
borne of a Virgin eternall, because eternall borne of a Virgin
hath consecrated this day. Again, in another Sermon following
Christ bought lased to be borne this day by whom all things
were made. Anone after are these words as an exposition of the
former. Let vs celebrat with for the day, wherein *Maria*
brought forth Christ. In which last words explytly it is said.
The day wherein *Mary* brought forth, shewing that the
day is past, as it is in deede, yet in other places before delivered
in termes, as if it were iust now to be done, and that Christ on
this very day were to be borne. Which speeches compared to-
gether become each others interpreter, one alluding to the words
of the Prophet *Esa*, and the Angell Thou shalt conceive, and
bring forth a Sonne, the other not strictly using the same
words, but in stead of that which they set forth Christ to be
borne this mentioneth in the time past namely that he is
borne. A practice of the ancient which our Church (it seems)
followeth. For that which is in one Collect (this day to be
borne) another reuoketh (as this day) by the operation of the
holy Ghost was made very Man of the substance of the Virgin
which plainly distinguisheth the time, and unless a man will
be too absurd iudging against all equitie, yea and his owne un-
derstanding, it treateth from the Reader a warrantable con-
struction. But suppose a man could not satisfie his owne hart for
reconciling this, which he imagineth such an intolerable scruple,
then might he without danger ouerstep the words, alway prou-
ided, that he be a man of approued behauiour, not giuen to con-
tention about words, nor in other matters opposite to publike
order. For except we will shamefully among the Saints in hea-
uen, we cannot thinke that those holy men (whose labours were
used in penning our Communion Booke) did propose vnto vs
matters of absurditie for a forme of publike prayer. But
restlesse

restlesse and inquiet disputants will not give it over so. It was
their object.

To say that on Christmas day and the Sabbath following Christ to
be borne this day is against the plaine manifest truth of Scrip-
ture. For Christ had his naturall birth in one onely day.

Christ had his naturall birth in one onely day, but not his
solemnized birth in one onely day, which is the meaning of the
words in the Collee. And if that which hath been already spoken
suffice not, this we adde so; a more plenary and full answer As a
day in computation varieth, naturall, artificiall, supernaturall.
Naturall comprising day & night; artificiall, as that which our
Saviours mentioneth of 12. houres, are there not 12. houres in
the day? supernaturall as that in *Iosua* his time, & in the raigine
of King *Ezechias*; so is there a day Politicall, & Ecclesiasticall;
Politicall as that of our Kings, who are crowned one day, yet
their titles, iusts, and triumphs last three, seven, or 13. daies after.
Ecclesiasticall and that is threefold Historicall, Evangelicall,
Festiuall. Historicall the time of our Saviours being here in
the world: Evangelicall the day of merite, and soberance. Of
thou hadst knowne in this thy day. Festiuall a time of solemn-
nity, which differeth more, or lesse. Lesse as the strict account of
12. houres from morning to evening, which commonly is the li-
mited obseruation of every Saints day. More, as that of Christ
his Natiuitie, Pascheover, and the coming of the holy Ghost,
at which times the Church ordaineth not onely so; the anniver-
saries, when it commeth, but also a diurnall for some daies more,
or lesse continued, as the example of the *Iewes* in their Pascheover,
whereof the first, and the seventh was a calling forth of the people
to serue God, yea, sixe daies before it was called by the name of
a Pascheover, as appeareth in the historie of *Barrabas*. So the
first and the seventh, yea sometimes sooner, whereon Christ was
borne; arose; as this day, the holy Ghost came downe:
notwithstanding it was but once done, yet twice, or more in that
seuen night more solemnly, and publikely the memorizall is pre-
serted: For as a day in the nature of the first relation strictly sig-
nifieth the day wherein Christ was borne, and that could be but

Exod. 12. 15.

Ioh. 18. 39.

Luc. 23. 17.

Memoria Pas-
cha & Pente-
costes veteres
Ecclesiastici
scriptores vocant
Pascha et Pen-
tecosten Confes-
sionem Wittenberg
de sacra Cena scilicet
24. pag. 147.

Math. 24

ἡμεῖς προ-
ἰσχυρόμεθα.
Piscat:
Heb. 2. 16: 24.
ἐπιλαμβάνε-
ται.

once, so in the nature of a history, & reporteth a report of festival,
that solemnizeth, it significeth the daies after, yea, even so many
as the memoire of that speciall action representatiuely by pub-
like prayer, and thanksgiving is duely sanctified. So the ancient
(saith the confession of Wittenberg) call the memoriall of
Easter, and Whitsuntide by the name of Easter and Whit-
suntide is selfe, which in effect is like this recreated manner of
our Church. We call the memoriall of Christ his birth day, by
the name of & very natural day, wherein he was once to be borne.
In a word little he obserueth in Scripture, Philosophie or other
learning, who obserueth not, that these words Now, this day,
yesterday, &c. signifie more then a bare time either of moment,
12. houres, &c. For they reach sometimes to 3. 4. 6. daies yea
a great while after upon occasion. Lastly, considering Advent
sunday before presenting Christ to come, though come before, as
also the phrase, Herod asked, where Christ should be borne, who
was borne already, & that Heb. 2. He takes not Angels but the
seed of Abraham, as if this day to be done which was so long
ago, and could be but once: yet a truth by a grace of speech put-
ting that in the present or future tence, which should be in the pre-
terperfect tence, all prooue that this clause in the Collect thus car-
ped at, is sufficiently defended.

Chap. 8.

That this day we fall into no sinne: There is no war-
rant in God his word to pray so. Therefore we may
not subscribe vnto it.



These wordes are set downe in the third
Collect for morning prayer, thus, O
Lord, &c. which hath safely brought vs
to the beginning of this day, defend vs in
the same by thy mighty power, & graunt
that this day, we fall into no sinne, nor
runne into any kinde of danger, but that
all our doings may be ordered by thy go-
uernance

neruance to do alwaies, that is righteous in thy sight, &c. Where the meaning of these words (that we fall into no sinne) is expounded by the clause following, namely that all our doings may be ordred by thy gouernance, &c. A course very familiar to them, that are acquainted with their owne prayers, and the prayers of other of Gods children, and is found in the stile of our Saviours prayer, which he taught his Disciples, (Lead vs not into tentation, but deliuer vs from euill) where the aduersatiue parcell (but) completh both members together, as Sp. Caluin after S. Austin wisely obserued, so as it may be thus resolved, Least we be led into tentation, deliuer vs from euill. So least we fall into any sinne, we pray that all our doings may be ordred by thy gouernance. But were not this exception raised naturally from the place it selfe, seeing in the holy Scriptures (which are of all sufficiencie, and worth) we make recourse in a doubt from one Text to another, & salve the wound that schisme, or heresie giueth: much faulty they are, that wil not do the like in scanning those sentences, which are framed by þ Church of God. Now in the third Collect after Easter it is, Almighty God, &c Grant vnto all them, that be admitted into the fellowship of Christs Religion, that they may eschew all those things that be contrary to their profession & follow all such things as are agreeable to the same. Which words interpret what the other prayer mentioneth (To fall into no sin.) 3. Because our eye much respecteth the wittings of strangers more, then of our owne countrimen. Take a view of the morning prayers published by Sp. Caluin where it is thus, Grant O Lord, I may spend this whole day in the seruice and worship of thy holie power. And that nothing in the world I may thinke, say, or do, that may not tend to this purpose to obey thee. Which aimeth to the same scope which this doth here (that we fall into no sin) so far as much as all sin is either in thought, word, or deed. 4. Every word here mentioned in this Collect speaketh the language of Scripture, Fall into no sin. Fall he saith not slip, trip, or stumble. But fall; nor simply fall but with addition fall into, That we fall the Booke acknowledgeth, as appeareth in the Letanie wherein the praier of the congregation is to strengthen the that stand & to raise vp the that fall which is the condition of a righteous man

*Aduersaria
particula qua
media ponitur
a. mēbra inter
se simul colligat
quod etiam pru
denter expedit
Augustinus.
Sic igitur resolu
ni debet oratio
ne in tentatio
nem feramur,
non a malo redi
me Cal. in
Math 6. 13.*

*Fac, ut diem
hunc totum in
sanctissimi nu
minis tui cultu
& Generationis
consumam. Na
liomino, aut
cogitem aut di
cam, aut facia
quod ed non ten
das Cal. prece
matur: inter
opuscula.*

Pro 24. 6.

Corruit in pec-
catum impius.

ἐμπίπτει.

1. Ioh. 3. 6.

Hoc illud est non
peccare quum
labuntur fideles
infirmirate
carnis sed sub
onere peccati ge-
munt sibi dispi-
cent, deum time-
re non desinunt.
Cal. in. 1. Ioh. 3.

Quotidie eue ha
visti communio-
nem percipere nec
laudo, nec repre-
hendo, omnibus
tamen dominis
eis diebus com-
municandum
suades, & hor-
der, si tamen
mem sine asse-
tu peccandi.
Aug. de eccles.
dog. cap. 33.

seven times a day (a certaine number put for an uncertaine) that
is many times, but the wicked runne, or rush into sinne: so as
this prayer fall into simply our godly desire that we cast not
our selves headlong: the compound aggravating the single, na-
ked, bare signification of the simple word supposing not a slide
dome from falling, but from falling into, which is a soze braye
or downefall: 5. This word (No) may be thought compara-
tively spoken as in Ioh. 9. 3. neither hath this man sinned, nor
his parents, & v. 41. If ye were blind, ye should have no sin; not
absolutely denying all sinne, but implying no sinne so grivous,
as now, so fall into no sin not so grivous, and hairous, as
otherwise, but for our prayers (apprehending the sweet mer-
cies of God) we might readily fall into: 6. Sinne beareth a
construction as, whosoever abbeth in him sinneth not, who-
soever sinneth hath not knowne him, and vers. 8, he that com-
mitteth sinne is of the devill, and vers. 9. whosoever is borne of
God sinneth not, neither can he, because he is borne of God.
Where sinne is taken, not for every the least breach of Gods
commandement, for he that taketh it in that sense deceiveth
himselfe, as the Apostle sheweth. If we say we have no sinne,
we deceive our selves, &c. But not to sinne is in this place,
when the faithfull slip through infirmities of the flesh, but yet
under the burden of sinne they growe, they displease them-
selves, they cease not to feare God, The prayer of the Church
therefore is not to fall into sinne, that is, as the holy
Ghost meaneth in other places, that she neither sinne, nor
may sin. Besides, we would aske this question? What sin it
is we neede not pray against; or what reason have we to be at
peace with any? In as much as we are to feare one, and ano-
ther, and every one, the conclusion is summarilie none can
be excepted from, within the compasse of our holy deprecation.
7. What Dr. Austin, or one among his works writteth in ano-
ther ease fitteth well here. I neither praise, nor dispraise (saith
he) dayly communicating at the Lords table, yet every Lords
day I aduise, and exhort that men would communicate,
Provided alway that their minde be without any liking to
sin. A dislike to sin, we must alway have, & in praying we fall
into no sin, we evidently protest a feare we have to sin, and one
dislike

dislike to all, because our hearts desire to godward is to fall into
 no sinne. 8. Wherein is this paper more offensive, then that
 of our sainte or of *S. Paul*, or of *S. Iude*? Our sainte taught
 his disciples to pray lead vs not into tentation &c. not pray-
 ing that sinne might bee forgiven, for that was mentioned be-
 fore, but that it might bee prevented. Two waies (saith Saint
 Austin) the euill of a disease is shunned in the bodie, either
 that it happen not at all, or hapning be quicklie healed.
 That it happen not at all, let vs take heede, by saying lead vs
 not into tentation &c. that it quickly be healed, by praying
 forgive vs our trespasses. And as the author in his Sermons
 hath Pray we that whatsoeuer mans frailtie preuaileth not
 to shunne, and avoid, the Lord of his great mercie vouch-
 safe to bestow. Thus much we may hope for in this paper
 (that we fall into no sinne) namely preventing that, which
 otherwile we shall gladly fall into. Saint Paul hath some such
 petition for himselfe, for the *Corinthians*, *Philippians*, and *Thessa-*
lonians. For himselfe. The Lord will deliuer mee from euery
 euill worke, not onely in others to doe me wrong, but in my selfe
 to offer wrong, or to doe any euill thing. For so the sentence be-
 cometh in *Paul* Caluins iudgement. There is the like for the
Corinthians, where the Apostle deliuereth his minde in these vo-
 bement earnest tearmes. I pray God that yee doe no euill at
 all: Which some interpret, that yee doe in no case offend the
 Lord. For two negatives in the originall are verte foreable to
 expresse a deniall: We pray (saith *S. Austin*) the Lord, that
 yee doe no euill at all, Whence it sufficientlie appeareth
 that the prayer is that they do not sin. Now then to fall
 into no sin and to do no euill at all be armes of onebody, & extend
 themselves to one signification, so as if prayer against one be
 prejudiciall to truth, so is the other, and if Saint Paul, as he doth
 by his example iustifie the one, then giueth he approbation to
 the other. Which zealous affection he beareth the *Philippians*,
 when he prayeth God, that they may be found pure, and with-
 out offence untill the day of Christ. To be without offence, is to
 be blamelesse both in doctrine, and manners. The integritie of
 both which, and wereth in effect a petition of our church. That
 wee fall into no sin. So the Apostle beggeth for the *Thessalonians*
 that

*Tunc purus est,
et integer ho-
mo, si nihil men-
te cogitat, nihil
corde appetit,
nihil de corpore
exequitur nisi
quod probatur
deo. Gal.
1. Thel. 5. 23.
Ecclesiasticus.
Iud. 14.*

*Deus non uult
uoluntatem hac vi-
ta praestare
liberationem
a peccatis per-
fectam, et sa-
men uult
nos eam optare
nosque singulis
momentis pe-
re. Et omnino a
peccatis libere-
mur. Vrsin. Ca-
tech. part. 3, pag.
864.*

that the verie God of peace sanctifie them throughout, and that their whole spirite, and soule, and body may be kept blamelesse. Then is one a pure and intire man, if he thinke nothing in his minde, desire nothing in his heart, execute nothing in the bodie, but what is allowed of God. All this Saint Paul prayeth for, which is as much, as if he had prayed they might fall into no sinne. Finally Saint Iude in his epistle commendeth the Saintes vnto God, who is able to keepe them from falling: whereof to little purpose he should put them in minde, but that therein he comprehendeth the Lord his louing fauour: that as he is able, so he doth it also. A truth verified both in head, and members. For he hath giuen his Angels charge to carrie them in their hands, that they dash not their foot against a stone. And here soe gathering al these scattered branches to their roote, warrant in scripture we find sufficient for renewing the vse of this prayer. What we fall into no sin, whither we looke to the place, whence it is taken; or to other collectes in the booke, that expound the meaning; or to the godlie practise of learned men in other countries; or to the grace of speech it selfe; or to our sauiours example; or to apostolicall presidents, as before at large hath bene shewed. The conclusion therefore we make in the verie wordes which Vrsinus weth God will not in this life giue vs perfect deliuerance from al sinnes, yet will he haue vs to pray for it, and beg of God euerie moment to be throughlie, and fullie deliuered from al sinnes.

Chap 9.

Of kneeling at the Sacrament of the Lords supper.

The people are commaunded to receiue the sacrament kneeling, and the minister so to minister it vnto them, yet is himselfe commaunded to stand. This is dangerous.



he words in the rubricke are these. Then shall the minister receiue the communion in both kinds, himselfe, and next deliuer it to other ministers (if any be there present) that they may helpe the chiefe

chiese minister, & after to the people in their hands, kneeling. And when he deliuereth the bread, he shall saie &c. Whereupon is noted, that minister, & people both in their place, and order are to receiue the sacrament upon their knees; or kneeling, so is the minister to receiue it himselfe, and the people at his hands. As for the obiection,

Himselfe is commaunded to stand.

How can any man thinke the minister should deliuer it otherwise, being as he is to passe from one to another?

To receiue the sacrament kneeling is dangerous for minister, & people, in respect of law, in respect of God, religion, and conscience. Of law for the minister is charged by a statute Elizab. 13. to subscribe to the articles of religion &c. vpon paine of deprivation. But the 28. article commaundes that the sacrament must not be worshipt. Ergo to minister to the people kneeling is to be in danger of the law.

Law is pretended, but disobedience intended. Rather then sell, will can brooke a controull, church, and common wealth shall be made enemies each to other, as if the same persons, that haue authority in both did commaund things contrarie, & were not well aduised, what they do enact. But a truth it is, men are not aduised, nor care they, against what it is that they do except. The 28. article speaks not by way of commaund, but onely in these words. The sacrament of the Lords supper was not by Christs ordinance reserved, carried about, list vp, or worshipped toherunto as an article of truse the statute Elizabeth 13. requireth our subscription, and if anie shall teach otherwise, it passeth vpon him sentence of deprivation. How they that arise among vs both reserve, carrie about, list vp or worship the sacrament of the Lords supper, and good leaue haue they to sue all extremities. A deuise onely found out to gull a simple honest well affected minde. For let men talke of law, as much as they list and deare mens eyes, which they dare not doe thus, nor thus, and al for feare of law, truth wil detect a bad minde, & easly proue, that they respect not law, nor lawfull proceedings more, then fits their own humors. Elizabeth a law it is, if any persons, any manner

of tresp shall be pained the booke of common prayer, so, and to his punishment is set downe, and the penaltie quicke for every such trespasse, yet how manifest, and daylie breaches are made, such writings, and preaching in this kind doe publish to the worlde. And therefore what tell they us of law that are themselves lawlesse, and carelesse? But did they well smart for this breach of good order, offences would be fewer, and obedience more usuall.

kneeling is worshipping For Mark 5. 22. and Luk 8. 41. lairus is said to fall, or kneele downe at Christs feete. And Math 9. 18. relating the same storie saith what Hee did worships.

*Christo divini
honorem non ex
hibuit lairus,
sed coluit ut
dei prophetam.
Genua autē flexi
quādam vulgari
fuerit apud ori
entales satis
notum. Marlor
in Mate.
Gen 33. 3. 23. 7.*

Kneeling is not in that place put for divine worshipping. *lairus* gave not Christ ante divine honor, but revered him as a prophet of God. For bending the knee, how common it was among the eastern men is well knowne, and the manner of the countrie in the debtor to his credito; *Mathew 18. 2* in *Isaac* his obedience to *Esau* in *Abraham*, before the people of *Heb*, *Gen. 23. 7*. So that mere kneeling, that is, bowing of the knee, is not worshipping in a divine manner. Children do it to their parents, subjects to their king, and no hard point is it to be persuaded, that some, who object thus, have as much done them by the fruits of their loines when their children ask blessing, or els both children, and parents fault is the greater.

This kneeling to the sacrament was brought into the sacrament by Antichrist, the man of sinne, Pope Honorius the third. an. 1229. teaching the people thereby to worshipsse the bread, and all to be godde.

*Totius terra
prostrationem
terra deo culati
onē, alia suspi
ria, pectoris per
cussiones Ber.
de can dom. ad
uers. Iodoc. Har
montensis dog
mata pag. 144.*

The question is not of kneeling to the sacrament, but kneeling at the sacrament. The one we allow, the other we mislike, and condemne. Kneeling on our knees is not forbid, but ducking, prostrating falling on all foure, kissing the earth, bouncing the brest, and popish crouching, al to begodding the sacrament, this we like not of, nor both the booke, whence the objection would inferre an argument. The name of the book is a treatise of custome, and truth, inserted in the book of *Par* tyrs

tyes in King Edward the 6. his daies, where it speaketh of the
 practise of the primitive church. VVhen the sacrament was
 dealt, none of them all crouched down and tooke it for his
 God, forgetting him, that sat there present before their eyes,
 but tooke, and eat it, knowing it was a sacrament, and a re-
 membrance of Christ his bodie. Now all to be goding ft.
 Honorius appointed and thus the question is handled by Hall-
 ter Calvin. The Apostles are not read prostrated or laid a-
 long on the earth to haue worshipped the sacrament. Againe
 speaking of Rome at this day and the practise of hir followers
 They prostrate themselues before the bread to adore it. Of
 our wyters, the authoz of the biew of poyerie sets it down thus.
 Honorius the third did first commaund the people at eleuatio time
 to incline and bow themselves, and when the host was carri-
 ed about in procession. This superstitious abuse, neither the 28.
 article, nor wee iustifie, onely what is decent wee labour to re-
 stoeze. For wee knowe these mistikall signes must be reuerentlie
 handled which the east, and westerne churches did expresse with
 humbling, and bowing of their bodie, to shew that they presented
 themselves with bashfulnes and a reuerent feare.

pag. 126. 4.
 Apostoli non le-
 guntur prostra-
 ti in terrâ ado-
 rasse (sacramen-
 tum. Cal. Instit.
 4. 17. 28. 35.
 36.

Coram pane so-
 se homines proa-
 sternunt. Et pa-
 nem adorent.
 Ibid.

Ματὰ αἰσῶς
 καὶ οὐραβίας

The papists would not kneele, if there idols were not there, no
 more would men kneele, if the bread, and sacraments were not
 there.

If the bread, and sacraments were not there: What these
 wordes may simply wee coniecture, but as here they are set
 downe we cannot, following their example, but needes must dis-
 like. Som error sure it is; for they afterward (as it appeareth)
 challenge our booke of common prayer, wherein the title of
 the communion the Eucharist hath the name of Sacraments.
 But we wil take their meaning. (No more would men kneele
 if the sacrament were not there) which is a false proposition.
 For wee kneele alway in prayer, as well, when that blessed sa-
 crament is not, as when it is administered. Secondly if we may
 not kneele for feare of superstition, neither may we bee tiro-
 nered and bare head: The papist adogeth it calleth vpon
 it, confesseth vnto it &c. all which bee the partes of adozation.

*Cum sancti se-
rius orant solent
flectere genua.
Oleuius in
Ephel. 3 14.*

Math. 27. 29.

Wee then call not vpon it, nor confesse vnto it but because at times of diuine prayer, receiuing it wee vse such submisse religious gestures, as well becometh that singular worke. For when the saintes pray earnestlie (saith Oleuius) they vse to kneele, vnder which verie name Saint Paul, comprehendeth prayer, when he saith Ephesians 3. For this cause I bow my knees &c. that is I pray. Which behauiour springing from an honest and vnfained heart cannot but be, (as it is) acceptable vnto God, otherwise in deedes, if the heart goe not withall, of as much acceptance with the Lord, as that kneeling of the Iewes, when they plated a crowne of thornes on the heade of our sauour.

This kneeling crosseth the practise of our sauour, when euening was come he sat downe with the twelue.

*Christi actio
uestra imitatio*

As if the argument were in method and order concluded thus. Whatsoever crosseth the practise of our sauour must not be allowed of. But kneeling crosseth the practise of our sauour. For hee kneeled not but sat. Wherevnto our answer is. Wee denie both the maior and the minor. The maior. For if whatsoever crosseth the practise of our sauour must not bee allowed of, then the church order of Geneva (where the ministers of the worde distribute vnto the people the bread, and the elders (their gouernours for discipline) reach the cup) may not bee approued. For one part of the sacrament is no way inferiour to the other, our sauour brake the bread, and then tooke the cup, and gaue it to his disciples. The same hand that did one, did both. Again for the maior, if that bee true, then the meaning is. Christ his action must bee our imitation, as if he did it, wee must doe it to; Which principle is the foundation, that beareth the weight, and petze of all this argument, and is in great request with the Anabaptists. Christ was baptized at 30. yeares, and wee trow (say they) hee knew well the right vse of the sacrament, therefore neither must wee bee baptized sooner. Which proposition if it goe vntroubled, then must wee bee first circumcised, and afterwards baptized, then must baptisme bee administered in Iordan or some such running water. As for the other sacrament of the Lords

Lords supper, wee must then receive it, not in the church, but in an upper chamber, not in the morning, but at evening, not before dinner, but after supper, nor after his resurrection, but before he suffered, which is in effect not at all. For we cannot so receive it. And by that reason call vs to wash one anothers feete, for so he did. Where the reason is added wee should doe so to. You must also wash one anothers feete. Here is our saviours practise, what hee did, and his expresse commaundement, what hee did intaune. Yet this we do not. For satisfiing of which doubt, least any man be offended at the omitting hereof, the answer which Maister Zanchius giueth, is the answer generally, which the rest of our duties returne: washing of the feete pertaineth not to the essence of the sacrament, as for that his commaundement it is not properly, and strictly so to bee understood as if one should wash anothers feete, but onely a lesson of humilitie, that every one so carrie himselfe, upon occasion, as charitie requireth to serue his brother. &c. arguing hereby, that we are necessarilie to learne the generall instruction of humilitie, and not precisely to imitate that particular fact of our saviours. But proceede we on: Is it true: must our consoimtie be in sitting after the example of our saviour: then wee aske, whether our shoes must of, and we lie a long, the second leaning in the bosome of his fellowes, his feete drawn out vpon a bed, with a pillow vnder his armes. For this was the auncient manner of the East, and West countries, Romaines, Grecians, and the Iewes both in the time of the law, and in the dayes of our saviour. For the Romaines and Grecians wee referre our selues to Horace, Plutarch, Plato, and Lucian: for the Iewes in the time of the law to Amos 2. 8. and Ester 7. 8. and in the dayes of our saviour because that more nearely concerneth this argument, we commend the reader to Petrus Ciaccon de triclinio. but more specially to M. Beza, & M. Calvin. M. Beza vpon this verse there was one of his disciples, which leaned on Iesus bosome. This is to bee referd (saith hee) to the sitting downe of the auncient, that many being sat, the last did (as it were) leane back vpon the former, his feete laid out from him. M. Calvin deliuereth his minde in these wordes: It might seeme at this date little seemelie, but such was their manner of sitting then: for they did not sitte, as wee doe now at the table, but their

*Ablutio pedum
ad essentiam sa-
cramenti eterna
non pertinet
Zanch. de cultu
dei exter. lib. 1.
argument. 1.*

*Pag. 450.
Horat. 1. carm:
ode. 27. 67. lib.
2. ode. 3. Plutar-
Plato.*

*Ἰσχυρὸς καὶ ἀ-
κίματος
Lucian.
Amos. 2. 8.
Ester. 7. 8.
Pet. Ciaccon. de
triclinio.*

*ἀνακαταβύς
αἰ γὰρ καὶ ἡμεῖς
Ich. 13. 23.*

*Hoc refertur
ad antiquorum
discubium, in
quo sicbat pluri-
bus discumben-
tibus, ut promi-
mus quasi in
prioribus recumbe-
ret pedibus exte-
rimus repositus.
Rez. ibid.*

*Possit hodie id
videri parum
decorum, sed tū
litteras tūm des-
cumbendi ratio*

*Neque enim se
debant, & nos
ad mensam sed
calceis exuti &
pulsibus immixti
in lectulis semi-
supini iacebant
Cal. lid.*

shoes of, leaning on cushions, laid all along upon little beds with their bodies halfe way bent upright. So to being so, it were good that men resolved upon this point, how they would have us sit, before we change the received custome of a most humble, and reverent gesture, which our church useth.

This kneeling crosseth the practise of our saviour &c.

*Neque enim
dubitari potest
quin illud sit
melius, & faci-
endum quod
Christus fecit.
Bel. de Euchar.
lib. 4. c. 7.
Dico navis esse
duplicem in ista
ecclesia quare
non potius qui
fermentato pan-
ne utuntur.
Hoc enim &
Iudaismum sa-
piat, & minus
est quotidiani
cuius analogia ac
commodatum.
Beza. 29. &
Respon. pag.*

*139.
Nempe quoniam
eo tempore con-
nam hanc. &c
Ibid.
Si Christus ad
eam nam hanc eo
qui tum & sta-
tuerat pane
& sus est &c.
Ibid.
Kneeling cros-
seth not Christ
his practise.*

When we said before this argument was in great request with the Anabaptist, we might also have added, that it is so with the papist. For in the question whether leavened or unleavened bread is to be used in the sacrament, Bellarmin reasoneth thus. Christ at his last supper used unleavened bread, therefore we must also. For it cannot be doubted but that is farre better and rather to be done which Christ himselfe did. Whereunto Gaister Beza answering (not Bellarmin, for he writ long before Bellarmin his bookes came forth but to this argument) maketh this reply. Although I will not greatly contend, yet to tel you my minde freely, I say there is a double fault or blemish in those churches, which use rather unleavened, then leavened bread. First because it sanonreth of Iudaisme, 2. because it is Jesse fitted to the analogie and proportion of our ordinarie bread. True it is Christ blessed unleavened bread, because at that time he ordained his supper, when in deede the Jewes might use no other. So as we may retort y argument: If Christ in this supper used such bread, as they then used, we must do so to; But he used comon ordinarie bread the, & therefore we must use ordinarie bread. So to our ordinarie & vsual bread is leavened therefore also is it that we use such. As if he implied thus much. Be it Christs action is our imitation; We denie not, but even in our bread we imitate Christ, not in that very particular, because ours is leavened, but in the generall because ours is such, as is ordinarie, for so was Christs. The sum, & substance of his answer may iustify our denial of y minoz which is here urged, namely y our kneeling crosseth the practise of our saviour. For Christs actio & gesture is followed, if in the general dyist we do, as he did, though not in that special strict maner as he did. Which interpre- tatio rightly conceived pleadeth our case thus say. Christ & his Apostles did that, which the custome both of those times & of their countrie made vsual, we do now that, which the custome of

of our Church of a long time hath made vsuall. It was their wonted giſe to ſit at meate ſo, and ſo as before, it is our ordinary ſaſhio to ſit in prayer, becauſe though a banquet we aſſemble at, yet heavenly, diuine, ſpiritual it is, not a mere corporall banquet, as if eating were all we came for, but ſtrengthening of our faith, ſealing vp in our hearts forgiveness of ſins, and the like ſpiritual graces we come for at that time, and therefore we pray, kneele, confeſſe our ſinnes, and ſing Pſalmes, and all little though, no way croſſing the practice of our Saviour more in this, then in the uſe of leavened bread in time of the Sacrament, but here in following our Saviour, becauſe he did what the uſe of his times and Countrie made fit, and decent, we what decency, and cuſtome of our times, and Countrie hath now made vsuall and conuenient.

This is a ſhameleſſe, and impudent reproching of Chriſt and his Apoſtles, that vſed not this geſture. As if Chriſt, or they wanted humilitie, and reuerence.

How chollerike theſe diſputants are, and in their pelting chaſe all to berattle vs for our Church cuſtome, and vsuall practice. But though they reuile vs, we will not reuile againe. For what were that elſe, but to proue vs both ſlaunderers? as St. Austin well noteth in his anſwere to Petilian. This ſhall be onely our defence at this preſent. It is neither ſhameleſſe, nor impudent reproching of Chriſt, and his Apoſtles. For no commendable geſture ſutable to the ſeueral times can be thought contrary, one to the other. When our Saviour inſtituted this Sacrament, he was not yet roſe from Supper, where he ſat with his Diſciples. The place, the time, the perſon all plead that his action was lawfull, and good, neither doth any man ſay contrarye hereunto: So ſure of are we from reprooing what he did. For it was in a Chamber, and after they had ſupped, being not then riſen from the boord, and our Saviour himſelfe was greater then any conſtitution of our Church ſince. At which time no doubt himſelfe, and his preſence might diſpence with the Apoſtles for their geſture of ſitting: which being but a circumstance might be after wards, as wel altered, as other circumſtances

*Quid aliud
quam duo ma-
ledici eſſemus?
Auguſt. cont.
litter. Petilian.
lib. 3. c. 1.*

at time, and place, and number of persons, or the like. For not long after, these were all altered, as we see them at this day. Our Saviour might doe that well, which we cannot so well. Any indifferent gesture might besme his person, because without sin; yet chose he to frame himselfe to the rites of his countrey for that action at that time. He commended his demeanour, and not his demeanour commended him. With vs it is farre otherwise. We are sinners, we come to confesse our sinnes, and to craue pardon for the same, in token wherof is our humiliation, by kneeling, &c. None of all which needed Christ to doe. Such was there is in regard of our selues, who are not, as Christ was to giue, but to receiue, and doe differ as much as the Passer, & the Disciple, a mercifull Saviour, and a polluted sinner, a Law giuer as then he was, and a Law receiuer, for so we are. Where a Scripture as ready at their hands for to proue ceremony of sitting, which some urge, as there is in time of fasting to annoint our head, and wash our face, what bitter wordes would they spare to lode vs withall, who vpon so small occasion here giuen, charge vs for shamelesse, and impudent reproching of Christ and his Apostles? Our Saviour commaundeth saying, When thou fastest, annoint thy head, and wash thy face. A Commandement is more then a practise, for the true sence of which place the interpretation both of auncient and late Diuines well agreeth, and among them by name Saint Chrysostom, and M. Beza. Chrysostom thus: The Lord commaunded vs to be annointed, not that we should absolutely doe it, but that alwaies withall diligence we should study to hide this good treasure of fasting in priuate. M. Beza his obseruation is, that the manner of annointing was the fashion of those times, and the drift of the speaker we are to regard more, then the practise inioyned. For now if a man should vse that ceremonie of annointing his head, &c. He can hardly vse it without iust suspicion of wast, and rioting. Whence we may obserue, if notwithstanding Christ his owne practise, yea his expresse commaundement, the Church bleth her libertie in refusall of this custome, then much rather may she in that ceremonie of sitting, where onely is Christ his example, but no commaundement at all, specially when we retaine the scope, and drift of reuerence, and humilitie as we doe. For in such cases, we

Math. 6. 17.
*Præcipit vñ
 non vñ hoc om-
 nino faciamus
 sed vñ semper
 omni cum dili-
 gentia bonum
 hunc thesaurũ
 studeamus oc-
 cultare. Chri-
 soſt. ſuper Mat.
 homil. 21.
 Habenda eſt in-
 ſiſtis componen-
 diſ ratio tempo-
 rum, quibus
 Chriſtus eſt lo-
 quutus, & ſpec-
 vandus eſt loque-
 ris ſcopus Beza
 in Math.
 Inquentorum
 vñ nunc vñ
 quicquid ſine
 ſuſpitione
 inſta ſtatutur.
 Ibid.*

We are not so much to respect, what was done, as what Christ intended we should learne to be done. For many things he did, which we neither may, nor need, nor can doe, & therefore it is fit to distinguish Christ his actions, & know how far forth they require our imitation. Some were miraculous as his walking upon the water, *Math. 14.* Cleansing the Lepers, restoring sight to the blinde, fasting fortie daies and fortie nights, if we assay to doe the like, our emulation is preposterous, some were expiatorie by way of attonement, as when deliuered to death for our sinnes he rose againe for our iustificatiō; some were arbitrary, as washing the Disciples feete, sitting at the Table, anointing his head, some morall for our imitation as his humilitie, for he is meeke, his kindnesse in our forbearing one another, and forgiving one another, even as Christ forgave vs, walking in loue, even as Christ hath loued vs, meaning for qualitie not equality; for comparison, not proportion; not in the same degree and perfection, but for the truth, and sinceritie. Lastly, in a word his constancie, who suffered for vs leauing an example, that we should follow his steps in denying our selues, and taking up his Crosse, not that we can satisfie for others as he did for vs, but in triall of our faith, & in witnesse of the truth, as also in iustifying God, when he checketh man for sinne. These many waies aboue mentioned are Christ his actions sorted, & every one is a lesson for our instruction but not a sampler for imitation. Christ saith not his saft is to be imitated, nor learne of me to make the world, or raise the dead, but learne of me for I am humble and meeke of hart. Such difference there is of those things which Christ did & suffered: And in the things which he did, because that concerneth the point, let vs distinguish what is the argument of our obedience, & make him our president, but other wise we may not. Which distinction easily succoureth that doubt, of Christ what he did, & of vs what we must follow. His sitting therefore being arbitrarie, and none of those morall actions, which necessarily require our obedience, we are in this to relie on the iudgement of our Church, in whose power it is to supply it with some other decent and reuerent behaviour. I deny not (saith Bishop Jewell) certaine circumstances, as fasting, sitting, standing, kneeling, & other like ceremonies obserued in celebrating the holy mysteries are to be moderated and appointed

Altimis Christi miraculosa, piaculari, morales, Heming. dominic. Quad. Si eadem sententia preposterata erit annullatio. Cal. 1. Pet. 2. 21.

Rom. 4. 25. Math. 11. 29. Colof. 3. 13. Ephes. 5. 2.

Luc. 9. 23. Christi passio, afflictiones nostras in se habet.

Non dicit ieiunium suum esse imitandum.

Christi similes. Math. homil. 47. Non dicit discipulis a me mundum fabricare aut virtutes suscitare. August. de 3. Virginita. c. 35.

Iuel. cont. Har. dng. artic. 1. sect. 8.

appointed at the iudgement of the Church, which resolution though to be acknowledged as a truth, for a truth it is, yet because some will not be idle, but incommber themselves and others with vaine tangling to the contrary, read we, *ap. Calvin* touching this action, who in his institutions mooning the question whether (kneeling) at time of solenne prayer be a humaine tradition, that one may refuse, or neglect, answereth thus. I say it is so a humaine tradition that withall it is diuine: Gods it is so farre forth as it is a part of that beaultie, whose care and obseruation is commended vs by the Apostle: it is mans, or of men, so farre forth, as it specially designeth what was shewed in the generall. The bryefe of all which answer is, that in the generall it is diuine, in the speciall it is humaine. Being therefore at the solenne time of prayer, for the Minister prayeth over the Communicant. The body of our Lord Iesus Christ that was given for thy body preserue it to eternall life, &c. And of thanksgyuing for therefore it is called the Eucharist, we must take this action as a diuine ordinance, though appointed by men, and from men, yet not barely men as opposit vnto God, but such as are sanctified, and guided by the spirit of the Lord, for so may we assure our selues, and it is our resopcing, that our Church is so to be accounted at this present.

Dico sic esse humanam, &c. si mul sit diuina; Dei est quatenus pars est de coris illius, cuius cura & obseruatio per Apostolum commendatur hominibus autem quatenus specialiter designat, quod in genere suum est indicatum &c. al. Insuper lib. 4. c. 10. et 30. Quoad genus diuina, quoad speciem humana. Ibid.

in xap. ad iuda. 1. p. 10. d. 1.

in xap. ad iuda. 1. p. 10. d. 1.

in xap. ad iuda. 1. p. 10. d. 1.

in xap. ad iuda. 1. p. 10. d. 1.

in xap. ad iuda. 1. p. 10. d. 1.

in xap. ad iuda. 1. p. 10. d. 1.

in xap. ad iuda. 1. p. 10. d. 1.

This kneeling was neuer used in any other Sacrament of the olde, or new Testament, Circumcision, Passouer, or Baptisme.

Where they urge in Circumcision it was not so, nor in Baptisme, how doe they prooue it: A Catholike affirmatiue hath either neede be, or giue a Catholike prooue. Because the Paschall Lamb was eate standing, meane they this must be so to, and if standing how then kneeling. To be of one minde standing, of another minde sitting argueth inconstancie. By that reason of theirs, the conclusion may inforce it in our hands, for so the Hebrewes eate the Pascheouer. Such poe haue men make to be deliuered of an vntimely argument. But they, whose it is, reply in our defence that we, who kneele before the Sacrament detest Idolatrie: Which speech of theirs we doubt not, but is vttered vpon their knowledge. For in another place before

besoze allendged they tell vs, that the Minister must not affirme *Part. 1 pag. 28*
more then he knoweth. Since theretoeze they know so much *30.*
we haue done, yet they that so speake, prosecute it thus farre
against vs.

It is graunted: They that kneele before the Sacrament detest Ido-
latrie: yet their outward bowing to, or before a creature in the
matter of Gods worship, is a breach of the second Commande-
ment, Thou shalt not bow downe, nor worship.

A strange definition of Idolatrie. For then by that recko-
ning if a man kneele, his Bible lying besoze him, he is an Ido-
later, then Peter at the raising vp of Tabutha must be so charged,
for he kneeled on his knees and turning himselfe to the dead bo-
dy said Tabutha arise: yea then may we not kneele at any time.
For how can we kneele but it is besoze some creature in heauen,
or in earth, either Angels themselves; or our brethren, & sisters
where we are and liue, or the roose, and wals, and whole edifice
where we pray, valesse peraduenture these are not to be thought
creatures, but must be stiled by some other name. Againe, where
it is objected that bowing besoze a creature in the matter of
Gods worship is a breach of the second Commandement, it is
very materiall to know, what they meane by these words (in a
matter of Gods worship.) If they meane the time, or place
of diuine seruice, sure we are, that kneeling is expedient to pro-
fesse our humilitie in the houre of solenne prayer, which then is
performed by the Communicants. If they meane bowing to,
or besoze a creature it selfe in a matter of Gods worship (that is)
erhibiting diuine worship vnto the creature, which is due vnto
God, they knowing that we detest Idolatrie, know also that we
detest that doctrine. But if in the time of the words of holy insti-
tution then pronounced, they call the Elements of Bread and
Wine Popish Images, or Idols, and esteeme our bowing to
be no other, but Idolatrous at such time, as that blessed Sacra-
ment is administred: of the two we had rather be held (though
falsly) superstitious, then (truely) prophane for so speaking, and
yet to the glory of God we may, and doe proclaim our utter de-
testation of all superstition, & prophaneitie. As for the meaning

of the second Commandment, hitherto alwaies we vnder-
 stand this clause (Thou shalt not bow downe to them nor
 worship them,) to forbid vs worshipping or bowing downe to
 them, which God there mentioneth, such as we make vnto our
 selues either grauen, or the likenesse of some such in heauen or
 in earth. Now we demand whether those sacred Elements are
 of our making, or doe we make them to our selues, or be they
 grauen, or doe we bow downe to them: If so: hold vs Idola-
 ters, and pertake not with vs in that sinne. But being not so,
 esteeme of vs as the Ministers of Christ, and faithfull disposers
 of those holy mysteries. The summe of all is, Our bowing
 at that time is an outward reuerence (we thinke) meete should
 be performed, because of that holy action, which is then in
 hand, namely a religious communicating of that blessed Sa-
 crament of the very body and blood of our Lord Iesus, partly
 to stirre vp in others a more religious estimation of those diuine
 seals; partly to remooue all prophane thoughts of Epicures
 (and like contemners; partly to put a difference herebye even
 externally from other Bread, and Wine, which at home, or
 in our Gossipping and publike feasts we receiue, as the good
 creatures of God with thanks giuing, but standing, or sitting,
 neuer kneeling as we vse to doe in receiuing this Sacrament,
 and therefore we giue it the more reuerence because it is more,
 then ordinarie Bread, and Wine. And if for feare of Idola-
 trie it be dangerous to kneele, so is it to stand: for a man
 may commit Idolatrie standing. 2. If for feare of Idolatrie
 it be dangerous to kneele, so is it to vncouer our heads, for
 this ceremonie also we vse in the matter of Gods worship:
 Now how seemely that is let the indifferentest giue iudgement: 3.
 If so necessarie to kneele because our Saviour did it at
 other times, then are we not alone to be reprooued, but other
 Churches also that receiue it standing, walking, &c. A ceremo-
 nie wherein we iudge not them, neither should they, or any
 else condemne vs. But to be reproched for well doing we ac-
 count our Crosse, and we will beare it.

*Scimus quod
 ab Epicureis et
 sumptibus
 mysteriorum,
 excusamus alios
 ad veram reue-
 rentiam ne oc-
 casio detur su-
 perstitionibus
 vulgari con-
 matione.*

For this same reason the Popish Wafer-cake was remooued, as
in the Rubricke of the Booke of Common prayer.

For feare of Idolatrie was the Wafer cake remooued, yet
not kneeling forbid, because the reason is not alike. For the
Wafer cake did many waies offend. 1. For the substance,
because it was not vsuall, as that which our Saviour had. 2. In
the qualitie, for the thinnesse did not so fully represent the forme
of ordinary Bread. 3. The fashion was round. 4. The
stampe vpon it was, we thinke, the Image of Christ crucified.
5. The grosse opinion then had of it, as that it was really, cor-
porally, and carnally transubstantiated Christ himselfe, and only
in outward shew a Wafer cake. All which opinions being now
confuted, & we by the preaching of the Gospell better instructed,
the commendable practise of kneeling may be retained safely,
where before it could not well be, at what time men held tran-
substantiation for a doctrine of faith: Neither is it a good ar-
gument, when we dispute of the action, to argue of the Element,
as if because a Wafer cake is to be misliked, therefore kneeling
also must indure a checke. But we will produce a fewe wit-
nesses for prooffe of this point, and so conclude. True it is,
that where Baster Beza liueth, the Communicants receaue
standing, but that no more impeacheth our kneeling, then that
of theirs who receaue in Wafer cakes, and we in ordinary
Bread: Now as our Countrymen tie not themselves to the one,
for the forme of Element, no more need they binde themselves to
the other, for the manner of the action. For Geneva is no more a
Lathwiler vnto vs, then we are to it. This folly aduanced Rome
to that height of pride, wherewith she aspired, inforcing all other
Churches to her rites, & ceremonies. In regard to hereof it may
be that M. Beza speaking of this gesture, useth these words. If
any (saith he) compelled by the infirmities of their owne
brethren or for some other causes shall thinke good to re-
taine any of the auncient rites let euery one haue their ac-
customed libertie herein. Peter Martyr thus determineth this
question for vs, & others. I aduise in adoring when we receive
the Eucharist, that we stay not in the elements, but worship in

*Si qui infirmi-
tate suorum co-
acti vel alias ob
causas aliquas
aliud ex veteris
statutibus sibi
retinendum pu-
tarit, sua cui-
que maneat li-
bertas, Beza,
de cen. dom. ad-
uers. lat. b. pag.*

*Quoad istud docet
rentur P. mar-
tyr Com. Loc.
claf. 4. c. 10. § 50.*

*Adoratio inter-
na potest abs-
que periculo ex-
hiberi, neque
externa sua na-
tura esset mala
Multis enim pie
genu flexibus &c
Nisi requies
esset de his re-
bus in concioni
huius mentio. lb. d*

Spirit, and truth, Christ sitting in the heavens. Which thing because the simpler sort understand not, we thinke, not amisse, if we reſtraine them from outward adoration, namely proſtra-ting, and kneeling till ſuch times, as they haue beene taught, Inward adoration may be giuen; without any danger, and the outward of it owne nature cannot be euill. For many do in a godly manner bend the knee, & adore at the hearing of thoſe wordes of the Goſpell (and the word was made fleſh) yet thoſe wordes are not to be ſaid to be adored, but the things themſelues ſignified thereby. And what ſhould hinder the very ſame thing to be done here, ſo that the Elements themſelues be not worſhipped, but that which is ſignified by them: Yet at this time for the cauſe beſoꝛe mentioned (peraduenture) outward adoration is not ſo fit and conuenient, unleſſe often mention were made of thoſe things in Sermons. In which large diſcourſe theſe notes may be gathered. 1. The outward worſhip of it owne nature is not euill.

2. If the wordes of the Goſpell may be outwardly reuerenced in a godly manner, at what time they are read, then may theſe Elements haue the like. 3. Yet not they, but Chriſt ſignified by them: 4. He would haue externall reuerence by kneeling ſpared onely for a time: 5. But inward adoration alway exhibited, becauſe without danger: Now inward worſhip is moze then outward, for this is but a ſigne of the other, and if no danger in the inward, much leſſe in the outward. 6. He deliuereth his iudgement in very eaſie termes, as peraduenture it may be a while ſoꝛboꝛne: Like a iudicious wiſe man that ſpeakes under

*Huc sacramen-
tum ſine adora-
tione, ſine q̃ illa
(Qui deo debuit)
cultu, cū debita
ſanctæ religione
& reuerentia
percipi admi-
ſtrarique debet;
atque ea impi-
mit, qua ōnium
eſt maxime fide
ſcilicet, & ſui
ipſius explorati-
one Sc. 2. 1. p.
pag. 120.*

correction of better aduertilement, not peremptorily: as ſome among vs that are every way inferior to him both for modeſtie and learning. Laſtly, he takes this kneeling or proſtrating not to be ſo fit, unleſſe often preaching be ſoynded by way of inſtruction. So as if the people be taught, then no ſuch feare, but it may ſtill be bleſſed: which is our very caſe at this day. Beſide the iudgement of this great ſtaine, we haue the conſent of the Churches of Bohemia, who far from ſuperſtitious adoring the Elements, bow their knees at receiuing of the Sacrament, as appeareth in the harmonie of the Confeſſ. This Sacrament without adoration, and that worſhip which is due to God only, yet with due religion, & reuerence muſt be received, & adminiſtered, and that ſpecially, which is the greateſt of all, namely faith,

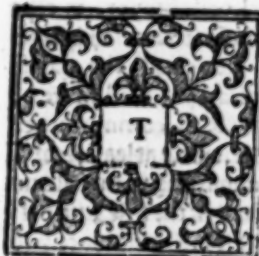
faith, and examining every ones owne selfe. And after
it is added This sacrament is religiously distributed with full
godlines, and deuotion: The congregation of the faith all
most vsually kneeling on their knees receiue it with
thankes giuing, ioyfulness, singing of himnes and holie
Psalmes &c. The spirit of God directing them, and our churches
in the brittle of one external holie behauiour doing the like, may
be a motiue to perswade others contrarie minded, to thinke
that the Lord hath not left vs destitute of that small portion of
knowledge, which may determin a circumstance of this nature,
and so we intreat them to resolue.

*Sacramentum
religiose cum
reuerentia distri-
buitur. Populus
autem fidei
vitalis in
genus proci-
dens hoc accipit
cum gratiarum
actione, &c.*

Cap. 10.

Private communion.

The booke giueth allowance to minister to one alone,
cleane contrarie to the word of God, and Christ his
institutio. Whatsoeuer will not stand with the word
of institution (Eat yee) that is forbidden without ex-
ception: But to minister the sacrament to one alone
will not stand with (Eat yee): Therefore to minister
to one alone is without exception forbidden.



This chapter is here as it seemeth intituled. A private communion. Upon
what ground we knowe it, but with
what a sinister minde, and to how
wrong a conclusion any one may con-
fecture, and mane doe feare. If they
take our communion for the masse then
haue they reason for the name. Bishop
Iewel prouing that a private masse,

for 500. yeares after Christ was neuer heard of, calleth that a
private masse. where the masse priest alone did eat, and drinke al-
though in publike, and that happly 2. or 3. or more such as
himselfe

himselfe all apart were mumbling, one in this corner, another in that ende, a third in a third place, and all by themselves at the same time in severall places of the church, where the people present did neither eat, nor drinke, but onely every man himselfe by himselfe. Can these men (who like the name of communion we give to the sacrament) prone in this sence we maintaine a private Communion. These termes were never knowne to fit our church doctrine, till those first moniters and the heires of their scruples had the use of the secular more fit themselves to be under a secular. The gentle admonition that was the first bare for this idle debate, then rawely entred, since over hotlie followed (but vaine, and unfruitfullie God bee knoweth, and wee deploze) maketh this an occasion of their lamentable separation. Yee should first proue (say they) that the private communion is agreeable to the worde of God. And is it not reason they should first proue that we misopne a private communion, before they misopne vs to proue what they now reprove? Looko over the booke of common prayer from the first worde to the last lease, it were an adventure warrantable (should the maine cause lie on it) to iustifie all by this one, and not to spare a solemne protestation that wee will loose the whole cause if they can make good but this one single, Angular accusation, and take them at their bare worde private communion. Behold they, or anie for them, where wee use these termes. Same the lease, page, sentence, line, anie syllable that beareth to any such purpose. Meane they it in these wordes of the Rubricke. There shalbee no celebration of the Lords supper, except there bee a good number to communicate &c. or in these following. If there be not aboute 20. persons in the parish of discretion to receive the communion, yet shall there be no communion except 4. or 3. at the least communicate. What here a good number is to communicate, where at least, or 3. are to communicate no iust suspicion of misusurping to one alone. Per adventure if wordes they mislike, are not in the title & title of communion but in some other place. What the. Turne we to the communion of the sick, where the Rubricke is thus. For asmuch as all mortall men be subiect to manie sudden perils, diseases, & sicknesses, and ever vncertaine at what time they shall depart out of this life, therefore to the intent they may be alwaies

wailes in a readines to die, whensoever it shal please almighty God to call the, the curats shal diligently fro time to time, but specially in the plague time exhort their parishioners to the oft receiuing in the church of the holy cō: union of the body, and blood of our sauour, which if they do, they shall haue no cause in their sodaine visitation to be vnquiet for lacke of the same. But if the sicke person be not able to come to the church, and yet is desirous to receiue the communion in his house, then he must giue knowledge ouer night, or else earely in the morning to the curate, signifying also how many be appointed with him, & hauing a conuenient place in the sicke mans house, where the curate may reuerently minister, and a good number to receiue the communion with the sicke person &c. A quicke eye may see ouerthip these words (in the church) which considered satisfie to the full, and shew it must be in publick. Other words there are in an other place following, at the time of the distribution of the holy sacrament, the priest shall first receiue the communion himselfe, & after minister vnto the, that be appointed to communicate with the sicke. Here still in these places are more then one to sayne with the minister, and therefore is not the communion ministred to one alone. Where then is it they haue so much as the least shew for pretence of dislike? It may be these words insuing. But if a man either by reason of extremitie of sicknesse, or for want of warning in due time to the curate or for lack of company to receiue with him, or by any other iust impediment do not receiue the sacrament of Christ his body, & blood, then the curate shal instruct him, that if he do truely repent him of his sins, & stedfastly beleue that Iesus Christ hath suffred death vpo the crosse for him, & shed his blood for his redemption, earnestly remēbring the benefits he hath thereby, & giuing him hearty thanks before he doth eat, & drinke the body & blood of our sauour profitably to his soules health, although he do not receiue the sacramēt with his mouth. In which briebe, many causes are alledged for not ministring the communion 1. extremitie of sicknesse 2. want of due warning 3. lack of companie 4. some other iust impedimēt. In supply wherof, least the sick party may find himselfe agriued he is to learne, if he haue learned, he is to remēber that

that earnest, and true repentance of sinnes; and a stedfast faith in the merits of Christ his death, with a due meditation of all the benefits, that come thereby, and heartie thanksgiving to God for the same, are an effectuall powerfull, true communicating to his soules health, though the visible elements be not for that time received. But unto then somuch inquirie (as as hath bene made) whether no sufficient prooofe for their querelous allegation: Some other place belike there is, or els they are ill besed, that without all shew in the world make shew of complaint. Were it not for one onely sentence violently wrested, they had no colour at all. The wordes are vpon a closing point of direction for the communion of the sick. In the time of the plague, sweat, are such other like contagious times of sicknesses, or diseases, when none of the parish, or neighbours can be gotten to communicate with the sicke in their houses for feare of the infection. Vpon especiall request of the diseased, the minister may alone communicate with him. Here the caueat greatly sets forth the wisdomie of God in raising by the thoughts of his church, by kindly prouiding for occurrences, whether of health, sickness or anie contagious disease. Sufficient affliction wee may thinke it, when the Lord humblyeth a man vpon his bed, debarreth him accesse vnto the publicke congregation. For no doubt in the stirring of the seas one waue ouertaketh not another moze busilie then surges of griefe accompany one another in a mans deepe meditation, to thinke with himselfe, what he is deppriued of. And the moze delight and comfort any one hath tooke in the scale of his assurance, the moze his soule longeth after it, and all litle inough he thinkes (as herein not deceiued) to strengthen his faith, to inlarge his hope, and giue him thorough contentment for his present estate. Then cometh to his minde, what a glad man sometimes the Lord made him, when he went with other leading, or following them in to the house of God, and there accompanying them with the voice of singing, and praying, as doth a multitude that keepes a feast: (O Lord of hosts how amiable are thy dwellings) when he sendeth long wishes after the courts of his God: The flight of a sparrow, & fluttering of a swallow occasion multiplied thoughts. The little ones scarce peeping forth of their shell, moze happie then

then he. For they can nestle, and roost under the altars of the Lord of hosts. A stealing sigh often falleth from him, and that sigh not speechlesse. And that he had the wings of a dove, the would his soule finde comfort in the tabernacles of the most high, and because he cannot come abroade, might hee receive anie letter missive to him, whither by hand, or mouth of the minister (so wee understand the woordes of God, and the holie sacrament kissing each other, and coupling themselves both in one and all to cheare him, poore prisoner as he is) no question then would they bee as seasonable welcome, as the raine upon the mowen grasse, and the showres, that water the earth. It hath bene the case of many Gods children. Hiperius and others dangerously fallen sicke upon some heinie, and grievous hurt they incurred by tentations outward, inward, or both, to desire comfort upon comfort, and all little know, as they thought, and knowing what great things are spoken of the sacrament, and how it hath ministered much joy unto them heretofore, with earnest desires they have craved the like helpe for their languishing conscience, before they give their last farewell to a decayed nature: Wee that are in health, and not brought to the doores of death may thinke it moze then absolutely needeth, and (happilie) so it is, because though a man bee deprived of the sacrament, yet he is not deprived of eternall life. But manie in their distresse thus perswaded, yet desire the ble thereof, because they reckon, (and they reckon not a misse) that their last end may thereby be made unto them the moze comfortable. Wherefore as *Elisba* said to *Gehezie* of the woman that did moze (as he thought) then needed. Let hir alone now, for hir soule is vexed within hir, and the Lord hath hid it from mee. Let them alone good soules: their spirite in that anguish is much troubled, and panting like the hart, that brayeth for the water brookes will not take comfort to anie purpose, till it be had in to the wine celler, and drinke his fill, at the well spring of that spirituall consolation, which is committed unto the church, and is the soules heauenlie viand, while shee is yet a sojourner upon the earth. It is a doctrine of our church (anouched in the *Rabysche* cited before, that in case the minister can perswade, hee doe his best in deuyour. But say he neither doth, nor can,

*In Vita Hiperii
rii.*

*Placitum illis
qui de hoc sacra-
mento recedunt,
Canon. Arausi-
can.*

and the sicke bodie well assured of the truth of our doctrine, yet for all this coueteth to haue the signes visibly afozded him for better imprinting in his memozye the death, and passion of his, and our redeemer (for no question but somewhat they adde, and that somewhat is much comfort when they may be had) what can our church doe lesse, but so far pcedde to the earnest, and in deepe possitly his last request then made vpon speciall, and weightie occasions. No man but instructed in the worde acknowledgeth that hee, which repents and beleeues the Gospell receiueth forgiveness of sinne, which as it is a true foundation, so an ill frame is raised vpon it, that therefore there is no neede of the sacrament. For to what ende seeke we remission of sins when wee haue obtained it alreadye? But such conclusions are in force with those, who looke vpon the truth with popish spectacles, or Anabaptists eyes: Their wrong imagination springes from ignorance of the doctrine, and sauing vse of this sacrament. For Christ the mediator with his obedience, and merits is the onely foundation of reconciliation with God, and remission of our sinnes. But God the father proposeth him to be apprehended by faith, and to be receiued for forgiveness of sinne both in the worde, and sacraments: Now they are much deceiued that thinke our reconciliation with God, and forgiveness of sinne are like coloyr laid in oyle alway alike fresh, the beauty neuer fading, so as one had, we haue no neede to thinke anie more of it. But the perpetuall action of faith, and daylie exercise in this life is to apprehend Christ more, and more firmly, to abide, and perseuer in him, not that hee can be utterly, and quite lost, but because els the liuelie feeling, & present comforts thereby had, may weaken and faile. Nay there is not anie moment of time in this corrupt estate of ours, what with the deuils snares, the worlds suggestions, and our own deceivable heartes. But the more we examine our selues, the more we confesse this for a truth, that we are to seeke, embrace, & apprehend the fauour of God, & forgiveness of sin. Beside that in tentations the minde is chiefly greued in such a question as this, VVheras the promise speaks in generall termes, how may it appeare to me who do beleeue whither I haue remission of sin, or how may I assure my selfe certainly hereof: To this end therefore

Nemo illud Gel
quarit Gel acci
pit, quod iam ha
bet, ergo in usu
eucharistia, nec
queritur nec ac
cipitur remissio
peccatorum.

Andrad, con.
Chenut. 10.
passim Anabap
tillum pater pro
ponit fide appre
hendendum, &
accipiendum ad
remissionem
peccatorum, &
in verbo & in
sacramentis.

Chenut. de in
stitut. sacram.
cena pag. 77. B
In hac carnis
nostra deprava
tione inter tam
varias Diaboli
insidias &c.

Ibid.
Cum promissio
loquatur in ge
nere, an etiam
ego, qui credo,
habeam remissi
onem peccatoru
an vero, & cer
to, & firmiter
eam habeam.
Ibid.

therefore God, who is rich in mercie which he hath posured out in aboundance vpon the, that do beleue, beside the word, hath ordained the vse of the sacraments. Shall we looke to the times auncient, or present, the equitie of this truth will soone shew it selfe: The auncient christians reckoning the communion performed in publicke to be their act, that were absent, as theirs, who were present, did communicate the eucharist vnto the absent in token of their loue, and mutuall fellowship: Such absent, as were either necessarilie hindered by inuitable occasions, or els were soze sicke dying to their long home, or otherwise standing excommunicate, desired to make their peace with God, and his church, and so (in token of heartie reconciliation on all sides) were made partakers of the holie mysteries, though at home on their deathbed. This witnesseth Iustin Martyr, who was in the first age after the Apostles: And in the second age example may be taken from Dionys. of Alexandria in his Epistle vnto Fabius as it is quoted by Euseb. writing the historie of Serapion, how falling through persecutio, & offering to Idols he was cut off from the church, to the terror & affrighting of others: Good old man hee often desired to be receiued into the bosome of the church: It would not bee. No man heeded the request. His sickness increasing, he lay speechlesse for three whole daies deprived of the vse of his senses. the 4. day came to himselfe againe, at what time, seeing how it was with him, he grew moze instant, then euer before to receiue the sacrament, the pledge of his peace made with God, & the church, which no sooner obtained but withal most com. oztably he finished his life. A thing vsual in those times for such as lay a dying, if they made request special earnest suppliant, humble request, they were allowed the fauour of the communion, that supported with a good hope they might depart hence in peace. In the next age the same course was held by the coucil of Nice where the fathers gaue in charge according to the auncient rule, that the holy communion should be denied none toward the time of their death. This coucil so auncient as it was nigh 1300. yeares ago, euen the confessed that this order (the church swike & we retaine) was before those times much auncienter. So did it continue long after, as wee may obserue in those sermones of time, that goe vnder

Prater Verbum
instituit etiam
vsum sacramen-
torum. Ibid.
Iustin martyr.
apol. 2. Verus Iu-
ne Dionys. Alex
and. Fabio in
epist.

Sapenunero ro-
cipi perierat ve-
rum nemo illi
attenderat. Eu-
seb. lib. 6. c. 44.
Morituro si po-
tuit, vt maxi-
me si etiam ana-
tea suppliciter
petierunt ad-
mitti debere, vt
spe bona fulta
migerent. Ibid.
De his qui recen-
dunt ex corpore
antiqua legis re-
gula obseruabim-
tur vt si foris
quis recedat ex
corpore, necessa-
rio vita suam
defraudetur vi-
atico. Concil.
Nicen. can. 12.
grac. 13.
Quoties aliqua
infirmas su-
peruenierit, cor-
pus eius sangui-
nem ille qui
agrotat accipiat
August. serm.
de tempore.

*Quædam aliqua
infirmis su-
peruenit, cor-
pus & sangui-
nem ille qui
agrotat accipi-
at, August. ser.
de tempore.
Aegrotis dare
oportet sateor
sed etiam cora
agrotis possent
peragi myster-
ia, P. martyr.
Aegrotis qui po-
tebant cenam
dominicam non
negabat. in
Gusta Oecolom-
Bucer. censu.
Cal. epist.
Muscul. tit. de
can. dom.
Sine superstitio-
ne, & offendi-
culo & in fla-
gita agrotorum
infirmos no-
limus (and ob
causam eccle-
sias coudere,
Beza.*

Saint Austin his name. As often as any sicknesse, or infir-
mitie shall happen, let him that is sicke receiue the body &
blood of the Lord. In these latter times Peter Martyr an-
swering this objection that the sacrament must be ministered to
the sicke. I must I confesse (saith hee) be ministered to the
sicke. But then might it bee in the presence of the sicke.
In the life of Oecolompadius it is written of him. The sicke
that desire the Lords supper he denied it not them. Bucer
in his censures alloweth it: so doth M. Calvin in his epistles, if
the sicke folkes desire it. The like doth Musculus and Hipe-
rius. If this wee speake of (saith M. Beza) may be done with-
out superstition, and offence, and that the weakenesse of
the sicke partie doe require it, wee would not truely that a-
nie one for such a cause should rent the church by schisme,
and contention. And certainly it seemeth the generall opin-
ion hath beene from time to time, that if men in their health neede
this sacrament, much moze when they are weakened and spent
with sicknesse: For it steth best, when wee are most humble,
and penitent, which commonlie in the elect of God is by degrees
moze, or lesse, but in a heauy visitation many times our humili-
ation is wrought most effectually, when the conscience almost
squeezed with a serious consideration of sinne, the body, and soule
are humbled vnder the mighty hand of God. Which may be the
case of many in these times, whither excommunicate, or suspend-
ed from the Lords table, or hauing wasted themselves in law-
lesse suites, or conceiuing amisse of our sacraments ministry,
doctrine &c. after wardes touched in heart, seeing the grossenes of
their erro: do reouer themselves, the Lord illghtning their eyes,
that they beg with great earnestnes to haue a part in that sacra-
ment visibly, whose fellowship pooze seduced soules they did ei-
ther detest, or neglect, or except against before. What toyes the
Lord ministereth his children at such times, as in faith, and true
repentance they receiue these infallible tokens of his gra-
tious loue, they onelie knowe whome the Lord hath prepa-
red for that heavenly banquet, and what can they tell (good-
heartes) yet once againe ere they giue vpp the ghost, hooue
the Lord may peeble them like comfortes, and that with moze
cherifullnesse

cheerfulness then hitherto be hath done : And may it not be hoped that a faithfull Communicant in the very instant short life and death, seeth in this lone-token the very toyces of heauen presented vnto him, as an effectuall motive to hasten him hence, and to strengthen him in his iourney to his long home ?

*The Communion Booke giueth allowance to the Minister,
to minister to one alone.*

Nothing contrary to Gods word, and Christ his institution to minister to one alone at a time, so: how can it be otherwise. But if they meane one alone, and alonely, as if none else did communicate, but the sicke partie bedridden, they speake an vntruth. For moze are required at the Minister his discretion. And a very poore body, he or she is, like a Sparrow on the house top, that hath neither wife, nor seruant, nor friend, nor chairewoman, nor keeper to tend, and tender him in his sickness, yea euen in the Plague-time God disurnisheth not a man of all company, but one, or other good neighbour he hath (beside the Minister) whom (vlesse the congregation be provided of another sufficiently able, that may supply his absence) the laies of our Church, and his owne conscience spare from communicating when the infection is : And great reason, because if a particular grieved, be to be cared for, so are many much rather both of his familie and of the whole parrish, least through his vnadvisednesse he drave them into the like contagion. Master Zanchius sheweth this at large speaking of Epaphroditus and his earnest care for the Saints at Philippi, so doe other writers, whose names we spare in this argument, yea so doth the Rubricke in the Booke of common prayer, and the Canons Ecclesiasticall in case the disease be knowne or probably suspected to be infectious. But admitting there were not another to communicate with the sicke person, is the Minister no body, doth not he, and that sicke partie make a number, though the least of all numbers ? If but two, or three agree vpon earth sayeth our Saviour, &c.

*Zanch. in Phil.
lip. 2. 27. 30.*

Can. Eccles. 67

*Etiam si minus
mo numero, Ba
cer. in Math.
18. 19.*

To minister the Sacrament to one alone doth not
stand with eat yee.

*Subiectum est
generalis specia-
le, in ipso signifi-
catur quia in
ipso continetur.
Tertul. de Velā.
Virg. cap. 5.*

To minister the sacrament to one alone at a time standeth
with the words of Christ his institution, because Tertullian
his rule is true: Particularities are signified vnder that which
is general. And therefore in saying (eat yee) necessarily is im-
plied eat thou, vntlesse we shall thinke that when our Saviour
said Baptise ye, therefore one alone may not Baptise, or praying
(Pray yee thus) therefore one may not pray alone.

It is faultie that we doe not vse in a generalitie, once for all to say
to the Communicants. Take yee, eat yee, drinke yee. But vn-
to euery particular person, Eat thou, Drinke thou, which is ac-
cording to the Popish manner, and not answerable to the forme,
that our Saviour did vse.

*Arist. Physic.
lib. 1. c. 2.*

One false principle breedeth many errors. For see their argu-
ment how it is concluded. What which will not stand with the
words of institution (eat yee) that is forbidden: But to say take
thou, eat thou, drinke thou, stands not with the words of in-
stitution, eat yee, drinke yee, &c. Therefore to minister it in
such words, is without exception forbidden. But a weak eye
may see the weaknesse of this reason. Must we tye our selues
vnto euery syllable. And if Christ speake in the plurall number of
more may not we speake in the singular number of one, and one
apart by themselves, which howsoeuer singled, are more then one
being reckoned together: For so is this Eat thou, Drinke
thou, Being but of two, how much rather. Which in effect is,
as Christ commanded, Eat ye, Drinke ye, &c. So doe they:
But say: must we needs tye our selues to þ very syllables, which
Christ spake, & in that expresse forme which he vied, then leaue
vnto our naturall language, and speake we Siriacke or some such
like, because he so deliuered the wordes of institution? And
must we vse these wordes (Eat yee) once for all and no other?
Why then is not a complaint taken vp against other Churches
beyond the Seas, where one Minister commeth, and saith vpon
deliuey

deliuey of one part of the Sacrament. The Bread which we
bzeake is the Communion of the body of Christ. Then ano-
ther Minister of the Church reaching the Cuppe sayeth: The
Cuppe of blessing which we blesse is the Communion of the
blood of Christ.

*Admister eccle-
siae unicuique
ad causam acco-
denti partem
de pane domini
de fractam por-
rigens dicat, pa-
nis quem fran-
gimus &c. mi-
Formula ad
miss. Catech.
pag 295.*

In Sermons we doe not dissufully speake to one man apart from ano-
ther, therefore neither is it convenient to speake these words, Eat
thou, drinke thou, severally to man after man,

This is no reason at all. For first we know how in Sermons
many (whose masse bouldnesse overballaneth godly wisdom,)
furiously comment the consciences of men. Not amisse to speake
to mens harts out of Gods word plainly, and truly; but sple-
netickly to gall mens persons, as if men would call them distinctly
by their proper names, growing into particulars by a finger
pointing description, culling a man out thus: Thus attired,
thus sitting, in such a peto, &c. We should not sit. The fault is
not better knowne, then they are, that make the fault. A gene-
rall discourse will reach home. I know (saith Saint Ierom)
that I shall offend very many, who referre a generall disputa-
tion concerning vice to their owne shame, and while they are
angry with me, they shew their owne conscience, and doe iudge
farre worse of themselves then of me. For I will name no man,
nor after the licentious manner of the olde comedie, will I choose
out certaine persons to perstringe them. Here we learne, how
it is not safe to speake unto men personally in our Sermons,
and that they, who doe so, are rather satyricall, then other.
But come we to the second branch of their comparison, which
is rather a disparison, if it be rightly called. For the Sacra-
ment is not so to be ministred, as Sermons, which are publi-
shed in generall termes, but moze particularly, and by perso-
nall application. Because, first though Christ said, 'Eate yee,
Drinke yee, collectively all at once, yet that distributively he did
not, they must proue before we reuerse that sozme we haue recei-
ued. 2. In ministring cbsorts we may distinctly speake to euery
one in his owne perso, because it is a part of the glad tidings of the

*Scio me offensa-
rum esse quam
plurimos qui ge-
neralem de viti-
is disputatione
in suam referunt
censuram, &c.
dum mihi trasa-
cuntur suam in-
dicant conscien-
tiam multo pe-
ius de se quam
de me iudicant.
Ego enim neu i-
nem nominabo,
nec veteris co-
mmedia licentia
certas personas
eligam atque
perstringam.
Hieron ad Rust
epist de viuem-
da forma.*

Gospell,

*Baptizetur N.
seruus Christi
in nomine &c.*

*Non prescriptis
suis ministris
Christus qui-
bus, vel quot vo-
cibus essent &c.
vi &c. sed actū
ipsum definiit.
Bez. 29. 85.
Respon. pag. 85.
Formula in la-
tinis ecclesiis ob-
seruata multis
videtur ad mō-
datum domini
propius accede-
re, & confirmā-
da baptizandi
fidei accommoda-
tior. Ibid.*

*Tum ad pro-
missionem pro-
prie, ac peculiā-
riter sibi appli-
candam ibid.*

Gospel, but in denouncing of Gods iudgements so warranta-
bly we cannot doe. 3. Our voice commeth vnto all at once, but
distributing the Sacrament is to man after man. 4. These pet-
tie controuerſt Diuines, that are so hard to please, allow in
Baptisme, that the Minister say, I Baptise, though our Saut
our spake in the plurall goe yee, and Baptise: And if in one
Sacrament the application must be made, why not in another?
ſeeing that Sacraments are applicatoyle ſeales of righteouſnes
of faith. To iustifie their opposition they might alleadge againſt
vs the manner of the Græke Church which ſaith not as we doe
I Baptise thee, but let, N. the ſeruant of Christ be Baptized
in the name, &c. But will we know, why this is not miſliked,
and in the Sacrament of the Eucharist the other is, our Anta-
goniſts want neither ſtomache, nor will, but the onely reaſon
why they doe not, is, ſome ſozraine Church beyond the Sea re-
taineth the ſozme, which we doe vſe. In byeſe to ſit both their
ſcruples, whether Eate yee, or in particular, Eate thou, the an-
ſwere, which Maſter Beza maketh in the words of Baptisme
may ſuitably be vſed in the words of the Eucharist: Christ hath
not inioyned his Miniſters what, and how many ſyllables
they muſt vſe in the ſunction of their calling, but he hath limi-
ted the Act, when he commaunds them to Baptiſe. And whe-
ther they ſay (I Baptiſe thee) or let this ſeruant of Chriſt be
baptized, the matter is not great, ſo the ſozme of the very Act be
obſerued. And (yet ſaith he) to ſpeake as it is the ſozme in the
Lattin Churches (we thinke) commeth nearer to the comman-
dement of the Lord, and is farre more ſit to confirme the faith
of the partie baptized. Becauſe the Miniſter ſpeaking of himſelle
in the firſt perſon I baptize, and putting to the pronoun (thee)
maketh the minde of the partie baptized, both to obſerue the acti-
on more diligently, as if God himſelle were then preſent, doing
by himſelle, what the Miniſter by word of mouth teſtiſeth, as
alſo to apply the promiſe to himſelle properly and peculiarly.
No hard matter to ſit this to the preſent occaſion, why in the
Eucharist we vſe theſe words Eate thou. Firſt, becauſe often
repeated better remembred, 2. Becauſe of the ſpeciall denomi-
nation, and application then made: As ſoz the other point, our
Church is not alone in miniſtring to the ſicke, ſoz beſide thoſe
teſtimonies

testimonies aforesaid produced we may understand. That to the right & due action of the Eucharist are required two at the least, namely the Minister blessing the Eucharist, and he to whom the Sacrament of the Eucharist is dispensed, so speaks the Church of Wittenberg, naming it that godly ointment (in S. Iohn his Epistle) whereby the holy Ghost is effectually in those that doe beleue. In others other Churches this manner of ministring the Communion in a private manner is to be retained as Malculus witnesseth for this end, that the partie thereby may be strengthened in faith, made stronger against tentations of Sathan, and better armed to beare the paines of death. As for the place (though private because some chamber, or the like) yet we must not thinke it frustrate the power of the sacrament and the vertue of the administration. For that is one, and the same in it own nature, be to ever circumstances of time, and place doe alter extrinsically. What els was the roome but an upper chamber; where our saviour kept his supper with his disciples: What was it but at home the paschall lambe was eaten; and where for many yeares after Christ the whole service and sacraments celebrated, but in hidden places, private and secret, at what time persecutio, & sickness were in force: & former of which two ceaseth, namely persecution; for God hath raised uppe one, whose lust title Deseder of the true auncient faith strengthened & ever long may it our good hope of the peace of the Gospel but impotencie thozough sickness to come abroad, as also the weake conscience needing speciall choice comforts are even now the urgent occasions to have the communion sometimes some what private, not any way herein contrary to our saviour christ his institution. But for ought we can see complaine wee may of want hereof, not using it at all, rather then of the abuse in using it ill. For what with the venom of some doctrine, as that sacraments neede not, what with the prophainesse of men, that they care not, what with the slacknesse of some minister, what with forgetfulness in the sick, what with scrupulous objections in misliking it, what with danger of contagion by some diseases, a verie auncient praiseworthy commendatione is discontinued. Satan much aduantaged and the sick soule, that needes the spirit of corroboration agaynst the terrois of death

*Hac est pia
vinctio qua spiri-
tus sanctus effu-
dit. Ibid. scilicet.
15. pag. 197.
Prima &
extrema agrum
tantum commu-
nio &c. Aluse.
11. de cana do-
mini.*

Quarta

*Seuen. Sulpit.
epist. liij. stor.
eccles.*

and hartned in a toyfull expectation of deliuerance in good time, is then left destitute, when is most vse of all such possible helps. What thinke we of this? Shall Scribes and Pharisees be falsely supposed remedies, soz so they doe, and we neglect true, reasonable, conuenient succour: as if the readiest way to reach home were best to shoot short, and though were held done to prooue a good Christian (alway prouided) we doe not so much as Papists. Because they pray, fast, giue almes, &c. We shall do well to doe none of all, these like one Ithacius, who so farre detested Priscillians doctrine of abstinence, and every spare diet was suspected of that heresie, and with him the loosest demeanour made the sincerest profession. But in utter loathing of all such gresse follie this we may learne as a sufficient resolution. What if the shield of Poperie beare not out Paper shot, and their private spawles stand the sicke in no stead: yet know we so many, as fir not the grace of the Lord on the outward Element, but bying their thoughts in obedience to his commandement, distressed soules craning comfort at home, when they cannot come abroad shall (no doubt) finde the Lord to scale vp in their consciences by the ministerie of the word and Sacrament, as effectually in that houre of their necessitie, as in times of greater assemblies and moze publike meetings? Alway remembred that some neighbours togne in fellowship soz that holy businesse, they prepared afozeband, as it becommeth, and the sicknesse be (though desperate yet) not infectious, or if none can be got (and that were very strange) yet because others default may not abynde a sicke mans comfort, resolve that the Minister communicating, the sicke partie cannot be thought to receaue alone, as some are disposed to argue.



Chap. II.

Of Confirmation.

These words are in the Rubrick before the Catechisme:
Confirmation is ministred to them, that be baptized,
that by imposition of hands, and prayer they may re-
ceave strength, and defence against all tentations to
sinne and assaults of the world, and the deuill, &c.
These words we cannot Subscribe vnto.



Imposition of hands ioyned with holy prayer is a
grane. auncient custome, whose originall we read
of in Scripture, as of *Isaack* blessing his Sonne
Jacob, when he would offer, and consecrate him
vnto God, that he might be the promised heire.
Jacob likewise blessing *Ephraim* and *Manasses* *Joseph* his Sonnes
imposed his hands on them, and prayed. Which selfe same cere-
mony was vsed in sacrifices: for *Aaron*, and his Sonnes laid
their hands on them. And in ordination, as when *Iosua* was
chosen. *Numb. 27.* In bodily cures I thought (saith *Nauman*) the
man will, &c. Call vpon the name of the Lord, and put his hand
on the place to the end he may heale the leproisie: And *Christ* our
Saviour vsed it, when he intreated to lay his hand vpon his
daughter, as also in curing a blind mā: as also in admitting little
infants to blesse them, he put his hands vpon the, & prayed. Af-
ter whose departure to the Father, the holeneers for a time vsed
it in common. For so our Saviour promised They shal lay their
hands on the sick, &c. But then (& alway after) the Apostles,
and after the Apostles in succeeding ages, (Bishops in regard of
their prelatie (as *S. Ierom* witnesseth) did accustome themselves
to this ceremony, & withall God did vouchsafe miraculous gifts,
which haue their Summe setting, and know their going downe,

Genes. 27. 241

Exemplum b. a.

Genus in Isaac

qui manus ezo

Calu. apud

Maria. in Math

19. 13.

Genes. 48. 14:

Exod. 19. 10.

Leuit. 1. 4.

Numb. 27. 18.

2. King. 5. 11.

Math. 9. 18.

Marc. 8. 22.

Marc. 19. 13.

Marc. 16. 17

yet other graces of corroboration, and perseuerance are of continuance hould on still, and stand in supplie. A time there is that *Barzilai* may goe to the brooke, and can goe no farther, but *Dauid*, and the spirit of *Dauid* hath farther to goe. The date is at an ende for those extraordinarie giftes, which came by necessity of those times, and made entrance for the Gospell, nowe these of strength, knoweledge, comfort, and daylie increase in them, for which the Bishoppe prayeth ouer the childe with imposition of handes are for longer time, namelic to the wordes ende. As for this speech where the wordes in the Rubricke by imposition of handes and prayer the baptised receiue strength. &c. as (if like the children of the prophets trying Death in the pot, when somewhat was stired in, scarcely pleasing their taste), so these meane, there is death in this sentence, not fitting their knoweledge, that haue tasted of the beauenlie grace reuealed in the worde; wee answere this phrase by imposition of handes &c. is agreeable to scripture, and the ancient truth

Act 8. 18.

Nonne in nomine

Christi

2. Tim. 1. 6

repleat te spiritu

et uerbo

et scientia

et uirtute

et caritate

et fide

et spe

et timore

et humilitate

et patientia

et benignitate

et mansuetudine

et ceteris

et ceteris

et ceteris

et ceteris

et ceteris

et ceteris

et ceteris

et ceteris

et ceteris

et ceteris

et ceteris

et ceteris

recorded since that time in the monuments, and writings of the fathers. To scripture, where this expresse forme is mentioned when *Simeon Magnus* saith that by laying on of handes the holie spirit was giuen. So to stirre vpp the gift of God, which is in thee by the putting on of my handes, which latter place though it speake of this ceremonie in ordination yet the former of these quotations intreats of confirmation after baptism as both also *Acts 19. 6*. But (whether first, or last of those scriptures cited in the margin) the grace of speech is the same namely by imposition of handes &c. The like wee finde in the writings of the fathers. Tertullian thus, the flesh is shadowed with imposition of handes, that the soule may bee enlightened by the spirit. Againne in another place. After baptism administered then handes are laide on by benediction, and blessing, aduocating and immitting the holie Ghost. This ancient manner *Saint Ciprian* iustifying out of *Acts 8.* by the example of *Iohn*, and *Peter*, maketh this obseruation. The faithfull in *Samaria* (saith he) had already obtained baptism, onely that

Care manus
impositione ad
umbratur, et
anima spiritu
illuminatur.

Tertull. de re-
surr. carnis.
Dehinc manus imponitur per benedictionem aduocans et inuitans spiritum
sanctum, id. de baptis.

which

which was wanting *Peter* and *John*, supplied by prayer and imposition of hands to the end the holie ghost might be poured upon them, which also is now done among our selues, that they which are baptised in the church, are offered vp to God by the prelates of the church, and by our prayers, and imposition of handes obtaine the holie ghost. This phrase continued to the daies of *Saint Ambrose* whospeaking of confirmation writteth. After the fountaine, it followeth that more be done (or word for word) that there be perfection, when at the prayer of the priest the holie Ghost is infused, and poured downe. *Saint Ierom* against the *Luciferians* writing that the Bishop did giue the holy Ghost vnto the baptised by imposition of hands addeth you are earnest to knowe where it is writtten: I answer (saith hee) in the *Acts* of the Apostles. But although there were no authoritie of scripture, the consent of the whole world in this behalfe should be as a commaundement. Out of diuerse auncient counsels, of *Eliberis*, *Arles*, *Orleance* & like may be proued. *Eliberis*: If the baptised shall happen to lue, bring him to the *Exthoppe* that by imposition of handes he may bee perficed, and after ward can. 77. Those which the Deacon hath baptised, the bishoppe must perfic by prayer or benediction. The council of *Arles*: handes are laid on by the bishoppe, that they may receiue the holy Ghost. That of *Orleance*. After coming to confirmation they be warned to make their confession that being censed they may receiue the holy Ghost. But contenting our selues with these testimonys of antiquity, among our late writers not to name many: *Chemnitius* & *Zanchius* writtens & vse of this phrase: *Chemnit*: God giueth grace by imposition of handes. And *Zanch*. the gift was confirmed & augmented in him by imposition of handes. True it is that our writers speake of the cerimonie vied in ordination, but yet of the cerimonie it is, that they so writte, which argueth the phrase not onelie tolerable but lawfull. How much rather are we to iudge thus, both scripture and antiquitie auouching as much. And therefore

Namquid quod apud nos peritur, ut quis in ecclesia baptizantur per prelatos ecclesia offerantur, et per nostram orationem et manus impositionem spiritum sanctum consequantur. Cyp. epist. 73. ad lucianum

Post fontem sequitur, et perfectio fiat, quam ad inuocationem omni/accedit spiritus sanctus infunditur. Ambros. lib. 3. de sacrament. c. 2.

Exigit ubi scriptum sit in actibus Apost. (ad etiam si scriptura authoritas non subesse totius orbis in hanc partem consensus instar precepti obtineret. Hieron. aduer. Luciferi. Si super ienerit ad episcopum cum perducatur et per manus impositionem perfici possit.

Concil. Eliber. can. 38. Esi episcopus per benedictionem perficere debet. can. 77. Ibid. Manus ab episcopo imponi et accipiant spiritum sanctum. Arelat. can. 17. Ut mundi, donum paratus sanctis valeant accipere. Aurelian. Deus largitur gratiam per impositionem manuum. Chemnit. de sacrament ordinis. pag. 241. Donum confirmatum in eis fuit et augmentum per impositionem manuum. Zanch. precep. in c. 4. 19 pag. 715.

what reason haue we for some few vnabused mens pleasure to renounce a truth so thoughtlie approued, namely that by imposition of hands & prayer children may receiue strength and defence.

Confirmation hath that ascribed vnto it, which is proper to the sacraments, in these wordes, That by imposition of hands, and prayer they may receiue strength, and defence against all temptations to sinne, and the assaults of the world, and the deuill.

Prooofe for some mens lust dislike in this, hence appeareth, because it is proper to the sacraments, as if thus in forme of argument it were concluded what is proper to the sacraments must not bee attributed to any thing els: to giue strength, and defence against all tentations of sinne is proper to the sacraments, therefore not to be attributed to any thing els: and if not to anie thing els, then not to imposition of hands, and prayer. In making answer whereunto, wee must know, that it is not proper to the sacraments to giue strength and defence, against all tentations. For proper that is called which is onely, alway, and vnto all proper. But to giue strength against all temptations is not proper to the sacraments: It is a thing common to other, as to the sacraments, but not proper onely vnto them. For the spirit properlie is the spirit of strength, and corroboration and none els. As meanes inderde, or helpes to the sacramentes are, but so are they not alone. For the worde of grace is able to build sarder, and exhortations, and faith, and prayer, and daylie experience of Gods mercies heretofore, and conference with learned men, and diuerse other good blessings from God doe strengthen a man against all tentations &c. Wherefoze in a worde wee retorne them for answer, it is manifestlie vntrue, that confirmation hath that ascribed vnto it, which is proper to the sacraments.

Confirmation hath that ascribed vnto it, which is proper to the sacraments in these wordes: wee pray thee to certifie them, on whom we haue laid our bandes by this signe of thy fauour, and gracious goodnesse towards them.

No good argument to conclude from a signe to a sacrament; as if because wee hold imposition of handes a significant action therefore we ascribe that vnto it, which is proper to the sacraments. All churches, that take this ceremonie to be, vnderstand that it is a signe of commending to God that same partie, on whome handes are laid and if so, what difference is herein, from that praeface, which our church retaineth. May it bee a signe of commending vnto God without derogation to the sacraments, and shall it not be as lawfull to certifie of Gods fauour? Hitherto we haue alwaies thought, that they who are commended vnto God by prayer (as at this time they are) haue a sure euidence, that they are the Lords. The verie order of the wordes whence it pleaseth some to take this their exception doth sufficiently cleare both, what our church doth, and what her purpose is herein. It is not the bare imposition of hands, as if y had power of it selfe to giue such a certificate. Solemn prayers are made be the Bishop over the childe, yea prayers are doubled, trebled, then this ceremonie annexed withall for a visible signe and not a sacramentall signe, which consisteth of some outward earthlie element as breade, and wine &c. but signe in this prayer is signe of what the Bishoppe doth and the partie baptised vnderstandeth is done, which is to such a one a plaine certificate, that he hath had Gods singular fauour reuealed vnto him, in that of an infant of a day olde, hee is brought to some competent measure of knowledge of God his grace, and will, as also in that he is vpon examination confirmed, and certified by his reuerent father in God, who is able to iudge, and accordinglye to doth, how, and how far soth hee is grounded in the necessarie elements of true religion.

Imposiſion of handes and prayer are both linked together with a coniunction copulative (And) implying that they both ioyntlie concur to obtayne this strength, and neither of them ſeueralie.

If this copulative (And) were in the same kinde of case, as it is couched in the course of the same sentence, Reason were to iudge equallie of them both, But in as much, as the one is externalie to vs, the other internalie

Math. 17.21.

internallie to God, both effectually, but in a diuerse manner the practise of such disputants may be more justly suspected, then their argument neede greatly be feared. This worde (and) here, is a copulatiue in vse but a disunctiue in power: the weakest being put first in the ranke, but with respect to him that followeth. Imposition of hands were of little worth, but for prayer. The method and ording of which wordes is like that *Math 17.* By fasting and prayer diuils are cast out: None but knoweth fasting is no part of the spirituall seruice, and worship of God, nor anie cause of it selfe able to dispossesse a diuill, yet ioyned with earnest and heartie prayer vnto God, wee read what is spoken thereof.

If it be prayer alone, that obtaineth strength, why is imposition of handes vsed?

Prayer alone may obtaine strength, but not altogether in this action because though a weaker coupled with it, as a candle that is timed in the same, yet somewhat it is, though how much or how little, we cannot discern. But that prayer it is, which strikes the stroke wee are led to thinke with auncient & late writers. Auncient as Saint Austin and after him Doctor Fulke, and Peter Martyr. Imposition of handes by Doctor Fulke after Saint Austin, is prayer ouer a man. Paister Peter Martyr in his common places. When infants were baptised not able to giue an account of their faith, it was decreed that when they came to riper yeares, they should be called to the Bishop to make publicke profession of their faith. Then the Bishop did lay his handes vpon them, that is he prayed for them, that they might continue in that true faith, which they publickely professed. And after wardes touching the grosse abuse thereof he addeth these wordes. Confirmation is vnprofitable, vnlesse it be kept after the first manner. What manner hee meaneth which before is here mentioned. Now then albeit prayer be the verie principall, yet that externall ceremonie namely imposition of handes was also vsed for diuerse reasons; partlie in regarde of the baptised, partlie of the ceremonie it selfe. Of the baptised, because by this meanes such an one knowing he should

Doctor Fulke:
Act. 8. 17. 6. 7.
*Cum tracti esset
homines in in-
fancia nec fidei
professione n-
ediderunt, den-
cretum est, ut
cum venirent
ad maturiorem
aetatem, vocaren-
tur ad episcopos
puni, ut publice
fidem suam pro-
fiterentur. Tunc
episcopus manus
imponeret illis,
hoc est orabat
pro illis, ut in ve-
ra fide persevera-
rent. P. Martyr.
Com. loc. claus. 3.
c. 8. 14.
Inutilis est con-
firmatio, nisi
primo modo ser-
uetur. Ibid.*

Should bee examined, did looke the better to the learning of those principles, which were required and after the episcopal benediction was much comforted and strengthened as his own comfortable experience herein could best witnesse. In respect of the ceremonie it selfe vsed gravely and solemnely by the Bishop after and with prayer, which if altogether needlesse, and of no use, Peter and John needed not to have tooke such paines as to come from Jerusalem to Samaria to have laid hands upon them, whom Philip the Deacon did baptise. For they might have praied in Jerusalem for them, but to shew that the other ceremoniall action might haue due place, therefore is it, they did both accordingly; euer since the church of God hath vsed both prayer and imposition of hands for distinction sake to distinguish the baptised after ex-amination from others that are praied for, Because though prayers be made for others, and so the comparison is alike, yet are they not with imposition of handes after catechizing a young graft, as then the manner is.

If the signes that Christ hath instituted in the Gospell bee sufficient to represent, and seale vp vnto vs Gods fauour, as in Baptisme the washing of water, in the Lord his supper the representations which the breade and wine doe offer to our mindes, then to bring in, or to approue by subscription the bringing in of other signes at the administration of these sacraments, so represent, or seale vnto vs Gods fauour as speciall graces, which the said sacramentes were instituted to represent, is to detract from the sufficiencie of Christ his institution, and is an impious addition. The like may be said of the signes of imposition of handes in confirmation, and in other like thinges not commended vnto vs by Christs institution.

So far forth as this obiection concerneth the signe of the crosse in baptisme, because we would not trouble our selves, or the reader againe, wee intreat him to looke our first part cap. 26. As for that where it is added. The like may be said of imposition of hands in confirmation, we inuert their words. The like may not be said. For imposition of hands is not a signe brought in at administration of this sacrament either baptisme, or this Eucharist but long after baptisme & sometime before this Eucharist: therefore (supposing it were true that is easily surmised) the like may not be

saide of imposition of hands in confirmation. For the argument it selfe here vsed (to ripe vpp the very bowels thereof is verie weake and ruinous. The sequell of the Maior proposition wee utterly deme (that is) It doth not follow that wee detract from the sufficiencie of Christ his institution, if wee approue of the bying in this ceremonie of imposition of hands. For might this be a matter of consequence it would inforce by way of reasoning to the like purpose in the dayes of the law. If the signes that God hath ordained in the law were sufficient to represent and seale vnto the Iewes God his fauour as in circumcising the cutting of the flesh, in the passeouer the representation which the Paschall Lamb did offer to their minds, the bying in other signes as imposition of hands &c. is to detract from the sufficiencie of Gods ordnance and is an impious addition. All which brought faileth in the handling, because that notwithstanding the sufficiencie of both sacraments in time of the law. yet this ceremonie of imposition of hands and praier for confirming & strengthening was the vsed. Where hence followeth. If so that imposition of hands did not impeach those sacraments at that time no more may it be thought to hinder the sufficiencie of these, & if then no cause but it might be vsed though those sacraments were ordained, much lesse now is there cause, for the reason is all alike both in the sacraments of the law and of the Gospell. This might suffice to shew the inconsequence of this reason. But wee will examine the wordes yet more thoroughly.

If the signes that Christ hath instituted be sufficient &c (See before)

The sufficiencie of a thing, whether sacrament, signe, pen, or word it selfe is not impeached by addition of that which is explicatorie and of good vse. Sufficient is the holy scripture it selfe, neither may a man adde, or detract from it, a curse there is vpon those that so doe, yet none of all their persons are in danger thereof, whose reuerend, ancient, painful godly labours haue been imployed in comentaries, expositions, sermons, catechisme, paraphrase, or the like, nor doe their commendable trauills detract from the sufficiencie of the scripture. Sufficient is a worde of truth

truth delivered by one honest man to another, yet an oth sometimes is annexed, and neuer thought derogatorie to the truth being so tenured, as it should bee. Sufficient is an oth to binde a man, yet more inuolable, and harder vpon anie plea to be recalled, when a corporall ceremonie of lifting vpp the hand, or laying it on the holy gospel is toynd therewith. Sufficient is a vow made in baptisme. For therein wee promise vnto God all things that are for his glorie, our neighbours benefit, and our owne duty, yet if a man doe promise anie thing afresh, bending himselfe to, or from this or that, being the surdurance of the glorie of God, & his owne good, it is no way derogatorie from the former which he made, and therefore these termes of (impious addition) might haue well bene spared.

Simius maior rem diuini.

The like may be saide of other like things, not commended vnto vs by Christs institution.

As if other things added to, or after the sacraments, not commended vnto vs by Christ were impious additions for this coherence we note in the wordes by their necessarie dependance from the former. But wee haue cleared imposition of hands which was not by Christ his institution in p'sente as this objection intendeth, yet was alway practised by Christ & his Apostles & after wards by apostolical men. And that other things, which our church approueth, not mentioned by Christs institution or impious addition, wee hold a speech that proceedeth from more spleene then truth. The manner of saying I baptise, is no forme of wordes, which our saviour instituted, yet no impious addition to the sacrament, What it is not the expresse forme, which we can exactly inforce vpon Christs institution may appeare before, as also by M. Brennius, who in his catechisme approueth of the minister that shall say thus to a new comert comming to baptisme. I haue now heard of thee a confessio of thy faith that thou beleeuest in God the father, God the son, God the holy Ghost, & therefore into this confession I baptise thee into the water that by this seale thou maiest be sure that thou art grafted into Christ. Goe in peace. The hauing of God-fathers and Godmothers in baptisme is a thing not commended vnto vs by Christs institution, yet no impious addition

Audini iam ore confessio- nem fides tua quod credas in deum patrem, filium, et spiritum sanctum: in hac igitur confessionem im-inge te in aquam, & hoc signaculo certus fuisse esse infer- tum Christo. Vade in pace Brennius in catechis, de bapt. Sponsus Ter, de baptismo,

*Tertull. de coro
milis. c. 4. ad
uers. Præcedim.
Chrysost. homil.
24. in Ioba.*

*Greg. lib 1. epist
41. ad Leand.
concil. Toletan.
4. c. 6.
Euseb. hist. ec
cles.
lib 7. cap. 20.*

*Piscator. Rom.
6. 3.
Ber. albid.*

*Perk. armil.
aur. c. 33.*

*1. Cor. 10. 17.
Iustin. martyr.
apolog. 3.*

addition: The certimonie of dipping once or thrice in baptism is that, which the church hath used diuersly sometimes one way sometimes another: thrice at a time in, and before the daies of Tertullian, and Chrysostome, sometimes once, as now, because of the Arians and other hereticks, which did abuse that triple actio to signifie thre natures of the 3. persons, where before it was intended by the church to signifie 3. persons in the Trinitie, and Christ his 3. daies abode in the graue. The giuing of a name (as wee tearme it a christian name) to the childe in baptism is not commended vnto vs by Christ his institution yet wee hold it (as our church vseth heretofore) no impious addition. The ceremonies of diuing the whole bodie into the water, pausing vnder the water and rising vpp againe from thence seemeth to bee an auncient rite, whereunto the Apostile *Romans 6.* is thought to allude in the death of the old man, his buriall, and resurrection to newnesse of life. A signe added vnto baptism (notwithstanding baptism it selfe doth signifie so much) and neuer then called an impious addition, no; detracting from the sufficiencie of that holie sacrament, which hereby appeareth not essentiall, but changeable, because not in vse now with vs in our church by reason of the coldnesse of the countrie, as also the tenderneesse of our infants, with whom charitie and necessitie doe both well to dispence. These signes, actions, additions all significant vled in the administration of baptism, yet neuer to this houre (except wee onely this obiectio) ministred iust cause of dislike, as being thought impious, or derogatorie from baptism and the sufficiencie thereof. The like wee are to exemplifie in the sacrament of the Lord his supper, which is (that wee may returne men their owne english) a signe, that Christ instituted in the Gospell to represent, and scale vpp vnto men Gods sauaour, as also the friendship and loue. which should bee amongst vs, whereof it is a symbol and pledge. For *1. Cor 10.* we that are many are one bread & one body because we are all partakers of one bread, yet y, which this signe instituted by Christ doth represent and scale vnto vs, the verie same representation was offered to the mindes of the faithfull by a kisse when they

Calixtus

inited one another at the same time. For it was a symbol and significant signe of linking their affections and giuing like honoꝝ one to another, and so by consequent a note of Gods loue vnto them. Not of Christs institution, yet not therefore detracting from the sufficiencie of the Sacrament, noꝝ an impious addition. Many other instances we might adde, but this shall serue only for this time. Mutuall consent twixt couples maketh marriage, specially solemnized in publicke and witnessed by the congregation, & sanctified by the Minister his holy benediction, yet the ceremonie of the Ring is added hereunto by the Church, which is so farre from being impious as that Maister Bucer, and Maister Viret (a man ignorant of our controuerfies now on foote) both allow the vse thereof.

*Non solum am;
citra sed
motum
symbolum, Sec.
1. Cor. 16. 20.
et 2. Cor. 13.*

This ceremonie is added but not in the administration of Baptisme, or the Lords Supper, which are the Sacraments we speake of.

So likewise imposition of hands is not in the administration of either Sacrament, and therefore the instance, which we bring is pertinent enough to the purpose wherfore alleadged, and suitable to the objection before brged, where these words are. The like may be said (namely that they are impious additions, what are not commended by Christ his institution. But to conclude our answer to this straine, and to returne a necessarie obseruation vpon this point. The termes in the former objection pretending to open the nature of both Sacraments in full sufficiencie, are themselves vninsufficient and defectiue. For to call the Elements (instituted by Christ) of water in Baptisme, and of bread and wine in the Eucharist representations, which offer to our minds, &c. Or such as represent speciall graces, as if their seale were to represent, and make some faire shew, we hold no definition, no sound explanation of a Sacrament. For seeing they doe exhibit and offer grace, seeing they are very true substances, not qualities, and therefore not representations, seeing they are effectually instruments of sauing grace vnto Gods children, yea moze then all this, surely moze would haue bene added, and not thus rawly calling them representations; & doubting that one word, as if therein lay the strength, dignitie, and excellencie

of a Sacrament. Again, this clause is doubtfull where it is said (to bring in, or to approve by subscription the bringing in of other signes, &c.) (other signes) if they meane, such as thuss too; those, which Christ hath instituted, and will needs supply their place, or (other signes) if they meane of like necessity or validity, equaling them to the Sacraments which Christ hath instituted, we confesse to bring in such signes were to detract from Christ his institution, but other wise as tokens from man to man, yea some of them through prayer in the spirit as certificates of Gods grace and favour, we hold no way derogatorie at, or after administration of the Sacraments.

In the prayer the Bishop saith After the example of the Apostles we haue laid on our hands. This is no true imitation,

It is, and therefore a true speech, For they and the apostolicall Churches did it, alway ioyning prayer with it. A ceremonie it was used after Baptisme upon diuerse considerations, but alway so; farther strengthening the partie, whether Baptized, or to be ordained. And if comparisons were needefull. There is reason to iudge of the two, young children (anone after they haue beene entred in the principles of our holy faith) haue more neede of this after-helpe to put them in minde of the power of Baptisme, and to worke a remembrance thereof more effectuell in their hearts and memories.

They had warrant, the Bishops haue none.

In this point, Apostolicall practise is Episcopall warrant. What expresse word in Scripture for all Churches both Primitive and since, the same is for our Churches (at this day) with whom the ceremonie is used, then to translate it from the sacrifices of the Law now to deriue it ouer from those times to vs. This fashion of imposition of hands the Church (saith Austin speaking of the custome continued vnto his daies) retaineth in her Prelats. And the reason is manifold, why they rather, then other Ministers that Baptized the children.

1. Because Philip that baptized did not impose hands but John
and

*Hanc morem
impositionis
manuum in sa-
cris propositis
etiam nunc ser-
uat. August.*

and Peter did. 2. Because all ages since Christ held a Bishop
superior to an ordinarie Minister in his Diocese, for without
all contradiction the lesse is blessed of the greater. 3. They ca- Heb. 7.7.
ther then others in honour to their prelacie and place as Ierom
witnesseth. 4. Because the parochiall Minister should not be
thought a partiall Minister ouer those whom he baptizeth. 5. For
greater grace, and reuerence to the proceedings countenanced by
one whose grauitie, yeares, and authoritie much preuaileth in
such occasions. 6. For auoiding of heresse, schisme, and the like.
Lastly, for that the Bishop might be an arbiter twixt the Pa-
rishioners and their Minister in passing, or dispassing, accor-
dingly as vpon examination he found the youth and their friends
had taken care for watring those buds with vertuous educati-
on, & nurtured them by in the knowledge of the articles of faith,
and all such necessarie points as well beseme a good Christian
to his soules health. These and the like in hisstories seeme to be
the cause why Bishops laid on their hands, and prayed ouer
chilzen baptizeth, that could giue account of the hope that was
in them. A point duely to be remembred, because some take ex-
ception against the Popps therein, yet against our Church iust-
ly they cannot. For we preferre it not before Baptisme, but
Baptisme before it: We make not alike necessitie of the one as
of the other. For that may be deferd without any detriment to
the childe, till he come to moze yeares, Baptisme we should
not arbitrarie, nor (hauing conuenient meanes and time) doe
we thinke meete it should be long deferd. Euery lawfull Mini-
ster sitteth for Baptisme, but not euery one so fit for imposi-
tion of hands: that a holy Sacrament of Christ his owne
institution, and by him commanded: this a reuerent ceremony,
and signe onely, though not expressely commanded in Gods word,
yet laudably practised by Christ, by his Apostles, and apo-
stolicall men which we doe euen for this cause imbrace, as com-
mendable and expedient, alway professing the necessitie, dignity,
and excellencie of Baptisme aboue it, because euery approu-
ed Minister is vled in that, and not in this, which argueth the
worthinesse of the Sacrament, be the Minister of superior or
inferior note. Whereas in this other ceremony it is not so.
For though Philip did Baptize, yet Iohn and Peter did lay

*Ipſique adhibe-
re impositione
manuum illa
ſua confirman-
di, quauquam
ipſam manuū
impoſitionem
putamus libera
obſervationis
eſſe, & cuius
exemplum quis
dem Apoſtolicū
extet, non autē
præceptum
Chriſti. Piſcat.
in Heb. 6.2.*

*Ad præcationē
pro illis pueris
ſine ſuperſtitione
adhiberi poſſet
impoſitio manu-
um. Nec inanis
eſſet ea præca-
tio, Niſi tur-
enim promiſſis
omnibus de dono
perſeuerantia
& gratia con-
firmationis.
Chemnit. de con-
firm. p. 69.*

*De exhortatio-
ne etiam ad per-
ſeuerantiam
& de confirma-
tione per verbū
in ſemel ſuſcep-
ta doctrina &
fide extant
Apoſtolica ecclē-
ſia exempla.
Act. 14. 23. &
18. Ibid.*

*Non quia ipſi
dabant, ſed
quia ipſiſcorantibus datus eſt. Auguſt. in Ioh. euang. tract. 6. Orabant, quippe & Veniet in
eos, &c. ſidem de Trinitate, lib. 15. cap. 26.*

*on hands, not derogating from what Philip did, nor extolling their
confirmation about his Baptiſme, notwithstanding that they
were ſuperiour to him in place and preheminance. Can our
Church then be thought to doe without warrant, when it doth
but as it hath the firſt and following Churches for an example?
So Piſcator obſerveth, that when children have been taught
the doctrine of repentance and faith, they are to make pro-
feſſion thereof, and then to be confirmed by impoſition of
hands. Although we thinke the very laying on of hands, to
be a point of free obſervation, as hauing the Apoſtles ex-
ample for a preſident, though not any expreſſe commaun-
dement from Chriſt. Then the Apoſtles ſaie being an example,
& this done after it, no ſuch vntruth is maintained as ſome thinke
in ſaying. After the example of the Apoſtles we haue laid
on our hands, &c. Chemnitius witneſſeth thus vnto prayer
ouer the child to be confirmed, impoſition of hands may be uſed
without ſuperſtition. And that prayer cannot be in vaine. For it
relieth on promiſes, concerning the gift of perſeuerance, and the
grace of confirmation. This rite (ſaith he) would bring much
profit to the edifying of youth, and of the whole Church, and
were alſo agreeing to Scripture and purer antiquitie. For in the
Apoſtolicall laying on of hands was a triall of doctrine and
profeſſion of faith. Act. 19. and of exhortation to perſeuerance,
and of confirmation by the word in the doctrine and faith. Exam-
ples of the Apoſtolicall Church are extant, Act. 14. 15. & 18.
Which being ſo, witneſſeth in their indgement whom we cannot
thinke partiall in this behalfe, that the phraſe, which our Booke
uſeth (after the example of the Apoſtles, &c.) is a phraſe
irreproachable.*

The Apoſtles laid on hands and gave gifts.

Saint Auſtin writing of Simon Magus ſeeing the holy
Choff was giuen by laying on of hands, noteth, that the A-
poſtles did not themſelues giue it, but it was giuen, they
praying and calling vpon God. For they did pray that it
might come vpon them, on whom they laide hands, but
themſelues did not giue it.

*Auguſt. in Ioh. euang. tract. 6. Orabant, quippe & Veniet in
eos, &c. ſidem de Trinitate, lib. 15. cap. 26.*

The Bishop layeth on hands, but giveth no gift.

Those gifts were signes fitting the time. Forso must signification be given by the holy Ghost in all languages, because the Gospell of God was to run through the whole world in all languages, so much was signified, but is past and gone. Is it now expected that so many speake with toonges, as have hands laid on them to receive the holy Ghost? or when we have laid hands on children, doth every one attend, whether they speake with toonges, and when he hath seene they speake not with toonges, hath any of you beene so frowardly bent to say, they receaved not the holy Ghost? &c. Since therefore by such kinde of miracles there is not now that witness of the presence of the holy Ghost, whence it is, and how a man may know whether he love his brother, Let him see and try himselfe in the sight of God, let him see, if there be in him the love of peace and vnities, the love of the Church, &c. Which whole discourse verbatim, word for word rendred by that Father is more plainly to like purpose laid open, else where writing of Baptisme against the Donatist. The holy Ghost is not now given in temporall, and sensible miracles by laying on of hands as heretofore, &c. But invisibly and secretly, love is knowne to be inspired in their hearts through the bond of peace. The substance of which answer so often handled by that Father implieth Imposition of hands with prayer, was used not onely for miraculous gifts, but also for confirmation and strengthening of their faith, which very same marke our Church aimeth at in those, on whom hands are laid, though former extraordinary graces long since discontinued. So in effect answereth Doctor Fulke in his defence of our translation against the Rhemists, namely, that how ever imposition of hands, by which Simon Magus saw the holy Ghost was given, induced no longer, then the miraculous gifts, as baptism with oyle named by Saint James: yet another kind of imposition of hands, mentioned Heb. 6. is, and may be in perpetuall use, &c. And where the Rhemists charge vs to make no more of it, or the Apostles fact, but as of a doctrine, institution,

*Signa erant tunc
pari opportuna,
oportebat enim
ita significari
Ibid.
Significatum
est et translatum
omnium modis
quibus imponitur
manus ut accipiant spiritum
sanctum hoc expectatur
ut linguis loquantur? Ibid.
Ita peruerso cur
de aliquis suspicatum fuit ut
diceret, non acceperunt? &c.
Interrogat cur suum &c. Id. tract. 6. in epist. Iohann.
Sed invisibiliter et latentur intelligitur per
vinculum pacis eorum cordibus
diuina charitas inspirari. Id. lib. 3. de bap. c. 16*

Doct. Fulke.
A. 8. 17. 6. 7.

tion, or exhortation to continue in the faith received. Doctor Fulke answereth it is false. For we acknowledge (saith he) Imposition of hands with prayer, that they which were so taught, instructed, and exhorted might receive strength of Gods Spirit so to continue. And where those accusers lay to our charge that there are among vs, which put the baptized comming to yeares of discretion to their owne choice, whether they will continue Christians or no, he utterly denieth that imputation, adding hereunto in our Churches name, that they are required to make confession from their owne mouth of the same articles, and performe by themselves, what others promised for them. Then afterwards with these words he shuts up his sentence: finally that which the Scripture telleth vs of prayers, imposition of hands, of the holy Ghost, of grace, and vertue from aboue we acknowledge, as well as instruction. Gentile- tus in his examination of the councill of Trent handleth the argument thus. In Baptisme this ceremonie was retained in admitting two sorts of persons, one bozne of vnbeleeuing, the other of beleeuing parents. Those of vnbeleeuing first Catechized in the word, conuerts from Paganisme, able to yeeld god reason for maintenance of the true Faith, were by Baptisme admitted into the fellowship of Christ his visible Church, the other bozne of beleeuing parents (and so in the covenant) were first baptized, and then after growing vp to yeares of maturitie, were confirmed by the Bishop with prayer, &c. In the ende this was called a Sacrament, but by the Primitiue Church plainly and simply Confirmation.

There is no commandement in Gods word for this imposition of hands.

In primitiua ecclesia, qui ex paganismo in Christianismum &c Innocent. Gentilis in exā concil. Trid. lib. 2. sess. 7. c. 4. pag. 83. Illi manus imponebantur ab episcopo deum orante, &c. Ibid. Hoc denique sed versus sacramentum appellatum est, sed a primitiua ecclesia confirmatio simpliciter dicebatur. Ibid.

Scio quidem non extare præceptum hac de re, inter exempla Apostolorum, &c. Veteris ecclesie vellem pluris æstimari, imo:

deberent nobis esse instar diuina legis. Zanch. in 4. præcep. c. 19 pag. 716. Sciamus enim huius caerimonie originem fluxisse ab Apostolis &c. ab illis authoribus institutam fuisse ut esset sollemnis precandi ritus, &c. Marlorat. in Heb. 6. 1.

originall

originall of this ceremonie came from the Apostles and was ordained by them the Authors, to be a solemne rite of prayer. For to what end should the same doctrine be called in some the doctrine of Baptisme, in other some a doctrine of imposition of hands, but because infants having received baptisme were instructed in the faith, so as nothing remaind but to lay hands vpon them? This instruction in the faith was point after point a graue declaration how, why, into what the little one was baptized, what a blessed Trinitie gave and sealed by, how a covenant of grace was made, and a renouncing of Satan with promise of obedience. 2. The child being presented by the parents or friends did openly make confession of his faith according to a set Catechisme in those times. For there were Pastors, as Chemnitzius obserueth, whose part it was, to see, that infants were taught, as soone as they became capable of godly instruction. 3. If in any thing any one of them doubted, or had bene corruptly taught (so there were heretickes sometimes Nouatians and Arrians, &c. that did seduce) he was better informed, and there publickly did disclaime all such false doctrines and heresies. 4. If he did answer right, then followed an open protestation solemnely undertaken to persevere, & maintaine that doctrine which he profess. 5. This promise and how being made the Bishop offered by prayers to God in his behalfe, that he might continue in that faith, and increase in all other graces of God his spirit. Unto which prayer then made, imposition of hands was toynd, whose use was partly to consecrate to God and to his grace, so did the Hebrewes their beafts in the law when they laid hands vpon their sacrifice. 2. To give the right to be received among the rest of the children so Iacob laid his hands on Ephraim and Manasse. 3. For confirming the graces of Gods spirit in the name, that the good &c. might be augmented and confirmed by imposition of hands. 4. To note that the Lord took the into his protection, to win reuerence (as St. Calvin noteth) to that graue holy actio of the Bishops, imposition of hands was vied, that it might haue the more reuerence and dignitie. For more testimonies

(sanctaque meritis esse debuit, plus reuerentia haberet ac dignitatis curam adhibebatur manuum impositionis. Cal. in ist. lib. 4. c. 19. 4)

Quarsum enim eadem doctrina esse nisi quia infantes, &c. ut non aliud re fieret quoniam illis manuum imponere, &c.

Secundum fere multam Catechismum quam tunc habebant certam & communem. Cal. in ist. lib. 4. c. 19. 4. Adipisci Cateches.

Consecrare deo & eius gratia Zanch. in 4. praep. c. 19.

Tradere illis ut inter reliquos reciperentur ibid.

Bonum autem & confirmatio per impositionem manuum ibid.

Quo (episcopalis) actio quae, alioque graui

we might heape vp, of Hesusius, Melancthon, Herbrand, Bucer, Calvin, &c. But we will content our selues with the two last. Master Bucer, vpon the 4. to the *Ephesians*. The signe of imposition of handes Bishops onely did giue, and that not without reason. For whether the covenant of the Lord is to be confirmed to those that are Baptized, or whether they are to be reconciled, that haue grievously offended, or whether the Ministers of the Church are to be ordained, all these ministeries doe best become those, to whom the chiefe care is committed. Master Calvin in his institutions and other treatises doth greatly commend it, and wiseth the restoring of the same. What impregnable necessities commanded it forth of some Churches we know not, but the wisdom of our Church yet retaineth it, and we may rather be condemned for neglect of it, then blamed for the vse.

*Talem laudo.
Ibid.*

*Eiusmodi ritum
vbiq; institutum
merito optaremus. Id. de
re eccl. reform.
pag. 439. inter
opus.*

All reformed Churches speake against confirmation.

Denied it is not, but euery one of these whose names we haue cited, speake against confirmation, as doth also the Church of Wittenberg calling it a vaine, Popish, superstitious ceremony, and well may they so doe, nor let our Church finde any fault, doe we maintaine confirmation to be a Sacrament: 1. We detract we from Baptisme to giue vnto it: 2. We make we vniuersion a part thereof: 3. We giue we it preeminence aboue Baptisme: 4. We make we the essentiall forme to be the holy Chrisme, (as some call it) of saluation: 5. We teach we that it doth confer grace: 6. We doe we vse balme: &c. 8. We putting ouer a cruze salute it with all haste holy Chrisme: 9. We put we the child to kisse the Var: 10. We, in stead of laying on of handes giue it a pat with the thumb, and then a blow on the cheek: 11. We tye a rag about the forehead: 12. We pretend to confirme it being a child but seven daies old: If these, or any of these, we be guiltie of, we hartily giue them thanks that reprove. But the world knoweth, so far as our name is heard of, euen therefore are we traduced by our open enemy abroad, because we omit all these things. What then shall we forgoe all patience: Our hope is, when our Countreimen know the sinceritie of our defence, and how sarre approued of by other Churches, they will shake their itching heate against vs in this argument.

*Consigno te sig-
no crucis & co-
firmo te chrys-
mate salutis
&c.*

Chap. 12.

In the Rubricke of the Communion at the entrance of the people to the Lords boord, the title of the confession hath this. Then shall this generall confession be made in the name of all those, that are minded to receiue the holy communion, either be one of them, or els by one of the ministers, or by the priest himselfe, all kneeling humbly vpon their knees. These wordes were excepted against by worde of mouth, and this reason giuen for dislike. The worde of God, alloweth not a woman or any other person beside the minister to speake in the church 1. Cor. 14. 34. This Rubricke admitteth any one of the communicants to make the confession, therefore not to be allowed nor subscribed vnto.



Eply by personall and reall argument. personall for the day before, at what time this conference was had, a minister being commented did confesse at the marriage of his daughter, hee required hir to take the communion booke, which shee did accordingly and without any spiritual guide to informe hir (contrarie to our church order set downe) holding the booke in hir hand, did publickly and audibly read the wordes, wherein hir consent is required. Which noueltie pleased the father so well, as he would needes aske his parishioners, whether that were not far better, then the other fashion of pronouncing them after the minister, hee reading the wordes, and directing the couples by them. So as if the oblation here made

*Quoad hominē
& quoad rem*

made haue strength, it mightily ouermatcheth this practise of some one, who hath fellowshipe in other points of opposition against our ecclesiasticall canons and oþer. The reall answer to purpose was, and is thus. First none could giue instance that any other did it but the minister, the rest of the congregation pronouncing that generall confession, woꝛd foꝛ woꝛd after him. But if so it were (as the booke to their vnderstanding pretends a libertie, yet no offence at all foꝛ any one of the congregation publickely to read an indictment by a one against his owne soule. Foꝛ so that confession is, wherein the people are deeply ingaged. Where it handling the key of opening the kingdome of God by the ministrie of his woꝛd, that the Kubicke should say This sentence of absolution be pronounced by man or woman, or anie one of the Communicants, then wewould cause to be taken against it. But the truth is, the booke wisely prouideth that the priest oꝛ Bishop being present shall vpon confession first made, turning himselfe to the people say &c. Well knowe it is that in the vniuersities, our colledges, & schooles of learning appoint in time of diuine service, certaine choꝛisters oꝛ scholars to reade chap. say prayers, sing the letanie, and such like. All which so done by such, is perfoꝛmed all that while by other then profess ministers, that haue taken oꝛders. As foꝛ the enforced conclusion (That we permit weomen to speake openlie) proueth no such thing: secondly did it; No such aduantage. Foꝛ weomen are to speake jointly with the whole congregation wherof they are a part, oꝛ els how shall they sing psalmes, and seuerall alone by themselves, as occasion may bee offred, whither at the lauer of regeneration when they became sureties and Godmothers foꝛ little ones then to be baptised, oꝛ to make answer at the solemnization of marriage, when as their husbands foꝛ their part promise to take them to wives, and they againe in like woꝛds say as much on their owne behalfe audibly, and aloud, that the rest of the congregation may witnesse the publicke vow each of them make to one another. Wherefoze it cannot bee thought scandalous, if neede so require, that a confession bee made in the name of al those that receiue the holy communion, either by one of them (as this obiection will needes haue it thought) man oꝛ woman, oꝛ else by any of the ministers. Foꝛ as it appeareth in storie the manner was, that weomen

weomen having publickly offended, the church required publick
 prooffe of their obtained repentance, both by word and deed. This
 Irenaeus witnesseth: th Certaine weomen seduced, & corrupted by
 one Marke an hereticke, and after wards converted did manifest
 by publish their confession weeping and bewailing their error,
 that they were so abused. The like course was kept with diuerse
 others who (notwithstanding priuate persons) made a publicke
 confession of their sins in their owne name and behalfe. And
 whereas any one of the ministers is named (beside the priest) who
 must know that many particular congregations had, as some
 churches yet have in supply 2. 3. yea more that did attend their
 publicke function till such time as they were called forth to reside
 in some speciall charge. Therefore person, vicar, curate, yea ma-
 ny more then al these in greater churches Cathedral, and the like
 as in the citie of Rome vnder one Bishop, 46. presbiters, 7. dea-
 cons, beside many other inferior helpers for many seuerall duetys
 so at Constantinople 60. priests, 100. Deacons &c. to reade,
 sing, & pound, and to make supplie in the offices of prayer, confes-
 sion, &c. which is the very cause here challenged in this place: now
 in regard of these occasions before specified, that men and weo-
 men did, as also for that ample supplie was and is in some chur-
 ches, the booke offereth it in these termes. This generall con-
 fession shalbe made either by any one of them that com-
 municate, or by one of the ministers. As for the scripture 1. Cor. 14. 34:
 (that suffreth not weomen to speake) must bee thought not to
 exclude them from all manner of speaking, namely singing of
 Psalmes, praying with the congregatio, or publickly confessing
 their sins, but debarreth them onely the ecclesiasticall function of
 preaching, which yet is not utterly forbidden. For some such
 necessitie may fall out (saith Gaister Calvin) though not ordi-
 narily, which may require a womans voice & viterance. And
 diuerse examples might be alledged for the equitie of such their
 humble, penitent, submissue publicke, seuerall confessions. But
 we content our selues with this for this time.

Chap. 13.

In the last Rubricke of the communion. Note that every practitioner shall communicate at the least 3. times in the year, of which easter to be one, and shall also receiue the sacraments and other rites according to the order in this booke appointed.



That is, *Thou* shall communicate to and with the Saints, (for communicating is twofold in scripture) to them by way of releefe, with them in prayer thanksgiving & other holie duties so often as occasion is ministered. And for feare he will slip his necke out of this yoke, or may by some vrgent occasions be drawn away, he is to note that at the least 3. times in the yeare, of which Easter to be one, when also he shall receiue the sacraments and other rites, whither for himselfe or his little ones. For baptism was of old administered at Easter and Whitson-tide, as the booke sheweth in another Rubricke in the page following.

The ministra-
tion of Baptis.

The Rubricke speaketh in the plurall number. Shall also receiue the sacraments.

It doth, but either it taketh the word (sacraments) properly, or at large. For so the word sacrament may be taken. Properly there are but two, and in that construction it beareth this sense. He shall also receiue the sacraments that is he shall also receiue one of the sacraments. Like vnto that speech of the evangelist *Math. 12.* Iesus went on the sabboths, through the come which *S. Luke* rendereth in the singular number on the sabboth the second after the first, so this, the sacraments, namely the second after the first or like vnto that *Iob, 5. 45.* a sentence writtē in the prophets that is one of the prophets namely *Esay.* For the vulgar people vse thus to speake indefinitely. After which manner *Hallier Zanchius* writting of the Eucharist receiued by a man of vnderstanding able to distinguish

CalββαCiv
Math. 12. 1.
iv CalββαCiv
δευτεροπρωτη
Luc. 6. 1.
Γεγραμμενον
iv τοις σabbat
ταις.
Ioh 6 45.
Synecdoche in-
tegrī Piscator
indefinitē loquī
salet Vulgus.
Bez. 4.

first the signe and the thing signified, which cannot be done by children. Sacraments (saith hee) are misteries whereunto none are admitted, but such as indued with faith can vnderstand and discern the signe from the thing signified. Where this word sacraments, understood of the Lords supper, is of that bee untreateth must needs be taken for one of the sacraments. Secondly this word sacraments is taken at large for rites, as the terme accompanying doth well imply: he shall also receive the sacraments and rites, as appeareth in another Rubricke where it is said by the holie sacraments of his bodie and blood that is the consecrated bread and wine. As for the wrong conclusion (which men doe thrust upon those wordes) followeth not at all, but rather the contrarie, as may appeare by these two arguments. 1. The sacraments and rites, which the Communion booke appointeth, and no other a parishioner is to receive: But more then two sacraments the communion booke appointeth not and therefore a parishioner is not bound to receive more. 2. the placing of the wordes necessarilie enforce almuch that every parishioner shall communicate and also receive the sacraments and other rites. For had the booke meant other sacraments as of penance, confirmation &c. hee would have set them in this order. Not that everie parishioner shall receive the sacraments, and other rites, and shall also communicate. Because in a popish sense, parishioners are first brought to eareshtift and then after having done penance &c. They are suffered to communicate. But the contrarie order is here set downe, and therefore must needs, and doth, intreat a contrarie interpretation.

In the second exhortation to the Communion which sometimes is to be said at the discretion of the. Coxat there are these wordes. Our saviour Christ not onely to dye for us, but also to be our spirituall food and sustenance as it is declared unto us as well by Gods word, as by the holy sacraments of his blessed bodie and blood. Here the booke stileth it by the name of sacraments, where it should not so bee, but rather by the holy sacrament of his body and blood &c.

This objection may wel serve for an argument, that the book meaneth

Will answer: This question (as commonly all such interroga-
tions) made thus cunningly, is but a snare set to intangle a simple
For examples sake: We read in 1. Cor. 15. that Christ was
some of the 12. Where as in the first of the Acts there were but
eleven, for Judas had hung himself. Whereupon with a frame of
words after the forme of the demand here prefixed, we may stile
our question thus. Whither according to the words of God Judas
having hung himself, & therefore but 11. it may be said there were
any other to be reckoned then at that time for a 12. No differ-
ence at all in the scripture occasioned. For in what termes that is
proposed, so may wee tender this, but not without danger and
therefore such questions must be cast in a new mould, & be made
in some other forme and fashion then this is here. Els wee
shall not onely endanger the booke of common prayer, but even
by the like chilogick (as I have peradventure) make worke
for Atheists & their reprobate contradictions. Hoping therefore
that men desire to be satisfied, and not twangling at any hand
multiplied, our conclusion is this. Will answer: A man having
beene once baptised and communicating 3. times in a yeare, hath
no other sacraments to receive but the Lord his supper, which is
called sacrament, because it is one of the sacraments, as also
because a man communicateth often, as also because there are
many communicants to receive with him, as also because of the se-
verall elements bread and wine, as also because of the severall
partes signified by them, as also the sacramentall rites annexed
to them. For all which respects though but vnum totale, one
intire thing, yet as hath beene said in the language of 1400.
yeares agoe and now since in the communion booke called sacra-
ments in these wordes: He shall also receive the sacraments,
and other rites. And againe. The sacraments of the bodie,
blood &c.

By other rites is thought to intimate kisses, holie water, the kissing
of the pax, and such other like rites used in poperie.

Not so, but other rites according to the order in the book pre-
scribed, for so the expresse words are of the Rubricke, and therefore
being

being both by into and without the contrarie is required, what rea-
son haue we to wryte out church thus? (Other rites a man
must receiue according to the order in the booke prescri-
bed) namely bread and not a wafer cake, leauened not unlea-
uened, onely wine alone for the other element, and not wine ming-
led with water, in the morning and not after supper, kneeling and
so forth, for this order our church followeth. But thus much be
spoken of both these Rites.

Chap 14.

The Catechisme of the booke.

What is required in persons to be baptised? (Answer)
Faith and repentance. These are the wordes of the
Catechisme, as it is enlarged in the communion booke
since it hath been reuiwed. But this is more then
God in his word requireth. For children can haue no
faith Rom. 10. Faith cometh by hearing, and hear-
ing by preaching.

part. 1. c. 30. p.

173.

Ipsa baptis-
mus est fidei

professio. Aug.

as precat. meris

et remiss. cap.

27.

Idem epist. 57.

ad Dardanum.

Nemo mihi di-

cat quod non

habet fidem, cui

mater imperit

suam inuoluen-

tillam sacramento

gusque ido-

mens fiat proprio

assensu enolus

paraque recipere.

Bernard. serm.

66. in Cantica.



Forde: If children can haue no faith as the
wordes in the obiection plainly say, then is it true
that faith & repentance are not to be required. But
wherefore haue they baptisme if faith and repen-
tance may not be said to be required? Is not

baptisme the sacrament of faith and repentance? Children (as
hath beene shewed) haue no actuall faith but yet (as S. Austin
well stateth) the verie action of baptisme is in some sort a pro-
fession of faith. Again in another place. God dwelling in
children though they know him not, when he dwelleth not
in elder folkes, that know him. And S. Bernard stirred at
such speches as now are on foote. Let none tel mee that a child
hath no faith, to whom the mother imparteth her own, ap-
plying it and inrowling it in the sacrament, till such time as
by it plon his assent, it become fit to receiue it open and plaine.
But more of this in the words following.

Why are children baptized not being able to performe these that is, faith and repentance (*Ans.*) In the Catechisme. They doe performe it by their Sureties. This is most absurd, and against the word, that one man shall beleue for another, and one repent for another. The iust shall liue by his owne faith, and every sinner must repent for his owne sinne.

Neither absurd, nor against the word. But when prooue wanteth, or wanteth low, then let every arrow of the quiver be: Absurd, most absurd, and can moze be added to aggravate their accusation: These may be degrees of comparison in bad English, but neither one, nor other of them that good degree, which Saint Pauls Minister should get into him. The places in *Abacuk* and *Rom.* 1. 17. speake of actuall faith, by which the iust liue, but not of that which the Catechisme intendeth, namely the spirit of faith, the Sacrament of faith, and that which is in deed and supply of faith working by loue: the latter quotation of Scripture speaketh of such as are come to peares and can distinguish twixt the right hand and the left, which children neither doo nor through imperfection of age can they. Let such Texts be urged against them whom it may concerne, against vs it needeth not. For as it is every ones owne life a mans liues, so we confesse it is every ones proper faith which iustifieth. But that is no hinderance to a child, that liueth by his mother while it is in the wombe, nor any let to a babe, with whom the Church traileth in birth. Another faith becometh euen an Infidell, and that very much. We say not immediately to his iustification, remission of sinne, and saluation, but yet to his preservation from danger, as it did thos whom God gaue Paul in his voyage. And it helpeth much to obtaine faith, that whosoever not now, yet hereafter the partie, we pray for, may beleue. Which faith obtained at the humble request which we make (like that of the Paralytic man his friends) may so farre iustifie, as remission of sinnes and eternall life will certainly follow. Thus Saint Austin and other of the Fathers, saie that Paul was conuerted at the prayer of Stephen. For if holy Stephen had not thus prayed, the Church should not haue had Paul a conuert.

281
Heming possi.
in Math. 9. in
Dominic. 19.
post Trinitat.
Act. 13. 1.
S. J. Stephana
sic non ardet
ecclesia Paulum
non habere
August. serm.
de Stephan.

*Cōstat deum de
re alia dando
non orantibus
sicut initium
fidei, alia non
misericordibus
pararasse, sicut
usque in finem
perseuerantiū
id. de bono per
seueran. lib. 2.
c. 16.*

*Si grauium pec
catorum diffis
di veniam, ad
hibe peccatorē,
adhibe ecclesiā
quapropter prece
tur Ambros. lib
5. in Luc. c. 9.
Intelligitur si
mul reserretur
ad portantes et
ad eū qui porta
batur. Chrysost.
Vide quantum
valeat apud De
um fides pro
pria, apud quē
sic valuit alie
na ut intus et
extra curaret
hominem. Glos.
ordini;
Hoc verē dix
im interueniens
ante priorū parē
tum fide fieri et
mari vel nasciturū infantes sancti sunt id est in fudere consentant ac prout seruetur. Beza. Quo
stioni et respons. part. 2. pag. 68. Non negamus, quoniam baptismus fidem requirit sed non qualis
requiritur in cōd. Fides enim relationem semper ad dei promissum habet. Era. etc. Beza. re
spon. errorum Michæ. Seruet. pag. 82.*

And it is manifest (saith that good father) that God giueth men in their prayer things to be giuen as the beginnings & entrance of faith and that he prepareth for others (not vnlesse they pray) perseuerance and constancie to the ende. Thus saith Saint Austin. We all must and doe confesse no man is wise by another man his wisdom, yet another man his wisdom helps to put one into the way of knowledge and understanding. So thinke we of another mans faith whether for children newly baptized, or olde folkes that are not conuerted, if so they belong vnto God. They whose leysure is moze then the running hand of a ready wyter permits, may haue recourse in this wise to the auncient and late Diuines. Ambrose vpon Saint Luke. If thou art somewhat doubtfull of pardon, for thine owne sinnes, take others to beg for thee. Saint Chrysostome vpon these words Christ seeing their faith, Math. 9. 2. referreth it not onely to those that bare the sicke man, but vnto him also that was borne. The ordinarie glosse. See how much ones owne faith auaileth with God, that anothers so much preuaileth, that both inwardly and outwardly a man is healed. Our late wyters as Hemingius in the place quoted afoze, and Caluin vpon the ninth of Mathew giue the like note. This may I truely say (the words are Walter Bezacs) The faith of the Godly parents entring betweene, it cometh to passe that infants borne or to be borne are holy (that is) reckoned in the couenant & therefore saved. Which answer of his vpon some occasion of dispute twixt him, and one Michael Seruetus (who was afterwards burnt at Geneva) is moze fully enlarged. We deny not (saith he) but baptism requireth faith; but not such as is required in the Supper of the Lord. For faith hath alwaies relation to the promise of God. It will be thy God and the God of thy seede. The same Author answering this Anabaptist, that we may see how one egge is like another, when Seruetus had said as much, as some else,

thus

thus be repiteth If thy word (Seruetius) must be an oracle
unto vs, we must beleene it is a Popish deuice to say that
one is Baptized into anothers faith, but because Gods holy
institucion forbids me, I safely contemne, what thou dost
boldly pronounce. So then if no Popish deuice to say that
one may be baptized into anothers faith, understanding it
as hath beene shewen, if their word be no oracle that say the
contrarie, if Gods institucion will haue vs so speake, if Bap-
tisme require faith, though not such as is in the other Sacra-
ment required of striplings and men of yeares, if no more be
said by our opponents, then was by Michael Seruetus, if sure-
ties may promise, what children (God enabling them) in time
will themselves actually performe, we may doe well not to hee-
d what others haue done ill vnadvisedly to utter.

Si Bon tuas (Ser-
uete) pro oracu-
lo nobis est, crea-
dimus fidenter
esse papisticu,
quod in alterius
fide alter bapti-
zetur, sed quia
prohibet dei in-
stitutio, ne tibi
credam securi
contemno, quod
promittas ibid
834.

Chap. 15.

There are two Sacraments as generally necessary to sal-
uation. This word *generall* importeth other & more
Sacraments in particular implying the Popish *Sacra-
ments* and so cleane contrary to the 15. article of Re-
ligion, whereas it is said. There are two Sacraments
onely.

In the addotion to the Catechisme these
words raise by some mens quicke appe-
tite; and a maruill it is that their quassio
stomack all this while takes not a surfeit
with ouercloying it selfe. But it seemeth
they are sharpe set, and as if Domiti-
ans delight were much to their liking, a
flye shall not escape them. A mere ca-
uill it is in falsely combining this word (generall) into Sa-
craments, implying some else particular. Whereas it is to be
understood

Nemo scia quia
dem.

understood generally necessary to saluatioⁿ, noteth it to be eue-
ry mans duety in submitting vnto them, because euey one is ei-
ther an infant or of moze yeares. And if both, both generally ne-
cessarie to saluation for both. Beside one might thinke the word
(as) should tell them a partition wall is betwixt the Sacraments
& generall, giuing the a reason why two Sacraments receiued
& no moze. For so this coniunction (as) signifieth both in Scrip-
ture and in this place. In Scripture these witnesses shall serue
though moze might be produced. I beseech yee as strangers and
pilgrims abstaine from fleshly lusts, &c. Where the Apostle
drawing an argument from the thing wherof he intreateth bles-
s a course dehortatozie and exhortatozie. Dehortatozie abstaine
from fleshly lusts, exhortatozie and haue pour conuersation, &c.
From the person (As strangers and pilgrims) that is, because
strangers and pilgrims. So *Math. 6.* Forgiue vs our trespasses
as we forgiue which in *Luke c. 11.* is forgiue, for we forgiue,
Little as we are wretches as we are, we doe forgiue: be intrea-
ted therfore O Lord to forgiue vs. For we (glory be to thy name)
that we can so doe, euen we forgiue, where (as) signifieth (be-
cause) one put for the other. Thus likewise, There are two
Sacraments because generally necessary to saluation: and
if they were not so generally they were not Sacraments. So
that an argument might well be taken hence for refusing the
other, rather then inferring hereupon moze then two. Chemni-
tius his rule is this. To a Sacrament of the Church there is
required that I may so speake the generalitie of the com-
maundement, & of the diuine promise comprising all Mi-
nisters, and all the faithfull of all times in the newe Testa-
ment. An vniuersalitie he saith of the commaundement for time
and persons, both Ministers by whom and the faithfull on whom
it is conferred. One Simon Goulartius, whom we haue al-
leadged in his notes vpon Cyprian writteth thus. The ceremo-
nies in ordaining of Ministers of the Church we commend
so they be rightly and with edification obserued. But Sa-
craments we deny them to be as which (that is) because they
obtaine not a vniuersall vse. For neither are all to be obtained,
but all are to be baptized and being baptized, when they are in
yeares they must come to the Table of the Lord. Doe men ap-
proue

Math. 6. 12.

Luc. 11. 4.

*Ve aliquid sit
sacramentum
ecclesia, requi-
ritur (Vt sic lo-
quar) vniuersa
istas mōdatis &
promissionis ars
vina completēs
ōnes ministros
& omnes fideles
omnium tempo-
rum in nouo te-
stamento.*

*Chemnit. de cō-
firmat. p. 62.*

*Cerimonias in
ordinatione mi-
nistrorum eccle-
sia, modo rite et
cum edificatio-
ne obseruatas
laudamus, &
qua vniuersalē
vsum non obti-
nent. Nec enim
omnes, &c.
Goulart. in
epist. 63. ad Ca-
cilian.*

prone this reason given by others, and will they not take reason at our handes. What is this but like wantons that will haue no bread at any ones hande, but such a one, or such a one they fancy; though it be deliuered them as kinde, cut from the same loafe that others giue. But because children make oyes, and are sicke of the wantons, they haue a rod otherwhiles and the bread taken from the and all little enough to bring downe their stout stomack glad afterwards to leape at a crust & to prize husks & hogs wash as the vnthrift did, when he was in a strange country: We need not apply it, they are of vnderstanding, whome wee make answer vnto: God giue them as inward and inlie a feeling of that we know they well vnderstand. This third interpretation wee adde from their mouth, whose presence neare his highnesse person may giue assurance of a truth. The word necessarie hath a twofold signification. One more large, the other more strict. Large as that which is necessarie vpon supposition if it may wel bee, strict without supposition as that it must needes bee what ere come of it. The first wee call generallie necessarie, the second strictly, absolutely, simply necessarie. There are two sacramēts as generally necessary in 2 signification take at large meaning no more, because naming no more but two & thesetwo not simply and absolutely necessary as if a christian were damned without them, but as generally necessary, that is when they may be had according to Christs holy institution. The wordes as generall, as generall might bee, and that of purpose to giue full contentment, but the deuill emuleth the peace of the church and croseth otherwhiles our best thoughts and purposes, when wee most intend them so; other mens satisfaction.



Chap. 16.

The Catechisme saith That the bodie and blood of Christ are verilie and indeed taken and receiued of the faithfull. Not plaine of transubstantiation, yet it sauioureth too much. And the article of religiō 28. saith: they are taken and eaten onelic after a heauenly and spirituall manner by faith.

DTo the Catechisme deliuer these words. The bread and wine are verilie and indeede the bodie and blood of the Lord, not onely changed in their vse and qualitie, but in their naturall substance, so as mens senses are deceiued that take the colour, tast, and quantitie of one, and other to be the colour, tast and quantitie of those elements (For they are all banished, and the verie bodie and blood is hid in the shapen, and shrouded vnder those formes, and bee the partie faithfull or unfaithfull, he eateth that verie naturall bodie and blood of Christ vnder, and in those shewes inclosed) did the catechisme say thus: Surely then had it bene transubstantiation and sauoured too much. But being neither so, nor in part so, neither too much nor at all, our brethren haue not done the part of the ministers and seruants of Iesus Christ to stander the doctrine of our church, generallie in all our bookes contrarily professed, and in this place particularly expounded. For is not here in this sentence set downe a difference from Anabaptist and Papist. The Anabaptist making them bare and naked signes: the papist teaching as befoze: by itselfe one clause distinguishing both dangerous opinions (the bodie and blood of Christ verilie and indeede) So then not onely bare and naked signes (are taken and receiued) so then not (are onely) as if there a stop and breath (but are taken and receiued) to shew they are not if out of vse, and out of vse if not taken and receiued (Of the faithfull) as if no faith then verily and indeede no bodie

bozie no; blood of Christ: Of the faithfull, to distinguish from that
falshood which teacheth the bodie and blood of Christ are veri-
ly and indeede (bled or not bled, bee the party faithfull or not faith-
full) For al this that our booke speaketh so expresse, yet men
that are disposed to bee thwarting will slyly beare the simple in
hand as if what became not Eleazar did beseme vs to dissemble,
whereby many young persons, that take all vpon credit, might
thinke that our church so long continuing the Gospell publickly
profess, were now gone to another religion. But what should
wee looke for, from them, whose heart is not upright to the presēt
truth. Verilie and indeede the words they stick at, in our as
much of transubstantiation, as these words of St. Caluin, where
speaking of the elements in the Eucharist he saith. They are
not bare signes, but toynd to their truth and substance, nei-
ther must the sacraments by anie meanes be separated from their
truth, and substance. Anon after is added by him. I willingly ad-
mit, whatsoeuer may make for expressing the very substantiall
communicating of the body and blood of the Lord. Againe of the
manner thus he writeth. If any one aske mee: I will not be
asshamed to confesse, that it is a higher secret, then can be compre-
hended by my wit, or declared in word, and to speak it moze plain-
ly I find it moze in experiece, & in a comfortable feeling the I can
well understand. St. Peter Martyr in diuerse epistles shewing his
iudgement, confesseth that the godly communicating in the holy sup-
per doe verily receiue the body and blood of the Lord. In the dis-
putation kept at Basill vnder Amandus Polanus Doctor of the
chaire, one Iohann Hofmā being respondent, the bodie of Christ
is absent from vs in place but most present with vs by our vni-
on with him, through the holie spirit dwelling in him, and he in vs.
Wherefoze not onely bread and wine, no; onely the Godhead
of Christ, no; onely the vertue and efficacie of Christ is present
in the supper, but also the very body and the very blood of
Christ are present indeed in the holie supper. Present they are not
inclosed inuissiblie in, with, or vnder the breade and wine, be

2. Machab. 6.

24.

Non sunt signa
nuda, sed veri-
tati et substanti-
ae sua commu-
nata nec sacra-
mentum a domini
illo modo a sub-
stantia, et veri-
tate (uas opor-
tet oportet Cal-
inistius. lib. 4. c.
17. Et 15.

Libenter accipio,
quicquid ad ex-
primendam ve-
ram substanti-
alemque corporis
et sanguinis do-
mini communi-
cationem
libid.

De modo si quis
me interroget,
fateri non pude-
bit, (sublimius
esse arcana

quam ut vel ingenio comprehendere, vel enarrari verbis queat: atque ut aperte dicam: ex-
perior magis quam intelligam. 33. Proinde verum corpus et sanguinem domini percipere. P. martir-
epist. D. Bulling. pag. 1139. Et alibi. Non igitur tantum panis et vinum nec tantum deitatis obedi-
entia, Theof. Amand. Pola. Basill. ipsum corpus et ipse sanguis Christi reuera adsint in sacra

*Ad sunt non in-
clusa inuisibilis
ter in cum vel
sub pane et vi-
no quia in pri-
ma canon non
fuerunt. Ibid.
Ephes. 2. 17.
Non delapsa a
caelo in terrena
elementa. Act.
2. 28.
Eam presentis
am non efficit
fides sed (pa-
ritas, Ibid.*

canle in the first supper they were not to: but present they are of-
fered and exhibited: For the bread and wine (for the promise is
made to the beleeuer not to the bread and wine) Present they are
by the holy Ghost and by faith. Present they are, not slipping
out of heauen vpon the earthlie elements, because the heauens
must containe him till the restoring of all thinges: Present with
h^e minde, carried vp into heauen by the holy Ghost: Now in these
places before, where it is written that the very bodie and blood
of Christ are indeede receiued, and the verie substantiall com-
municating of Christ his bodie and blood, one should haue twit-
ted these learned diuines: O this saoureth too much of transub-
stantiation, and crosseth the 28. article: As if eaten onelie
after a heauenlie, and spirituall manner by faith, it were not
eaten verilie and indeede. Verilie and indeede such opponents
shew want of loue, and truth, and what maruell, if they euer
learne, and neuer bee learned: Carnall men take nothing for
verilie and indeede, that is heauenly and spirituall: For w^h
they, then must they thinke this to be a truth, which more then
seemet h^e, that verilie and indeede they doe not.

Chap. 17.

Of matrimonie.

O God which hast consecrated the state of matrimo-
nie to such an excellent misterie, that in it is signifi-
ed and represented the spirituall marriage and vnitie
of Christ his church. This is directlie contrarie to the
word of God Ephes. 5. which teacheth the vnitie
of Christ to the church, his loue to it, and the church
obedience to him, teaching how the man should
loue his wife, and the wife obey hir husband & this
is repeated 4. times, and still the similitude drawne
from Christ, and his church.



It is the place in h^e Communion book quoteth not any
text, either in the Ephe. or els where: & secondlie since
truth in any kind is not directlie contrarie to truth, nei-
ther can this bee, nor is it to the worde of God: And
that it is not appeareth here in, because as sae an-
swereth

doeth face in a glasse, so one similitude expresseth another, and therefore as it is true that Christs marriage representeth the marriage of man and wife, so the marriage of man & wife doth represent Christs marriage. 3. The place in the *Ephesians* speaketh of Christ and his Church, so doth it of Adam and Eve vers. 31. so doth it generally of all vers. 28. and therefore an injury to strengthen it more then that quotation doth. 4. No heresie is it, nor any whit contrary to Gods word, to say, that in married couples is represented unto vs the marriage of Christ to his spouse. For it is the proprietie of things that are alike to set out one another. And if it be true, that in the joining of Christ to his Church the unitie of man and wife is expelld, then also on the other side in the fellowship of wedlocke twixt man and wife, is for me more of Christ his loue to his Church renuew. In this case, for confirmation of that sentence, aske the iudgement of Diuines elder and later not imaged in the question: Elder Saint Austin and Saint Chrysostome. Austin in many places of his *works*, Chrysostome more briefly: Hearest thou not Paul saying, that marriage is a mysterie, and the image of the loue of Christ, which he hath declared to his Church? Of our later writers Doctor Whitakers against Dur. Matrimonic is a similitude wherein is signified the coniunction of Christ, and his Church. Bucan in his institution. Marriage (saith he) is a tipe and figure of the truly diuine and spirituall marriage, which was afterward to be betwixt Christ and his Church: To this purpose the same writer quoteth Paul, *Ephes. 5. 23.* The Church of Tigrin weth the like in the celebration of Matrimonic as we do, where these words are set downe: O God, which by the bond of Matrimonic an excellent and secret bond of thy vnspcakable and fatherly loue wouldst signifie, when by a marriage duetie it pleased thee in truth, & faith to couple our soules vnto thee the true spouse. Lauater in his storie of Nabals life & death saith, that Mariage is a mysterie of the couenant twixt Christ & his Church. Chemnitz handling the title of Marriage

conjugii, quod futurum erat inter Christum & ecclesiam Bucan, insinat phel. loc. 12. O Deus qui per hoc vinculum matrimonii excellent. & arcantum vinculum tua ineffabilis et paternae caritatis, significare voluisti, quando officio conjugali veritate fide vestras animas tibi vero sponsae pulchre placuit de vobis et insinuat Tigrinus ecclesia. Matrimonium dulcissima est imago inter Christum et ecclesiam Lauat, narratio de Nabale.

*Coniugium du-
cissima est ima-
go Christi &
ecclesia, sicut ex
phatiamem il-
lam tradit Pau-
lus ephes. 5. Ch-
ris in ex am co-
oil, Triden.*

*Dulcissima i.
mago redempti-
onis est in ipso
coniugio propos-
ita, & qua sua
mior pictura etc.
ibid.*

*Non dubium est
coniugium in ec-
clesia semper
fuisse mysteriū
coniunctionis
christi & eccle-
sia ibid. pag.
256. colum. 2.*

speaketh as our Communion Booke doth. Mariage (sach be) is a most sweete image of Christ and the Church, as Paul maketh the exposition. For whereas Eve is framed of the ribbe of Adams fallen a sleepe, that she is bone of his bones, this the auncient make a godly interpretation of, that it did signifie and foreshew how the Sonne of God leaning his Father, &c. Again, A most sweete Image of mans redemption is proposed in Wedlocke, and what can any more lovely picture set out vnto vs, as when couples in Mariage kindly loue one another. Anone after. Out of doubt Marriage in the Church hath alway bene the misterie of the coniunction of Christ and his Church. Thus farre Chemnitius, and others agreeable to our Communion Booke, and our Communion Booke to them, and they, and it consozmable to the truth. Wherefore we retorne these our opponents their own language. It is neither contrarie, nor directly contrarie to the word of God, but agreeable, yea very agreeable to Scripture, as the obiection reciteth the words, namely, that God hath consecrated the state of Matrimonie to an excellent mysterie that is he hath ap-plied Matrimonie to represent, signifie, and shadow out vnto man the mysticall vniōt betwixt Christ and his Church. But thus much be spoken of this exception.

Chap. 18.

Of the Letanie.

From fornication, and all other deadly sins. This main-
taineth that Popish distinction of deadly, and veniall
sinnes. Whereas all sinnes are deadly.



Se men astraide of their owne shadow: What
one syllable inforceth this interpretation: Doth
it not rather imple fornication to be a deadly
sinne being included with the copulative, and the
vniuersall note of all. And all other deadly
sinnes.

sinnes. Might such frowe spirits, as these haue had a Ring at Saint Iames, how would they haue told him his owne, for reckoning fornication with things of indifferent nature, as blood strangled, and the like, that so buslie except against this, being as it is mentioned here amongst heinous and grieuous sinnes. As so; the word mortall, and veniall our prayers intertaine not the ble of them, and if they had, no Church mislieth them rightly understood, because all sinnes are pardonable to the Elect, and to the reprobate no sinne euen the least but is damnable: Not but that al in their owne nature deserue death, which we affirme, and the Papist denieth. So as could we restore the word to it wonted and safe signification, it might be used, as well as remissible and irremissible. For both tend to the same effect in our Churches construction, and therefore this wangling about words might haue bene spared, but then could not such fond oblations haue bene so freely vented.

Act. 15. 10.

Confess. Bob. at
Saxon. sect. 9

Chap. 19.

Of suddaine death.

The Letanie teacheth the people to pray against suddaine death. This clause would be reformed, for we are not to pray against it.

It is not iustly offensive to pray against suddaine death. The argument to prooue so much may be this, which followeth. That which is simply euill in it selfe, and respectiue in regard of our selues and others may well be prayed against. But so is suddaine death, therefore suddaine death may be prayed against. The maior is evidently true, and needeth no prooue. All the doubt is in the minor, which was this: but suddaine death is euill simply in it selfe, and respectiue in regard of our selues and others. The prooue whereof is thus. Euill in it selfe because an enemy to life, which man & beast

flye

Ex 4706 ix

3ps.

1. Cor. 15. 26.

Galath 3. 13.

Ex accidenti:

Rom 8. 28.

flye from. All things desire their being, and God neuer created death. It came partly through the curse of the diuell, who lyes vnto man, saying pee shall not die. partly through the transgression of Adam, and partly through the wrath of God, rendering it as a due recompence vpon mans head for sinne. This Saint Paul nameth an enemy, 1. Cor. 15. The last enemy that shall be subdued is death. Again, a second prooue may be thus. That which is (Galath. 3.) of it selfe a part of the curse, and malediction of the law, is euill simply in it selfe: But death is a part of the curse, and malediction of the law: therefore death is of it selfe simply euill. It must be noted for feare of mistaking: All this while we doe not question what death is by accident in respect of Iesus Christ, by whom it is a wicket, or entrance into glory, for that is no thanks to death: neither doe we question, what it is in respect of Gods children who die. For to them all things fall out for the best. So persecution, famine, the sword in Gods children are blessed, yet no man but praith against them, because we take a view of them, and of death, as in it selfe it is presented. Secondly, death is euill respectiue in regard of our selues, and others first of our selues that indure it, thus farre it may be thought an euill, because this good cometh by a layserable and treatable dissolution, our selues are better able to set all things in order towards God and the world: towards God there is time to bethinke our selues in better earnest, then we did before of his power, iustice, mercie, &c. toward the world, finding the decaueableness thereof in all her sitting pleasures, which vpon our experience we see then come to an ende. At that time others present that suruiue vs are more touched, and haue a more tender feeling of things, then said or done. For the words of a dying man are better fastned in the remembrance of them that stand by, when the riches of Gods mercy are seene in a holy, mortified meditation, when appeareth, how ready a man is to die, how willing, and with what patience fitte, contentedly induring the griefes of this mortall life, till his changing shall come. All which obseruations beneficiall to others (beside many more) are drowned and swallowed by in a mans suddaine death. Moreouer heathen men, and such as haue beene giuen to a reprobate sense are content to be gone in all hast, not caring;

so they be rid of a present paine. This made tyrants Crangely
 experienced in devising exquisite tormētts to linger a mans death,
 and all to multiply his paines. Now therefore because it so na-
 turally answereth our owne desire, we haue the moze cause to
 suspect it, and feare, running as it doth in the channell of our cor-
 rupt sense, and sensuall affections. A farther argument to prooue
 what the Letanie teacheth in this point may be the generall opini-
 on which men haue of it: yea the best men are amazed, when it
 hapneth to any friend of theirs. And howsoeuer we must stand
 all content if it come, yet no man but his harts wish is, he might
 not fall vnder doubtfull construction, which all are subject vnto,
 that on a suddaine are taken hence. In the Books of Ge-
 nesi we reade, that when *Jacob* made an ende of giuing charge
 to his Sonnes, he plucked vp his feete into the bed, and gaue
 by the Ghost, and was gathered vnto his Fathers: vpon
 which words *Musculus* well noteth, that it is not so; naught
Moses doth as it were propose those things before our eye, par-
 cell after parcell. So easie, so quiet, so comely, and honest kind
 of death is most beautifull and so be wished for, yea earnestly
 to be wished for. If so as he well obserueth, then is that to be
 wished for; yea and that earnestly, which is contrary to a sud-
 daine death. For in the Patriarks kinde of death; men (saith he)
 to whom God graunteth so, to depart out of this life, haue death
 as it were in their owne power to admit it, when they will, which
 course assuredly we must confesse is not so in suddaine death. For
Elisha speaking of the iudgements that befall the wicked, reckon-
 neth suddaine death for one: They die suddainely, as did *Abi-
 solon*, *Cora*, *Dathan*, and *Abiram*, and the first bozme of *Egypt*,
 and *Ananias*, and *Saphira*, with infinite others.

Gen. 49. 33.
 Non est prater
 rationem, quod
 ista Moses tam
 diligenter velu-
 ti ob oculos visu-
 da proponit
 Muscul. ibid.
 Pulcherrimū
 est et vehemen-
 ter optandum
 hoc genus mor-
 tis &c.
 Sic ex hac Vita
 decedat, quibus
 a deo datur, &c
 quasi morte in
 sua potestate ha-
 beant, &c tam
 ubi voluerint,
 admittant ibid
 יוֹמָיו יָרָג
 Job. 34. 10.

Yet the Apostle saith in the first of *Corinth.* 15. 21. we shall not all
 sleepe, but we shall all be changed, in a moment, in the twinkling
 of an eye, at the last trump.

True in deede it is, that some shall be reserved till that time, &
 suddainly changed, yet that no exception, because suddaine death
 shal be to some persons, & therefore none shal pray against it. For
 it needs must be, that heresies shall come, yet that no hinderance

Why we should not doe all diligence by prayer, studie, reading the word of God, or any other good holy meanes to stop them. And if the Lord shall dispose of any of vs, (otherwile, then in the point we intreate of) calling vs on the suddaine, as he hath done many good men, yet to pray against it, is no disobeying the Lords will. which is his owne secret, and unknowne to vs. For if a man may with contrarie to that which he knoweth will fall out, so may he be otherwiles extraordinarily affected, and yet in a holy manner, as did Saint Paul desiring himselfe to be cut off, so his kinsmen in the flesh all Israel might be saved, yea if a man in the earnestnesse of his loue, may with contrary to that, which he seeth already come to passe, as appeareth in St. Paul, when he would he were with the Galathians, whereas he then was absent, and in that very instant could not at once be present; we see not, but a man praying against suddaine death, may be farre from full repproose, specially, when a man knoweth not ought to the contrary, touching himselfe, and if he did know, or notwithstanding this particular clause should die suddainely. yet his prayer made in what manner the Church gieth direction, is not so much distributively in his owne person, as collectiue in the name of the whole congregation. For the soote of the answer is not deliuer me good Lord, but deliuer vs. The effect of which petition howsoeuer some one person may misse of in the particular of suddaine death, yet the greater part doth not. And although he that dieth suddainely, may hane his prayer frustrated in that one point, yet some other way it taketh place, namely, that he be neuer vnprepared for death. So as in a word to cut off all controuersies, & meete withall exceptions, this may giue full contentment to a peaceable, honest hart, that when we pray against suddaine death we pray against vnprepared death. And howsoeuer it may preuent a kindly opportunitie for ministering of comfortable instructions to our selues, and others, which we might peelee vpon respite giuen by sicknesse, yet the substance of that clause is, that suddaine death may in no case preuent vs of the glorious inheritance prepared of God for the Saints.

Rom. 9.

Galath. 4. 10.

Chap. 20.

Also the often repetition of good Lord deliuer vs, and that saying, we beseech thee to heare vs, is against the Commandement of our Sauour. *Math. 6. 7.*



As much as the Letanie is the amill, whereupon these objections are thus hammered one after another, it shall not be amisse to make knowne our defence in this behalfe. The Letanie a græke word (the same which Rogations, is in latine, solemne, set supplications, in english) to our understanding is well sampled to y^e body of prayers, supplications, intercessions, & thanksgiving mentioned by the Apostle 2. *Tim. 2. 1. Phi. 4. 6.* & interpreted by the Fathers, Hilarie, Amb. Austin, Cassian, Bern. & Theophilaet. For all those foure sweete companions namely prayers, supplications, &c. interchangeably soyt together. Prayer in the entrance, appealing to the glorious persons in the blessed Trinitie, Supplications for feare of euils to come, wherein the soule humbly deprecateth and prayeth against them, and no other cry for the time is heard, but this: Good Lord deliuer vs: Intercession, as that by thy holy incarnation, by thy holy Patnitie, and circumcision, &c. All which deliuering the articles of our faith in the forme of a prayer, is like to the heigh of deuotion, when our communicants trebble their cry, O Lord God lamb of God, Sonne of the Father, thou that takest away the sins of the world, &c. Lastly, Thanksgiving is in that Letanie also mentioned, but because of our humiliation, the requests we make are much intermingled: yet intermingled as they are, they may easily be discerned: Some that trauiell no such way, as directeth from the hart to the throne of grace, thinke it here by and oft inough said, though but once said, Good Lord deliuer vs. But others of more experience (and belæue their experience) hold it not sufficient to send one but another, and after

2. *Tim. 2. 1.*
Philip. 4. 6.
Hilar. in expla-
cat. Psal. 140.
Ambros. de sa-
crament lib. 6.
c. 3 Aug. epist.
59. ad Paulinum
epic.

מִיָּדָא וְעַלָּו.

*Hac dixi, Et nō
putetis repetiti
onem in verbis
sanctā lingua lo
quacitatis esse
appetitum (ape
ubi repetitio ha
bet vim, Para
tum cor meum
alio loco dicit
sustine dominū
viriliter age
Eccl. Psal 74.
Innumerabilia
talisa sunt Eccl.
Quod obseruetur
in omnibus si
milibus. Ibid.
Hoc puto non
vultum esse, illud
male, rectius
illud Persius.
Ilia. 24. 16.*

him a third, and the moze the moze companie, and all with one note, Good Lord deliuer vs. And the note is an eight, so often the same message is done for feare, it should not be thoughtly well done. And if all be eight as some haue thought, when a man hath said all he can, he can say but all, and eight times he remembreth to fall with his petition. but raising his hopes, good Lord deliuer vs. long, and ever, and onely may this contrarie fancie, be theirs to mislike such zealous repetitions, who can soone satisfie themselves, with a lukewarme, persundoxie, bleak, cold duetie in so chill manner perfozmed, as if a North-winde blew out of their mouths. This I haue said that you should not thinke all repetitions in words were an appetite to babble much. For repetitions haue their force, my hart is prepared O God my hart is prepared. Againe, waite on the Lord, quite thee like a man, let thy hart be comforted & waite on the Lord: Innumerable such like though all the Scripture, but in these, saith Austin, It is sufficient to commend this kinde of speech, which you may obserue in many the like. Let others in a contrary course pare as much as they will vnder a pretence of that common folly (This is not, as it should be, that is amisse, and I would haue it thus.) They can skill to pull downe (so can euery foolke) could they as well restore, or preserue, and build up with the fewest and wisest onely can doe well. Be repetitions and oft repetitions so harsh in their quaint eares, whose eyes are acquainted with that which they read, I/a. 24. my leanneesse, my leanneesse, wo is me, the transgressors haue transgressed, pea the transgressors haue transgressed a foze transgression. Be these repetitions so offensive with them, whose hands haue handled the hystorie of the King, when he cryed, O Absolon, O my Sonne Absolon, O Absolon my Sonne, my Sonne? The reason of which doubled, and multiplied exclamations in the same words, or in others to the same effect, argue our thoughts are not idle, but proue rather, that our affections double, & multiply in vs, pea so long as they hold out, they shew what a delight we take to be heard in that which he prayed for. As if tooong and hart had made a vow not to giue ouer, but once, and once, and once, and againe, and moze, and moze, and moze they did strue with God, in the earnestnes of our soule, that he would be pleased to deliuer

be from that which we stand in feare of: yea the reason of these doubled, and multiplied exclamations proceedeth from such a minde as (for the time) was in Peter. It is good dwelling here: Let vs build 3. tabernacles, and if they be not enough, let vs make other 3. moze, yea and if two moze may outbid them, two moze put wee to. So well wee like to say it, because wee know the Lord as well likes to heare it, good Lord deliuer vs. The matter is sometimes important, and serious as Pharaos his dreame, which, that it might not slippe away in a dreame, was doubled vpon him. And is not the blessing of deliuerance, a matter of worth, and therefore well worth our petitions and repetitions. But all bestowd are their prayers, that labour to mislike them, whither they be in the same wordes, as these instances made, doe witness, or in other wordes to the same effect, for so are they sometimes: As that of one, when he said I come and am comming. The grace of which speech is moze plaine in the originall as they know, that vnderstand the margent. Not much unlike a dissuasive to a couple, that they should not war, nor fight. Where one well noteth that the verse did not so much require it, as their owne violence (who because they continued fighting) the speech the rather continueth dissuading. But whither repetitions this or that, one, or other some would reprehend, such they are, which as men vse to themselves like that of Esay cap. 4. before mentioned, so are there which men vse to others as those wordes of Lemuels mother what my sonne, what the sonne of my wombe, and what a sonne of my desires, or that of Saint Paul when sweetning the eare of the *Philippians* hee writt the same thing, which it grieved him not, and was a safe thing for them, that he should so doe. For much seede otherwhiles inscarrieth, and hee that heareth not at the first knocke, or heareing is loth to rise, yet through importunitie openeth at the last. And as there are repetitions by men to men, so are there from God to men, and from men to God. From God to men though in deshaunt, yet the verie plaine song of that, where to it keepeth deshaunt: enter not into the way of the wicked, walke not in it, goe not by it, turne from it, and passe by. Some times in the same wordes, as that in *Ieremie* Earth, earth, earth beare the word of the Lord. Of man to God in varietie, but

Gen. 41. 32.
Δις ταυτοῦ ἡ-
μῶν εἰσὶν ὁ
σῶτος ἡσυχ-
ας: καὶ γὰρ
φύσις ἐκ καὶ
χρημα. ἡμῶν δὲ
ταυτὸν εἰς τὴν
καὶ τὴν χρημα-
τιαν, ὡς ἡμῶν
c. 23.
Μακάρι ὁ δὲ
οἶλον πολεμῶ-
ντος ἡμῶν
χρῆσθαι.
Duplex o adeum
compe'atio ad-
monitionem fa-
cit intentiorem
Phavorinus.
Pro. 31.
Philip. 3.
Pro. 4. 14.
Ier. 22. 39.
se Apocal: 19 Halle-
luid. v 1-3-4-6.

Gen. 18. 17.

29.

30.

*O quam dera
vult qui se in-
quietari taliter
taliter paritur
suscipere O quam
necessitatis
quod sua pote-
statis est. Petrus
Chrysost. serm.*

36.
*O quam non
ad sanuam et an-
sum dominus
sed ipse sanus*

Psal. 71. 19.

to the same purpose, as all those preambles of Abraham praying
for Sodom, which are little other in substance, then this good
Lord deliuer the. Behold (saith he) I have spoken to the Lord;
and am but dust and asher: what is this but this, good Lord
deliuer them. And let not my Lord bee angry and I will speake
again, as if againe it were I same in another suite, good Lord de-
liuer the. And once moze I have begun to speake, as if that once
moze I inmost powers of his soule were shaken, & he desired to
remoue I iudgemēt, w^h was in subſtance like our cry good Lord
deliuer vs. And once moze, let not my Lord be offended, as if still it
were I voyce of I church but I he was one, & we are manie; And
whithcr one or many al is one: we beseech thee to heare vs good
Lord & good Lord deliuer vs. Repetitions of this kind, whithcr of
God to man, or of mā to God neither are in vaine: For in him for
they checke I dulnes of our vnderſtanding, I slacknes of our me-
mory, & withal are a iust reppay to our drowy attentib: For in vs
to him in vaine, for God taketh a delight to be importuned, & it is
his pleasure to try if we will giue over at I first, secōd, or third re-
pulse. How glad, and faine is hee to graunt that is so willing to
be deliqueted, and suffreth himselfe to be raised out of his bed: How
it seemeth, he maketh it a matter of necessity, which is in
his owne power: How desirous was he to make the, as thou
knowest that hath placed his bed close to the doze: How vnwill-
ling was hee to denie, who made, as if it were wryng from him
against his will: How the Lord was not at the doze onely, but
himselfe the doze: I am, saith he, the doze, who, when all the
rest were in bed a sleep, both onely, and principallie heard the
necessitie of him, that did knocke. In brieſe to giue a full an-
swer to what either is, or may bee saide against repetitions
used in the letany of new prayers, and requests may haue A-
men, still renewed vpon them, els how doe wee giue our assent;
then surely this cannot bee misliked, which in effect is al-
much as a continuall Amen, and soundeth like that in thee
Psalme. So bee it, so bee it, which was the voyce of Be-
nais, and the Lord God of our king rattifie it: Ouelie this
good Lord deliuer vs, and wee beseech thee to heare vs
good Lord is deliuered by way of varietie in other wordes,
because our eare is like a queaſie ſtomache, that muſt haue diuersis
meats

ment presented unto it, or the same directly handled, because
 one is many times over halloome, and clopeth. *Deut. 17.* from
 the 15. to the 26. verse fresh imprecations, and still fresh ac- *Deut. 17. 19. 26*
 clamations, but in one and the same tenour. Amen even 12.
 times, here but eight times good Lorde deliuer vs: And
 psalme 136. 26. times for his mercie endureth for ever: here
 but 20. times, we beseech thee to heare vs &c. no offence to scrip-
 ture in those, and is it in these?

It is against the commandment of our saviour *Math. 6. 7.* when ye
 pray use no vaine repetitions as the heathen for they thinke to be
 heard for their much babling.

Do such doubt makers rightly understand the place in
 saint *Matthew 6. 7.* where auncient and late writers all con-
 cur in this, with the wordes of the scripture that our saviour
 condemneth the manner of the heathen, who as without faith,
 because they were heathen men, so two other errors they were
 subject unto; the first was, they thought, that if they prayed
 much, and tolde God a faire tale, that they should bee heard
 for that much talke; the second was, they had a conceit, that
 they instructed God, as if he knew not what they needed: Yes
 saith our saviour your father knoweth whereof ye haue neede
 before ye aske of him: Now in repeating these wordes good
 Lord deliuer, and we beseech thee to heare vs good Lord,
 let it appeare that our Church prayeth without faith, or that
 shee thinketh to bee heard for much babling, or that shee hold-
 eth that God is ignorant till shee informe him, and then wee
 will confesse our error in vsing this clause before mentioned.
 But herein wee may see how men to aduance their owne credit
 care not what account they make of their brethren, as if they
 iudged no better of vs then of heathen men, infidels and the
 like. For that which they should attribute to the seruencie of
 spirit uttered in the publicke assemblies with an audible voice is
 giuing assent to, what is prayed for they cal by no better name the
 idle babling, or bartologie: Whereas that fault of bartologie is
 an idle trifling with God, holding off and on, playing fast & loose
 as

Math. 7. 8.

Syrac.

— Sub illis
montibus (in
quasi) erat, et
sub montibus illis

— Et me
mibi perfide pro
dis me mibi pro
dis ait Ouid.
Metam. lib. 2.

— Ippod
a p'do tal' f'do
quod significat
idem quod exi-
xit, et signifi-
cat eos qui des-
cendantur mul-
tis sermonibus
proferre, et quo-
rum ore multa
prodeunt verba
gallice habil-
lards. Tremel
in Math. 6. 7.
Absit ab crasti-
one multa lo-
quutio sed non
desit multa pre-
catio. si seruens
perseuerat sus-
tento. Aug. epist.
121. ad proba.
Multum preca-
ri est ad eum
quem precamur
aut disturnam
et pia cordis
excitatione pul-
sare ibid.
multiloquium
adhiberi, non
cum diu precamur
sed cum ci-
tra fidem est spic-
ritum verba
multiplicamus

as if we would or could deceive God. For so did one Battus
whence this name is. Who being demanded for one, which
way he went, nothing could be got of him more then this, he was
vnder those hills, so he was, that he was, whom Mercurie ta-
king tardie, reproveth in the like accent: Thou perfidious false
fellow dost thou betray to my selfe: to my selfe dost thou be-
tray mee. In which speech of both sides, there is sugling, and in-
uerting of wordes, as if the parties were in dalliance to and fro,
playing wille beguile one with another. A thing not without
the heathen men, and of their party with their Idols, and of their
Idols with them, but intruclie, and vnaptlie concerned of the
faithfull and their prayers to God, or his gracions answer to
their vnsained supplications. The sirrack translating this word
calleth them such as delight to be gabbling and babbling. No
such heathenish delight is in Gods childeyn, whose holy affec-
tion inlineth their wordes, which els like an abostine would soone
die in their birth. For their practise answereth agreeable to that
counsell, which Saint Austin giueth. Let prating (saith hee)
bee absent from mens orizons, but let not much prayer be
wanting so there be a seruent earnestnes with perseuerance
of mind. For to patter much is whē we vse superfluous wordes
but to pray much is, when wee are set on with a long and
godlie stirring vppe of the heart. And much speaking or
babbling is not, when wee pray long, but when wee multi-
ply wordes without faith and spirit, perswaded (as Peter
Martyr writeth) that for the verie number of wordes we
may be heard. Otherwise Christ prayed long euen a whole
night he continued in prayer. And where exception is taken
of repetitions of one thing oft, it is well knowne Mat. 26. that he
repeated one prayer in the same wordes three times. Which
a blinde man did also Luke 18. crying Lord Iesu thou sonne of
David haue mercie on mee which seemed a fault in the eares of
the people; but his necessitie and earnestnes would not so be an-
swered. For he cried the more. O thou sonne of David haue
mercy on mee. Wordes repeated so far from repproofe that they
persuade nos propter numerū verborum audiri posse. P. martyr in 1. 5a. 1. 6. 12.
Dixit xpi 107. Luc. 6. 12. Math. 26. 44. Πρὸς αὐτὸν λόγον εἰπὼν. Luc. 18. 39.

make access to our saying, & have success in their petition. So that a short conclusion may serve for all. Neither reciting the same wordes upon vrgent occasion with earnest denotion, nor long prayers doe deserve this rough belov'd censure, but pattering with the lips, and the heart a far off, thinking belike to be heard for their talkative pating. Admit wee not this interpretation which yet is the meaning of the scripture, and Saint Augustin, after it, stand wee to the judgement of Chrysostom and Theophylact, no advantage have any for confirming themselves in their wrong opinion. For these Greek writers (as may appeare by him selfe & by Chrysostom) that ordinarily bee is an abridgement of Chrysostom, call it babbling or battologie, when we over earnestly busie our selves in praying speciallie for things not profitable, but trifles, as riches, honours, and the like. Now (unless spirituall graces such as accompanie salvation, and temporall blessings in their commendable furtherance to sanctification goe for trifles) an humble, and penitent heart cannot denie their assent to this multiplied petition in the letanie. Wherefore such must take heede that they grieve not the holy Ghost, and lesse it is not, to wrest of purpose the holie scriptures from that natural sense, wherein they are penned. Be it in weaknesse of knowledge, that some thus eagerly rejoyce the burden and fall of our prayers, when thus burdened and humbled wee doe multiply the same request, yet wee intreat the Christian reader so oft, as his eye lighteth upon these errors of theirs that ever and anon as he cometh to a new strain, that his heart in silence will let fall some such request to Godward, as this, Lord forgive them their ignorance, and though they for whom such prayer is, thinke it an idle affirmation, yet our request is, that whosoever shall read these criticall demerits, his loue will not be sparing to say it, and to say it for them Lord forgive them, they know not what they accuse.

*Battologia, est
negacitas et lo-
quacitas ea qua
non utilia per-
cimus sed tem-
poralia & loa
mores diuinitas
Ec. Theopha-
last. in Math.
6.7.*



Chap. 21.

The booke hath three orders of ministers of the worde & sacraments against the worde, which hath but one.



That one sillable in Gods worde for this one order, or how can it bee an order if but one? When allegation shalbe forced to appeare in scriptures, more particular answer shalbe then made. Plaine it is in the new testament whence the names wee use are taken: evident also it is in the after histories: Ter-

Quum ipsi au- tullian thus: when the principles themselves namely the Deacons: id est ip- cons, Presbiters, and Bishops slye, how shall a lay man forbear slyng: When the leaders runne away, which of the foulers stand. Opreatus testeth distinctie of them by name (as our church doth) but of manie places wee will alledge this one. There are 4. sorts of persons in the church Bishops, Presbiters, Deacons, and the faithfull: Augustin more expresse. How many Bishops most excellent, and holie men have I knowen, how manie Presbiters, how manie Deacons, and of this fort ministers, of the worde and diuine sacraments? So- crates speaking of the times, wheretur Paphnutius liued, and withall intreating of those, whome wee now mention Consecrated persons, I meane (saith he) those that are Bishops, Presbiters, and Deacons. The apologie of our owne church (as it is set downe in the harmonie of Confession towards the latter end by way of supply of such thinges, as thorough forgetfulness might seme to bee omitted) mentioneth thre orders of ministers in the church. Some are Deacons, others Pastors, some are Bishoppes to whome the institution and care is committed. In the articles whereunto by act of Parliamenc euerie minister at his ordination doth subscribe hee both accept of thee 32. and 35. Which in effect require as much.

lib. 1. cap. 32. *lib. 1. c. 2* *Varior in ecclesia esse ordines ministrorum alio esse diaconos, alios presbyteros alios episcopos quibus institutio populi Confes. Anglic. artic. 5.*

Compare

Compare the objection, and arise of the authorities now cited whether of the ancient fathers or of our Church, at these times, and what argument is there to thinke you? They say diuerse, this admits but one. If diuerse, then not one onely, and if onely one, then not diuerse. But their ioynt consent one with another and the iudgement of our church must bee of more prixe with vs then any straglers obstinate contradiction.

Booke of Consecration.

Chap. 22.

The Bishop saith to the new made minister receiue the holie Ghost. It is great presumption &c.

Presumption it is, yea great presumption to doe, what episcopall dignitie admitteth, but resisting of authoritie and refusal of obedience to wholesome lawes is no presumption in the world, no not a little much lesse any great presumption for a piteheard saucines is no presumption, more then the reprobate Angels since was noe apostle. It is presumption for our spirituall fathers in God to take what the Lord alloweth them, but no presumption for these venturously to challenge, what vpon good warrant is commendable performed.

It is great presumption that the Bishop will offer to giue that, which is not in his owne power, yea that which God alone can doe. This is against God and his worde.

Presumptio great or smal, more or lesse, if they cal this, their speech is fearefullie pitched in dangerous places and may soone tilt vnlesse a helping hand support with the soonest. For in the extent of these wordes (as they sound at their first hearing) what

is there in mans power to giue, or what is it he hath not received: if he haue received why then are these wordes as implying ought in his power. This zealous interpreting of wordes well deliuered is a copie they set vs. Shall *Moses* doe ought in things pertaining to his office, and will not 3. brethren in till *Corah* *Dathan*, & *Abiram* say he doth. that which is not in his power, or it is more then he can doe and he taketh too much vpon him. Why then: this captiousnesse is a stale flaunder, and a wonder it is (that being readie to dote thorough time,) it hath so much as a drag, or stump to fasten vpon episcopall authoritie. To receiue the holie Ghost is to giue that, which is not in anie mans power: See it as they say he giueth that, which is not in his power: so euerie embassado: considered as himselfe a private person *Iohn*, or *Thomas*, when he dialteth articles of peace twixt nation and nation, doth a thing not being in his owne power but by vertue of his embassie from that great monarch from whome he is sent. The power to ordaine a minister, and to lay hands on him with solemne prayers vpon serious and due preexamination is no private action, but an authoritie giuen from aboue. To remit sinnes the scribes were not so blinde, but they could see, and say it is blasphemie for none can forgive sinne, but God onelie: The peace of God was not at the 70. disciples becke, yet their peace it is called. Little are the Prophets in comparison of *Iohn Baptist*, little *Iohn Baptist*, & all the faithfull ministers of y^e gospel in respect of Christ, yet all are called light to shine amongst a crooked generation, & giue light to the world: *Iohn Baptist* a burning, and a shining lamp, and the prophets in their time some such whose labours the Lord vsed to giue light to them that sat in darkenesse. May *Ismaell* lift vpp his hand against all, and none returne him like for like: May all his wordes goe for truth and this among the rest vncontrolde. None can offer that, which is not in their owne power. Then may none offer to plucke vpp, roote, destroye, builde, plant, saue a soule from death, binde vpp the broken, Baptise, beget in the Gospell and the like for none of all these are in a mans owne power. The foundation of which argument is both

Math. 9. 6.
Luk. 10. 6.

*Nemo dat quod
non habet.*

both in Philosophie, and Divinitie very weak. In Philosophie both Bozall, and naturall. Morall for a servant who many times hath not a halfe penny of his owne both many times deliver from his Master many crownes at a time to some other man at his Masters appointment. In naturall Philosophie our disputants know this proposition is much wronged. For what forme of a chaire hath an Ape, Chisill, or Hare; yet these are instruments to some such purpose; and in arguing of the Summes influence, of the elements, and the compounds fence, this proposition is made overmuch pliable: so in the question of the Sacraments for their dependance from the Minister, what violence hath beene offered by the like, every young Student of reasonable paines is sufficiently instructed, or may be, if he make recourse to Austin in his Bookes of baptism against the Donatists. For their onely ground it was, but the Novatians also, building upon this principle denied the Ministers power to forgive. Because as they said they gave the Lords reverence, in whom they held it was a case of reservation, and none else could give that, which was not in his power. For God had power onely to forgive sinne. Many like inferences have bene wished in upon supposal of this promise None can give that, which is not in his owne power. Which simply proposed may be acknowledged for truth, but all the error is in application. Injuriously therefore doe they by whom the use of these words Receive the holy Ghost is halled into obloquie, to the reproch of our Church and as we judge to no small prejudice unto others. For in the manner of imposition of hands ordinarily observed in the Churches of Fraunce it is decreed that these very words of Saint Iohn. Receive the holy Ghost should be at that time in the election of their Ministers repeated, and stood upon, as also those other following, whosoever sinnes ye remit, &c. Then after followeth a prayer, which usually compriseth the contents of their Sermon, beseeching God for success in that worke in hand of ordaining Ministers. Thus farre the words in use with them, not onely recitative rehearsing that historie, nor precativè with prayers accordingly, but ordinativè in ordination, wh they use their authoritie and power to ordaine or designe Ministers as our Saviour did his Apostles.

*Nihil dat quod
nō habet elēch.*

*Autum se domus
no referre reu-
rentiam cui so-
li remittitur dōm
crimīum potes
statem deseruit.
Ambros. lib. 1.
de peniten. c. 5.*

*La maniere de
imposition.*

Our Saviour might give what the Bishop cannot.

Ioh. 10. 11

Num. 11. 17.

2. King. 2. 9.

Christ. homil.

33. in cap. 9

Math.

18. 18.

1. Sam. 8. 7.

Num. 16. 11.

True if Christ had not sent them as the Father sent him: True if in ordination men did take upon them to give, as immediately from themselves in their owne persons, as Christ did in his: True if they prayed not that God would give what they thinke necessarie to speake of: True if the Bishop did meane the person of the holy Ghost: True, if that God did neuer take of the spirit of his servant, and give of it unto another, as in *Moses* when the Lord tooke of the spirit which was upon him, and gave unto the 70. *Num. 11. 17.* yea sometimes doubling it upon one from another, as *2. King. 2. 9.* that of *Elisha* upon *Elisha*. Surely, surely were a cannell but modestly affected in handling this point, he would no more repine at these words. Receive the holy Ghost, then at those, which every Minister bleth the Lord be with you, or at that which the people returne as in *S. Chrysostome* his time the manner was, and yet is (and with the spirit). Besides at such times what imply these words but authority in him that consecrateth? And they that are consecrated are given to understand they have power being thus ordained to intermeddle in spirituall, Ghostly, and holy occasions, so as they are in the words remembred warranted by their publike function, that they are rightly and lawfully called, and are no intruders, hereby giving us and others to understand, what reverence is to be peyled them for their sacred function, which they now discharge. So as retaine they sinnes, or remit sinnes, excommunicate, or pronounce absolution. Preach, pray, admonish, exhort, counsell, reprove, baptize, or administer the holy Supper of the Lord, in all these they are to be esteemed as the disposers of the mysteries of God, and their words sentence, iudgements, censures, acts, or deedes are not hence forth theirs, as of a private man, or of man at all, but the words, counsels, and deedes of the holy Ghost, and men disobeying or resisting disobey not, nor resist them, for who are they in the view of a carnall eye, but they disobey and resist the holy Ghost, in whose name their commission hath so great power, as that it is not from earth earthly,

earthly, but from heauen heavenly. For when it is (thus saith the Lord) it must be thought that the Prophets also did then speake. So little reason had any to trouble himselfe, as the Church with these occurrences, which are no sooner moued, but answere are so; themselves.

Another Paper maketh exception thus.

We cannot subscribe to the Booke of ordination as is required, because the Bishop is appointed in ordaining of Priests and Bishops to use the very words receane the holy Ghost, which Christ our Saviour used at the sending forth of his Apostles, which he did because he being God was able and did extraordinarily giue that which he willed them to receive.

Though sufficient haue bene already answered concerning this point, yet because some renew their complaint we also returne them, if possible a more ample and full answer. In the ordination of Priests according to the forme established by law in our Church after sundrie exhortations, instructions, admonitions, prayers, protestations, and promises to, for, and by the partie to be made Priest, the Bishop with the rest of the Priests that are present laying his handes vpon his head vseth these words Receive the holy Ghost, whose sinnes thou doest forgive they shall be forgiven, and whose sinnes thou doest retainne they shall be retained, and be thou a faithfull dispenser of the word of God and his holy Sacraments, In the name of the Father, and of the Sonne, and of the holy Ghost, Amen. At the ordination of Bishops and Priests in the Apostles times the holy Ghost was giuen to such as were ordained by imposition of hands as in that Epistle to *Timothie*, I put thee in remembrance that thou stir vp the gift of God, which is in thee by the putting on of my hands. Seeing then the Apostle knew that Christ in the ordination of ministry did bestowe the holy Ghost vpon such as they laid hands on, what other forme of words can any man probably coniecture, they should vse, when

2.Tim. 1.6.

for the ceremonies of institution they laid hands on the, but teach which Christ himselfe by his owne example hath taught namely Receiue the holy Ghost, whose sinnes ye remit they are remitted, &c. If any man can tell vs, what words they used, he shall doe well to declare them, or if he cannot, it is our dutie to thinke they followed Christ his example.

How then commeth it to passe that the Bishop doth not first blow upon them before he saith, Receaue the holy Ghost?

Professor theolo-
gus celebris &
excellens &c.
Admonis. Chri-
sti. de authori
Lutheri p. 234.
Est summa mi-
nistrii laus
quod in eo vere
donetur spiri-
tus sanctus: nam
haec verba in-
fusa sunt et dixit
Accipite sp. sa-
ctum accommoda-
da sunt ad ordi-
nationem, vel
collationem mi-
nistrii. Alex.
Ales. in Ioh. an.
in qua confer-
tur potestas do-
cendi & admi-
nistrandi sacra-
menta &c.
Ac optandum
esset, ut ad im-
positionem ma-
nuum hoc simul
accederet, &c.
ad quod diu obseruatum fuit in ecclesia & hodie adhuc obseruatur apud episcopos, sic enim et po-
pulus doceretur per ceremoniam de dignitate ministerii cum quo donatur sp. sanctus, & maiori
cum reuerentia accederent. id.

Alexander Alecius bozie in Scotland in 1501. a Prea-
cher, and a famous excellent professor in Dinnitie (as appeareth
in his answer to the defence, of the Louain articles set out by
Ruardus Tapper) and living at Basil, when the authoritie of
Bishops was tumultuarily suppressed, and withall, this forme (we
speake of) in ordaining Ministers quite abrogated, writteth on
these words, Receaue the holy Ghost after this manner. The
highest commendation of the ministerie is herein, that the holy
Ghost is truly and verely given in it. For these words he brea-
theth and saith Receiue the holy Ghost, are to be applied unto
the ordination or collation of the ministerie: And we must know
that it is a talking to the ministerie, or ordination, wherein is
conferd a power to teach and administer Sacraments but with-
all, with this ceremonie the holy Ghost is bestowed vpon them,
that come worthily to ordination. And it were to be wished that
to imposition of hands were appointed also to breath and say Re-
ceaeue the holy Ghost, which is a thing hath a long time been
observed in the Church, and to this day is yet observed among
Bishops. For so the people might be taught by this ceremonie
of the worthinesse of the ministerie, wherewith the holy Ghost
is given, and men would come vnto it with greater reverence.
This was his iudgement. But the former part of this action
expressed by our Saviour, our Church hath not thought good
to retaine, because the Apostles, when they would use some

outward

he touched and
margda vado
amit & ci mo
qua non om
aliquid i
tineat
margda vado
margda vado

His Verbis A-
posolos suos quo
dammodo inau-
gurat Christus
in officium cui
eius prius destina-
uerat. Calvin.
Ioh. 20.
Neq; profan-
a sunt inuagura-
tio rituale. &c.
Id. m. l. Tim. 1.

stands the case both of ordination of Priests, Receive the holy Ghost, are the words of their consecration, which although to be not in expresse termes prescribed to be continued, yet the ordination being deduced frō Christ his example, the same forme of ordination is thereby intended, which he meant should continue as a perpetuall succession in the ministerie. For in the words mentioned one is no plainer then the other. By these very words (saith Maister Calvin on this 20. of Saint Iohn) Christ after a sort both inaugurat his Apostles vnto an office, whereunto he before had destinate and appointed them. And vpon 2. Timoth. 1. This rite and ceremonie was not any prophane inauguration inuented onely to get authoritie in the eyes of men, but a lawfull consecration before God, which is not perfited, but by the power of the holy Ghost, whence we may thus reason. That which Christ giueth by imposition of the Bishops hands to the partie, that thereby is ordained Priest, the Bishop in Christ his name may will him to receiue. But Christ giueth the holy Ghost by imposition of the Bishops hands to the partie that is ordained minister or Priest. Therefore the Bishop in Christ his name may say vnto him, Receive the holy Ghost.

To vaine and vtilis are these words used, Receive the holy Ghost in ordination of Ministers, because vnlarned asses being made Monstres by them, retaine no more learned from the Bishops then when they were first vnto them.

This obiection might haue preuiult the Apostles, who notwithstanding their ordination were no better learned then to aske, when Christ would restore the kingdome of Israel, &c. Where Maister Calvin noteth maruelous great was their rudenesse and ignorance that being so exquisitely taught, and with so great diligence for thre yeares they shew no lesse want of knowledge, then as if they neuer had heard words. So many errors are therefore in this their interrogatiue. Secondly, Saint Paul giuing rules vnto Timothie and Titus doth describe what manner of persons, and how qualified they must be alsoe they

Mira fuit illo-
rum ruditas,
quod tam abso-
lute, sanctaque
cura per trien-
num edocti nō
minorem insci-
tiam produunt.
Calvin Act. 1.
Totidem in hac
interrogatione
sunt error et
quod Verba Ibid

come to ordination namely, blamelesse, sober, prudent, chaste, modest, holy, able to teach and confute errors: upon occasion of which note charged them they should lay hands on none (as neere as they could) that were not first indued with these vertues and gifts, which had not bene so necessarie a precept, if the said vertues, or gifts, or any of them were then first to have bene given by imposition of hands in the ordination of Bishops and Priests. So as neither gift of learning, godlinesse, wisdom, or any about last mentioned were either bestowed vpon the Apostles when Christ said vnto them, Receaue the holy Ghost, nor vpon *Timothie*, nor any other that was or is since ordained.

Many lewd and vnsufficient men there are among whom these words are pronounced, and yet not gifted or graced by the Spirit for ought we can see.

This objection striketh at two sorts of men, one for want of knowledge, the other for want of a vertuous life, but while it doth, it shanneth the persons, it cannot annihilate their calling. For Sacraments are the same administered by them and no way defectiue, though themselves be. As for want of knowledge, we are to vnderstand it either comparatiuely or absolutely: Absolutely, that there is no knowledge at all to be found in a man ordained, and called to that function were strange, and indeede unlikely comparatiuely, want of knowledge in respect of others, may be the best mans case compared with a better then himselfe at one time or another, in one place or another, yea it may so fall out, and both in our dayly experience that men growing in years are much inferior to themselves of that, which they were in middle age, when memoire, voice, and invention serued them better then now it doth, and yet they cease not to be Ministers, at what time they are so disabled. If the Sacrament (saith *St. Austin*) be so much the better to him that taketh, as he is, the better by whom it is deliuered, there is by so much, a varietie of Baptismes in the receivers, as there is diueritie of worth in Ministers. Such care must be had (and we hope is so as *Papal* requireth in *Timothie*) not to lay hands

Si tanto est melior quod accipitur, quanto est melior per quem traditur, tanto est in accipientibus baptis-morum varietas, quanto in ministris diuersitas meritorum. Aug. *Contra Crescon. lib. 3. cap. 6.*

faithly on any. Which very caueat argueth that if the Bishop shall ordaine any overhastily, the calling is lawfull, and good may be done by such a man in his place. For it is ordination by imposition of hands that maketh a Minister, without which let his sufficiency in toonges and other learning be admirable, yea incredible, we may and doe hold him learned, but we doe not account him a Minister, whose duetie stands in this, that being ordained, he is, to baptise. 2. To Catechize. 3. To instruct publikely, and as occasion shall serue privately. 4. To offer by the prayers of the people. 5. To remit the finnes of the penitent, and to binde and to retaine the offences of the obstinate. 6. To consecrate and distribute the blessed Sacrament of the body and blood of Christ. 7. To visite the sicke and to comfort them. 8. To blesse those who are ioyned in Patrimonie. 9. To prayse God for deliuerance of women after child birth, and lastly, to burie the dead in a godly manner as the order of our Church requirerh. Among all which preaching hath a speciall vse, toether memoriter by hart at times vpon iust occasion, as God shall inable a man, or else (a man being not so well prouided by reason of sicknesse or some other lawfull hinderance) reading some homilie warranted by authoritie of our Church. For so it is required, and of auncient time hath beene practised as appeareth in the daies of Theodosius the younger. If a Presbiter or Minister (through sicknesse hindring) cannot preach of himselfe, let certaine homilies of the holy Fathers be recited.

*Si presbyter alius
quis infirmus
reprobatus
per seipsum
non poterit praedicare,
auctoritatem
patrum homilia
recitentur, &c
can. 4.*

Lewd and licentious men are not gifted and graced
by Gods spirit.

We confesse with teares that a wicked Minister though his toong be plausible, if his life be not agreable, the infamie of his losell domeano; blemisheth the glozy of his best doctrine, such is the weakenes of the people in taking offence, though they should not so doe. We acknowledge such may be compared to Noahs workemen that made the Ark to saue others & themselves perished in

in the waters. But this dispoeneth not our answer, who say, In the eye of the church it is not a mans learning, nor honestie of life (for these are qualities in common with other men) but ordination with imposition of hands, which maketh a minister. Ambrose upon *Timothie*. Imposition of handes are mislicall wordes, by which he that is elected is confirmed vnto the worke receiuing authoritie his conscience bearing witness that in steed of the Lord he dareth to offer sacrifice vnto God. Upon his perill be it that will attempt to deceiue God or man. If he liue well thou hast what to follow, if he liue prophanely, doe what he teacheth, but not what he doth. As concerning the outward and visible ministrie both good and bad do baptise, but inuisible he doth baptise by them, whose it is both visible baptism, and inuisible grace. *Iudas* did baptise, yet not he but *Iesus Christ* baptised with the holy Ghost. Neither his calling nor message deserued reproch, though the man did. A seale of wood may giue the stampe of Cæsars image, as well as a signed of gould. The light of the sunne is not stained, though his beams reach to *Babylons* daughthouise. It is *Saint Aullins* similitude a gainst the *Donatists*. A pardon is worth accepting of their parts who neede it, though a soorie fellow were the messenger of such glad tidings. When manchet is vpon the table no man questi- neth whither the husbandman when he sowed the seede had a leproous hand like *Naaman*, it contenteth so the seede be good, the ground battle, the time seasonable, the heauens kindly with their first and latter raine.

Nazjā, or et. de baptis. An solis lux cū per carosa diffunditur nihil inde sordium contra hāc Aug. de bapt. lib. 3. c. 10. Facilitas terraculique temperies &c. id. contra Cescm. lib. 3. c. 8.

What remission of sins is to be hoped for, where the minister himselfe is wretched and impenitent?

Such men are to be lamented, yea more they deserue to be de- prined and thrust out, yet be the minister an epicure inwardly to himselfe, deuiding the holie action of the sacrament I can not doubt (saith *St. Calvin*) that the breade and cup reached vnto
Si epicureus quispiam intus totam actionem substantiam &c. nō dubitē panem &c. calicem illius manū porrecta, vera mibi esse corporis &c. sanguinis Christi pignora, Calvin. auisato Concil. Triden. sess. 7. can. 11.

me by his hand, are vnto me the true pledges of the bodie and blood of Christ.

If not to be able to preach make a man a dumb dog, the doubt is how that ordinatio may be good, which setteth apart such ones to the work of the ministrie.

~ This frame of words seemeth to take many things for granted, as that a man not able to preach is a dumb dog, and that such a one his ordination is not good. The first of which propositions needeth explication, the second requireth farther proof, the onelie a bare assertion. In the first wee doubt what is meant by preaching, secondlie who are these dumb dogs. By preaching meane they, making a sermon vpon a text, expounding of the wordes for their dependance and sence, raising of the doctrine with their seueral vses, and due application to time, person, and place, by instruction, reproofe, confutation, and the like, and al this done without booke, and by heart, and vttered with an audible voyce in the eares of the congregation, we easily confesse an inestimable benefit commeth to Gods Church thereby, and men thus sufficiently able are worthe of speciall encouragements for maintenance of learning and religion, but then are they a verie few, that must be held for able ministers, and (belike) because others not thus able to preach must be reputed no ministers, which is vndoubtedlie a very dangerous, and false consequent. That some are so qualified, able thus to preach, is a singular blessing of God vpon both our famous vniuersities, and his rich mercy which he hath vouchsafed vnto our church, but that other are not therefore lawfull ministers, nor their ordination good who cannot doe so much, wee dare not so iudge. For some there are as S. Austin well obserued in his time, that can pronounce well (or as wee english it) are good churchmen, but cannot so well inuent, neither for matter, nor wordes, but if they take of others, what is well penned (as homilies or sermons) & pronounce the to the people, if they sustaine that person

Qui bene pronuntiare possunt, quid autem pronuntiet excogitare non possunt. Quod si ab aliis sumant eloquentes sapienter quae conscriptum, nemo

viuaque condecunt atque ad populum proferant. sic enim personam gerunt, non improba faciunt. Sic enim (quod facile est) multi predicatorum sunt, nec multi magistri si unus verus magister id ipsum dicant omnia, et non sunt in his celsissima. Aug. de doctr. Christiana, lib. 4. c. 28.

they

they do not amisse. For so (which is a profitable thing) there are many preachers, but not manie maisters, if so be they speake all thinges of that one true maister Christ, and that there be no schismes among them. Where wee may note 1. the way to haue many preachers, secondlie that they who take other mens labours to vse do a profitable worke, 3. that they are not reckoned dumb dogs or unpreaching ministers, but preachers and publishers of the truth. But let vs proceede on as wee began. Some there are whose inuention serueth wel inough, & upon due meditation haue apt words at will, and can accordingly sort their places, & quotations for euery necessary p[ro]ofe, which they do alledge & yet their memo[ry] is weake, & for their hearts they cannot deliuer without book what they haue perned in w[ri]tting. These also must be put out of the number of ministers, as not able to deliuer their message, and therefore being not able to preach, their ordination is not to be held for good. But by these mens patience who so dispute, we prefer other mens iudgements before such ouerbastie censures. For Zepperus & Bernard Textor (though other wise known disciplinarians) giue their verdict other wise. To young diuines at the first somewhat may be fauourable yeelded, that either they con without booke, or els to read their sermons out of their paper. Bernard Textor distinguisheth of preachers, some are of a bad memory, some of a good. They of a bad memory may haue help from their notes in their paper booke, as it lieth before them, 3. others a gaine there are that can, neither inuent, nor dispose, nor remember, and therefore not able to preach in the sense here deliuered of preaching, and yet were reckoned for ministers in the dayes of the Apostles. For so auncient and late w[ri]ters vnderstand that place in 1. Corinth. 14. where Paul saith he was sent not to baptise but to preach. For (saith Chrysostome) preach a very few can, but baptize euery one may that is a Priest or minister. And then after recording how the custome of the Church in his dayes differed not from the Apostles times. Now truly (saith he,) wee

Tyrannus aliquid (sub iurisdictione) concedi potest et indulgeri, ut vel ad verbum memoriter ediscant. Vel ex charta legant. Cyr. Zepperus, art. habend. concion. lib. 1. Breui memoriam subsidium in charta notatum in libro receptum seu firmum Bernard. Textor. Pandect. sacra. concion. Euangelizant enim per paucos a rum est baptizant autem omnes.

insubiet modo (acerdotio) fungatur Chrysost. in 1. Corinth. 1. Nunc quidem presbyteris quibus habuerunt hoc munus tradimus ibid.

glue

*Manifestum est
magis esse quam
baptizare. Non
omnisquis bap-
tizat idoneus
est euangelizare.
Ambrosius 1.
Corinth. 1.*

*Perfekte baptiz-
are etiam mi-
nus docti possunt
perfekte autem
euangelizare
multo difficilius
vis et variis
est operis. Ideo
doctor gentium
plurimus excel-
lentior euangelis-
zare missus est non
baptizare, quo-
niam hoc per
multos fieri po-
test, illud per
paucos, inter
quos eminebat.
Augustinus contra li-
ter. Petili, lib. 3
c. 56. Cum paucorum
esset docere, pluri-
bus autem bap-
tizare datum foret.
Etc. Calvinus in 1.
Corinth. 1. 17.
Baptismus
fere aliis manda-
runt qui ad pra-
dicationem for-
tassis minus ido-
neos erant. Gual-
ter. Ibid.*

Munus tingendi

*omnium in ecclesia committi potest, non ita munus euangelizandi. P. Martinus. Ibid. Agnoscimus quorundam
in ecclesia veteri pastorum simplicitatem innocuam plus aliquando profecisse ecclesia, quam quorundam
eruditionis variam exquisitam, delicatamque, sed paulo post fastum osorem. Unde ne bodie quidam
periclitemur simplicitatem quorundam proba nec tam omnino imperitia. Confess. Helvetiae.*

give this office to presbiters that are more vnable, vpon the same place Saint Ambrose hath these wordes It is a greater thing to preach then to baptise. Not euerie one that baptiseth is fit to preach. Some such note Saint Austin maketh. men of lesse learning may perfectly or sufficiently well baptise, but to preach wel, or perfectlie is a worke more rare and difficult, and therefore the doctor of the Gentiles being more excellent then manie, was sent to preach the Gospel not to baptise, because that might be done by many, this could be done but by a few, among whome Paul was eminent and chiefe. Maister Calvin noteth vpon that 1. Corinthians in this manner. The Apostle entreth not this comparison to detract anie thing from baptism. But because verie few were able to teach, but to baptise was given to manie &c. Maister Gualter to the like purpose. Other Apostles that were employed in continuall teaching followed this course of Saint Paul, they commended baptism to manie others, who perhaps were lesse fitted to preach. Peter Martyr hath some such observation vpon the same text. The office of baptising may be committed to anie man in the church, but so may not the office of preaching. Willeskeake not of Hemingius, and others, whose iudgement agreeth herewith. vnto Duelp we wil content our selues with the confession of Heluetia. we acknowledge (saith it) that harmles simplicity of pastors in the auncient church did profit the church a great deale more, then some mens various exquisite, & delicat learning, but a little to proud & disdainfull; wherefore we reiect not at this day the honest simplicity of some ministers so it be not too vnlearned, 4. to conclude if by preaching they meane the spending of an holwer folie, to no purpose, or schismaticall y or out of order, or like bold basard, the we graunt such as can exhort, in seruice, celebrat þ sacraments, read at times some

godlie

godlie sermons which themselves haue permed; or some others for them, to be no ministers. because they cannot preach in that scandalous manner of preaching.

Dumb dogges.

As touching this appellation. The Prophet calleth not those dumb dogs who are bitterlie unable to doe their duty, soz of them he spake in the wordes going before, but those he so nameth which are negligent and sluggish being able and not doing it 2. hee calleth not them dumb dogs that did read the law, administer the sacraments, and those le gall ceremonies with other such duties as became the priests though they all could not make farther prose of their memoies inuentio, audacity, utterance, learning & in a most painefull manner spending their spirits afoze hand to be prouided, and after meditation to deliuer it by heart fittle and agreeable to the holosome doctrines handled and the persons in presence: soz such able Priests were alwaies verie rare, but those they are, whome he calleth dumb dogs, that did nothing at all, appertaining to their office but onely bearing a name were altogether idle and slothfull 3. neither doth the Prophet repproue onely those to whome the function of teaching was committed, but (as Maister Calvin noteth) he vnderstandeth iudges, gouernors, and kinges, who ought to haue administered all thinges orderly. Now then as in ciuill pollicies, ignorance, and some defects make not a iudge, magistrate, or king his office hold nor frustrateth the election (soz that graunted will dye on manie absurd, rebellious, anabaptistickall conclusions) so neither doth want of some moze speciall commendable perfection make a nullitie of the minister his calling or canonicall ordination.

Yes but it doth, For it is required he be able to conuince the gainesayer.

Surely it is to be wished that all our ministers could performe their office in the best and most excellent sort, but we must doe as we may, when wee cannot as wee would. He that carrieth a hod on his shoulder, and beareth bycke or mazer is ma-

nie times a good maïson though not so expert, as the architect, and chiefe builder: hee that handleth a spade to cast vp the mould, is other whiles a good gardiner, though not so cunning as he that dealweth the knot. He may be a good minister that wanteth as wee read a soze memory, vtterance, audacity to instruct by the pen or by reading his owne labours, and the appoynted labours of other holy men, though he be not of dexteritie to conceiue or con- sulate as some other of his brethren. And certaine it is, manie there are, who because they will shunne the reprochfull name of dumb dogs are readiest to sling a stone at the head of others moze sufficient then themselves. For of these vntimely, rathepe, vnlettered, vnpreaching preachers, some haue bene found so able to conuince the comon aduersary, that they haue not blisshed to disclame the knowledge of the latin tongue (as forsooth and great reaso the marke of the beast) no; ashamed to thanke God they de- file not their studies with those antichristia controuersies, and as for writing of the fathers they haue wished them all on a light fire, not any thing better affected to the studie of the arts and philo- sophie, at counting them all vaine and curious, and our bricker- sty learning but pedagogicall, no; our sermons other then meta- phisicall schoole preaching. Such ability it is these men haue to conuince the aduersary that in stead of confuting him, they dis- tract our owne forces, & when they should strike at his head they are nibbling at our heeles, and where they should fight for vs, it is either with vs or against vs.

The Apostle 1. Tim. 3. & in Titus 1. expressing the duties of a Bishop or a minister doth write they must be apt to teach &c. not left arbitrary, but a matter of necessity. For he must be so, and so.

As. The word must is a word of conuenience not simple ab- solute, meaning that Bishoppes, as neare as they can, ought to make choise of such men as are so qualified. For els by the like reason, no man may be a Bishoppe, or minister vntlesse he be a father of childzen. For the worde must there bled includeth that particular. But the holy Ghost neither thinketh, writeth, or commandeth anie thing, which is not simple and in euerie respect absolute and perfect, onely proposing the idea or pattern of

if a perfect minister not that alway there can be such a one. *So.*
 Jerom against Iovinian asketh a questiō not amisse to our pre-
 sent purpose. What (saith he) because in an armie the ball-
 antest must be chosen, shall not therefore weaker persons be ac-
 cepted of, since all cannot be alike strong? And againe, writing
 to Oceanus, As Oratores and Philosophers (saith he) when
 they describe what kinde of orator, or philosopher they would
 wish to haue, doe no iniurie to Demosthenes, or Plato, but de-
 scribe the thinges without persons, so in the description of a Bi-
 shoppe, and in the exposition of those thinges, which are written,
 there is set before a mirror of the priesthood. And the same sa-
 ther against Pelagius writeth upon these wordes of the Apostle
 In that he saith. He must be irreprouable, such a one is not at al
 or very rare, and that other which followeth apt to teach with
 the rest of the virtues you shall hardlie finde. Anon after. What
 he be accused of none, be well reported of them that are abode,
 and free from euill speeches of the aduersaries, I thinke it be
 harde to finde such a one, specially so mightie as that he can re-
 sist the atuerlaries, and oppresse or overcome peruerse doctines.
 Again He is either none, or rare, that hath all which a
 Bishoppe should haue. A little before so it commeth to passe
 that, that which is excellent, or perfect in some, is in others,
 but in part, and yet he that hath not all, is not in fault,
 neither condemned for that he hath not, but approued for that
 which he hath. So that the best sufficiencie is a grace, but it is
 not the essentiall forme that giueth life and name to a minister.
 Now we speake of the office it selfe, not of the execution thereof
 which wee hold must with all diligence and faithfullnesse be
 performed. Let him bee as learned, graue, discrete, vertuous
 as the times shall yeelde and the place may require. For wee doe
 not thinke that all places require men of like gifts and graces,
 but those which are of smaller note, circuit, and rewarde may
 stand content with men of inferiour note. Which verie truth ma-
 nifestly proueth that abilitie to preach is not the definition of a
 minister for definitions doe not rise and fall, like a bow that

*Namquid, quid
 monerem. Iusti
 sumus quisquid
 eligendus est, ad
 circo non assu-
 mentur, &c.
 Hieron lib. 5.
 aduers. Iovinian.*

*Sic in descripti-
 one episcopi, &
 in eorum expo-
 sitione qua scrip-
 ta sunt, &c.*

*Hieron ad Oce-
 anum epist. 8.
 Quod dixit ir-
 reprochabilis, &
 aut nullus, aut
 rarus. Idem, ad-
 uers. Blagranus
 lib. 1. c. 24.
 Illud certe*

*si dactilody
 qui possit cum
 ceteris virtutibus
 difficulter
 inueniri. Ibid.
 Maxime quo
 illud & potens
 sit aduersariis
 resistere & per-
 uer, ac opprime-
 re atque supera-
 re dolitinas.
 Ibid.*

*Ita fit quod in
 alio primum
 aut totum est,
 in alio in parte
 versetur, & ita
 men non sit in
 crimine, qui nō*

*habet omnia nec condemnatur ex eo, quod non habet, sed iustificatur in eo quod possidet ib.
 Non suscipimus magis & minus, Topic. lib. 6.*

Mixtum ad p-
dus aequale.
Aristot. de gene-
rat. & corrup.
8779 & 8781.

is strong and weake, but mens sufficiencye to preach after what exact manner they take preaching, is like a naturall mixt compound bodie, whose temperature is not Gould weight, as if a grane could not turne the scale of euery mans sufficiencye, but if it be in a meaner degree of fitnesse, as our health commonly is, it may serue the turne.

If the Bisshope could as well fit them for the calling as admit the into the calling, there were no doubt but he might vse the words Receiue the holy Ghost.

Spiritus sanctus
in ecclesia prapo-
sito vel ministro
sic inest, ut si
fictus non esset,
operetur per eum
spiritus sanctus
et ad eius mer-
cedem in salutem
sempiternam et
ad eorum regene-
rationem &
sanctificationem,
quis per eum
&c. August.
contra epistol.

Par. lib. 2. cap. 11. Non est aqua profana et adultera super quam nomen Dei invocatur, etiamsi a profanis & adulteris invocetur &c. August. de bapt. contra Donet. lib. 3. c. 10.

To be ordained a minister by mens wo *χωρις* or grace at all,

The ministrie or office whereunto wee are by men ordained, is a grace or gift. First because freely giuen without respect of any merit before God in the party ordained 2. a gift of the holy Ghost, that thereby it might bee vnderstood to be an authoritie proceeding from God himselfe, though externallie collated by man 3. to distinguish it from other callings in the world 4. because such a singular and diuine gift hath euer annexed vnto it in the true execution of duties thereunto belonging, a powerfull presence, assistance, & operation of the holy Ghost. In respect whereof

it may not only be said, that when Bishops or Priests doe those things which they are commaunded according to Christs institution, it is not they, but Christ himselfe that doth them, but also in such an office so assisted with the holy Ghost, as that it is therefore called the ministerie of the spirit they doe therewith in like manner, specially if they feare God, receiue sundry graces of his spirit, whereby there labours are made profitable vnto others. The Authoꝝ of the questions out of the new Testament much auncienter then Saint Aullin witnesseth that where it is read, that the Lord breathed vpon his Disciples, and saide, receive the holy Ghost, he implyeth the Ecclesiasticall power that is giuen and collated, and that for these reasons Christ in bestowing this power did vse these words. 1. To teach vs that all things, which are to be ministerially done in the name of Christ are really performed by the holy Ghost, because in the Lords ordinance all things are wrought by the holy spirit. 2. That hereby he might leaue an example to his Apostles and Ministers. Therefore the rule and forme of this discipline being delinered to them, it is also said vnto them Receaue the holy Ghost. S. Chrysostome noteth that our Saviour said not, Ye haue receiued the holy Ghost but receiue the holy ghost, because they receiued a certain power, and spirituall grace not to raile the dead and shew miracles, or vertues but to loose sinnes. For they are differing graces of the spirit wherefore he added whose sins ye remit, they are remitted, & whose sins ye retaine they are retained shewing what kinde of power it is he giueth. The like sense and construction is made by Cyrill, or the Authoꝝ vnder his name who interpreteth this, Receiue the holy Ghost, for, Take pee the power to loose sinnes, and to retaine whosoever sinnes ye remit, &c. To the like effect hath Theophylact and that almost in the very same words with Chrysostome. Wherefore these words, Receiue the holy Ghost, is in effect as much as Receiue the gift of God bestowed vpon thee by imposition of hands, whether to remit sinnes, or retaine sinnes. And thus much he spoken for clearing of doubts, that arise by occasion of this sentence.

ditur. Quorum remisistis peccata: &c. ostendens quod genus virtutis largiatur Ibid. Theophylact Ibid.

*Illud &c. accipi
to spiritū sanctū
ecclesiastica pot
estas collata in
telligitur esse*

August. rom. 4.

Q. ex nouo te-

stamento c. 93.

Quia omnia in

traditione domi-

nica per spiritū

sanctum agun-

tur. Ibid.

Idcirco cum rea-

gula sit & for-

ma redditur

huius discipli-

na dicitur sit

accipite spiritū

sanctum Ibid.

Non dixit acci-

pistis (sed accipi-

te spiritū sanctū

&c. Christū in

loh. c. 20. ho-

mil. 3 c.

Potestatem

quandam &

gratiam spiritū

lem eis accepisse

Ibid.

Sed & peccata

dimitterent dū

serentes enim

sunt gratia spi-

ritus, quare ad-

Chap. 23.

Homilies against the word.

In the first tome of homilies. Of swearing: By like holy promise the Sacrament of Matrimony knitteth man and wife in perpetuall loue.



Maister Foxe
pag. 1940.

The Booke from whence this grienance springeth is taken out, is the Booke of homilies set out in the daies of King Edward the first, of which times and Booke Doctor Ridley Bishop of London, who afterwards suffered for the Gospell, giveth this iudgement. The Church of England then had holy and wholesome Homilies in commendation of the principall vertues, which are commanded in Scripture, and likewise other homilies against the most pernicious and capitall vices, that be (alas) to raigne in the Church of England. Now the times are altered. Then that good Partis saw nothing in them dangerous to holy and wholesome instructions, now every smatterer in Diuinitie can finde intolerable vntruths. But to be briefe. The Authoz of the Homilies taketh the word Sacrament for mysterie, as Saint Austin and Ambrose doe with other of the fathers. Secondly, in this place somewhat moze particularly for the faith plighted twiſt couples, which was the auncient signification of the word in foraine writers Tully, &c. who call the oth given by the Captaine to the souldiers, the oth and Sacrament of warfare. In which sense Tertullian vseth the word we thinke (saith he) a question may be made, whether warfare be fit for Christians, and whether we beleue a humane Sacrament may be added ouer and aboue the Diuine Sacrament. The Churches of Heluetia in their former confession so take it speaking

*Sacramentum
militia Cicero.
lib. 1. de officiis
Credimus ne hu
manum sacra
mentū diuino.
superinducili
cere et in aliu
dominium poss
Christū respo
de. Tertul de co
rona militis.*

king of, what is due to the Magistrate. To him we know we are to performe fidelitie, and the Sacrament vpon which place we read this obseruation fidelitie and the Sacrament (that is) the oth, whereby subiects are tied to their Magistrates. Now the meaning of the homilie to be some such thing appeareth both by the title (of swearing) as also by the words following in this place of holy promises, vowes, and covenants made, and there vpon presently is inferred this scruple here.

*Huic non erant
liberi sumus & o
vera cum fide
subscribendi esse
fidelitatem ad
sacramentum pro-
bare (cum Hel-
uer. confes. 12
artic. 26.)*

By like holy promise the Sacrament of Matrimonie knotteth man and wife in perpetuall loue that they desire not to be separated for any displeasure or aduersitie that shall happen.

*Id est in iuram-
entum quousque
magistratus
obstringuntur
obseruat. 2. artic.*

An euident place to the w^{ch} what they intended who pend that Homily, taking the word Sacrament either particularly for a solemn promise vowed, or generally for a holy state ordained of God, as Doctor Whirakers noteth Saint Austin tooke the word, who honested Mariage by the name of a Sacrament, when against certaine mens false criminations he defended the dignitie thereof, as he did in that Booke most learnedly and holily. That which was done learnedly & holily in Austin his booke, we line to the times to heare it censured, & condemned as done corruptly in the booke of Homilists. Chemnitius could be content Mariage were called a Sacrament so it might be an advertisement of the whole doctrine thereof against the doctrine of the diuels, and of the heathen, if this were intended we might easilie yeld to the name. The confession of V Vittenberg saith. Because Mariage is a holy kinde of life ordained of God and commanded by him we willingly giue it the name of a Sacrament. Take we first or last of these interpretations, we shall easily free these words in the Homily of that waight, with which some delight to burden it withall.

*Sacramenti no-
mine matrimo-
nium. Aug. cohe-
rentiauit quan-
do eius dignita-
tem contra quo-
rundam crimina-
tiones defensa-
dit quod in illo
sacro altissimè
ascendissimè se-
cit vbi. contra
Dura. p. 636.
Si hoc inquam
a pontificis a-
geretur facili
posset de apella-
tione conuenire
Chemnit. de
Matrim. p. 256.*

*Quia coniugium est sanctum & a genis diuinitus institutum & commendatum libenter ei tri-
buimus nomen sacramenti, Confes. Wittenberg.*

It is directly contrarie to the 25. article of Religion, which saith there are but two. The other fine falsly so called.

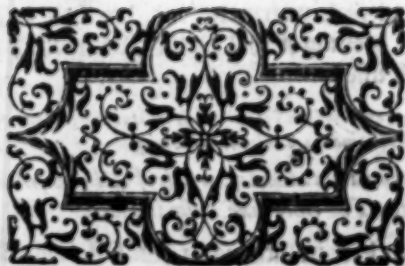
The article hath no such words (fine falsely so called) but this commonly so called after which manner so they are, because the

two;

word Sacrament is more generally used, but to speake stricte in what manner Baptisme & the Lord his supper are called Sacraments, the booke doth not so take marriage. For in the 2. some of homilies speaking of matrimony there is not somuch as a syllable that foundeth to this purpose, where was both time and place to glue it the name of a sacrament if there had been any such meaning. But their opposing the book of homilies to the 25. article is as if a man would by their example knowing they allow but 2. sacraments make them contrarie to themselves who call imposition of hands as it were a sacrament or set off. Calvin against himselfe because in his institutions he alloweth but two sacraments baptisme and the Lord his supper as we doe, and yet willingly accepteth of the function of the ministry to haue that name, yet reckoneth it not as a third with baptisme & the Lords supper, because it is neither ordinary nor common with the faithfull, but a special rite for a certaine function. To take advantage against that learned wyter were very iniurious, and can it be honest and godlie dealing to intreat our church thus, since in both we know their minde alike. For though beside two sacraments Calvin mentioneth the office of the ministrie, and our homilie maketh matrimony one, taking the word at large, yet as generally necessary to all the faithfull there are two sacraments onely, which are expresse words, which our Catechisme beth, as before (cap. 15) hath already bene handled.

*Manuum signū
hoc est quasi sa-
cramentū sur-
parant eccles.
discip. fol. 25.
Quantum ad
verum presbyte-
rii munus libe-
ter eo loco habeo
Institut. lib. 4.
c. 19 sect. 28.
Quod 3. in nu-
mero non posui,
eo factum est
quod non ordi-
narium, nec cō-
mune, sed ad cer-
sam functionem
specialis ritus
Ibid.*

Chap.



Chap. 24.

Plurality of wiues maintained
in the fathers.

In the second tome of homilies 1. sermon of diuerse
places of scripture. It was permitted to the godliesa-
thers to haue more wiues then one, by a speciall pri-
uiledge or prerogative. This is directly against the
worde.

p 190. of
new Dilig
homil.



Hereunto the answer we make is two-
fold, one in generall concerning the se-
cond Booke of Homilies, the second is
in particular as touching the very place
where stumbled at. In generall it plainely
appeareth that these men subscribe
not to the Booke of articles as they
should by a Statute, Elizabeth 13.
where among the rest, the 35. ar-

ms/

ticke is thus: The second Booke of Homilies, (the severall
titles whereof we haue soryed vnder this article) both containe
a godly wholesome doctrine, necessary for these times as both the
former booke of Homilies. In particular to the place this an-
swere we giue, wherein this article we obserue. First, we set
downe the words in question what they are, that it may appeare
to such as haue not the booke at hand. 1. We will shew what rea-
sons there are to approue these words of the homilie. 3. The
iudgment of our old and newe writers shall be alleadged. For
the first: these words the Booke hath. The pluralitie of wiues
was by a speciall prerogative suffered to the Fathers of the
olde Testament, not for satisfying their carnall and fleshly
lusts, but to haue many children, because euery one of them
hoped and begged of God oftentimes in their praiers that
that blessed seede, which God had promised, should come
into the world to breake the Serpents head might come,
and

and be borne of his stocke and kindred. Where is to be noted that the question is not of the times of the Gospel, nor of the Law, nor of the first institution of Marriage, when man and woman were created. but of the time, before the law was written in Tables and given by Moses. Now that it was no sinne unto them, as they bled it, of whom the homily there speaketh may appeare by diuerse reasons; which the godly learned did giue. First, a brother was to raise vp seede to his brother that died without issue: Secondly, children borne of both wiues at once were legitimate, which could not be if polygamie (that is) pluralitie of wiues at once had beene the sin of adulterie. Thirdly, the Iewes had answered little, who being accused to be an adulterous generation they replied they had Abraham to their Father, not onely in a spirituall but a naturall propagation. For Abraham had more wiues at once. Fourthly, Iacob had Leah two daughters, and Laban charged him he shall take no more. Fifthly, in as much as these words are the words of truth, that a man borne of God sinne not (that is) continually in sin, a very offensive speech it is to say that the Patriarchs, Abraham, Iacob, &c. did continue in a sinne, successively, continually without repentance, and therefore it may well be thought, that the Lord of his speciall mercy, did beare with them, and what is that but a rule, which we may not in the generall. Also, then surely a speciall priuledge that it was permitted. Countenance to this sentence giue the ages aforesaid, and since. Aforesaid Iustin Martir, Clem. Alexandrinus, Chrysostom, Ambrose, Ierom, Austin, &c. Iustin Martir, The fathers might not haue many wiues at once, but to shadow out some myserie. Clem. Alexandrinus. God did in those former times exact polygamie. Chrysost. Because then were the beginnings it was permitted to be coupled with two or more wiues at once, that mankinde might be enlarged, & receiue increase of godlinesse and vertue. Ambrose. At that time adultery was not forbid by law, and what they did, was for loue of

Ioh. 8. 33. 37.
39. 56.

Gen. 31. 51,
1. Ioh. 3. 9.

Non licuisse
patribus sum
plures uxores
habere, nisi ad
delineandum
mysterium
Iustin. mart. in
Tryph.

Deum illis pri
mis temporibus
polygamiam ex
egisse Clem.
Alexan. lib. 4.
Strom.

Permissum fuit
cum duabus etc
Chrysost. homil.
36. in Gen.

Ut humanum genus propagaretur & pietatis incrementum caperet Ibid. En tempora nondum
adulterium lege prohibitum, & amore posteritatis non ardore libidinis id factum, & de consensu
uxoris & ad aliquid significandum quod futurum erat, & in Agar, et Sara. Ambrosius de Abra.
lib. 1. c. 4.

posteritue

posteritie, not through heat of lust, and with consent of the wife, and to signifie somewhat was to come as in *Agar* and *Sara*. Ierom thus. The Apostle knew it was graunted by law, and by the example of the Patriarks, and *Moses* also was not ignorant, that it was familiar with the Iewes to haue children by many wiues. *Sainte Austin* in diuerse places, with more then these at this time we will not trouble our selues no; our Reader. An vnblameable custome it was for one man to haue diuerse wiues. And then one might with a more chail mind haue had more, then now some one can haue but one. Speaking in defence of *Iacob* the Patriarke against one *Fauftus* an Hereticke. Sinnes some are against nature, some against custome, some against the Commandement. If you consult nature, not for wantonnesse, but for generation sake he did vse more wiues, if you respect custome at that time and in those places it was the fashion, if you aske what Commandement, it was by no law forbidden. *Innocent*. He saith, It was neuer lawfull for any to haue more wiues together at one time, without some Diuine dispensation, or priuiledge. Of later times, All the best approued writers speake in behalfe of it, some moze some lesse, and howe ever with some difference, yet all in fauour thereof. *Philip Melancthon*, *Hemingius*, *Bullinger*, *Peter Martyr*, *Beza*, *Perkins*, and *Bucan* professor of *Diuinitie* in *Lauanna*. The first of these that are named saith, God approued among the *Isralites* the hauing of many wiues at one time. *Hemingius*. The case of the Fathers was speciall in hauing many wiues at once, and there was reason for it. For God did winke hereat in the people of *Israel*, that by this means he might make way for his faith he had given them, that an innumerable multitude should spring vp from a very few. *Bullinger* writeth, Marriage of many wiues in the Fathers without fault in them, is no law for vs. *Peter Martyr* in diuers of his Bookes. It is manifest vnto vs, that God did reuerit and slacken his law to them, because we nowhere find

Specialis casus fuit patrum polygamia qua peculiarem rationem habuit. Heming. de diuort. pag. 16. Polygamia usurpata patribus contra culpam, habet nullam legem constituit. Bullen. dea. cad. 2. prm. 10. Deum illis legem suam remississe quia eos non videmus esse legem ea de causa reprobandi. Pet. Martyr. 1. Saib. 24.

*Nolim cui mi-
nium aggra-
uare. Ibid.
Vt ita ne veritas
suis enim tem-
pore illa huius-
modi res libera
& adiphora
Idem. in Genes
c. 29. 27.
Deus tolerauit
in populo suo
polygamiam.
Bez. de polyg. et
diuor.
Potest tamē ex-
cusari quia ad
propagationem
humani generis
Vel saltem ad
propagationem
ecclesie pertine-
bat. Per. Ara-
mella aurea. p.
78.*

*Armatos 600000. à Iacobi familia ducentum annorum spatio. Id prolegom. Chronol.
Polygamia quia quis uno tempore plures habuit uxores patribus indulta fuit, non laudanda
sed excusanda pro sobolis gratia, tum quia iam erant tunc temporis mores potestici, tum ut offer-
retur aditus quidam, quo Deus promissionis suae de innumerabili sobole ex paucis eritura locum daret
Bucan. Institut. Soc. 12*

they are reprooed by any of the Prophets, &c. Again in the same place. There is no doubt but the Fathers had faults inough. yet when they may be safely defended, I would not lay on load. And witting of Iacob hauing two sisters his wiues at one time. Reprooue him not, For then such a matter was free and indifferent. After Beza, his sentence is, God tolerated Poligamie in his people. After Perkins our countreyman. The Mariage of the Patriarches with many wiues, though it cannot be so well defended, yet may it be excused, because it did rather pertaine to the increasng of mankind, or at the least to the increase of Gods Church. And in his preface to his Chronologies he obserueth the increase by Polygamie such, as 600000. fighting men were sprung vp of Iacobi familie within the space of 200 yeeres, Bucanus writeth of those times of many wiues to one man: Polygamie (saith he) Wherein a man had many wiues at one time, was of speciall fauour graunted to the Fathers, not for wanton- nesse, but for increase of a godly issue, as also because of the pollicie of that time was such, and another cause that God might make way for his promise in raising vp an innume- rable multitude of so small a company.

That can be no reason neither the one nor the other. Not the first, as that it was the propagation of mankind for then it should haue begun with Adam. Because his times had most neede in that respect when there was no more but hee. The other is no reason that it was for increase of Gods Church. For then should it bee per- mitted now, because the true professors of the Gospell are but few to speake of, in respect of Atheists, Papists and other enemies of Christ his Church

This reply is made by some great friends to this accusatio vt- dertaken against the Communion booke, but how weakly an in- different Reader may soone iudge. For first in the daies of Adam it might haue seemed most needfull to haue giuen this liberty. If so
the

the Lord had created more then one woman, which hee did not: As for the other that came after by propagation they were his daughters or nieces, and therefore herein appeareth a let: Secondly God the lawgiver, from whom kings and princes take direction for their best laws, knew well, a law is best kept, when it is first made. How to dash it in the prime by a contrarie practice at the first, and to stifle it in the birth had beene with the soonest. These, as others also best known to the Lord might be the causes, why at the first that was not appoyned which was after borne withall. For the other clause of their obediacion where they infer. If for spreading and increasing Gods Church, then it should be now in vse. What sequel is no good consequent Because the two shippe of God is not within the place of Jewrie now, as it was then. But the sound of it is gon throughout the whole world, and every place sitteth for the Lord his seruice in respect of what it did then. How (saith Saint Austin) of all sorts of men, and all nations the members may be gathered to the people of God, and the eittie of the kingdome of heauen. Besides these, there are others giuen by the fathers why the Lord did beare with his people. They whose leisure it is to view what hath bene cited for testimony herein, may be intreated to lay these reasons together which our fathers and brethren gaue, as also the manner of speech they grace this question withall: Exacted, required, approved, tolerated, dispensed withall, wincked at, permitted, graunted. For all these they shall finde as these also: vsuall, lawfull, mistlicall, a custome no way culpable, without blame, free, indifferent, a speciall case, and say the most against it. Such a one it is, as may be excused and a reason giuen for it. All which speeches diligently perused, let men say whither the books of homilies might not well deliuer that sentence as it doth.

Ex omnibus hominum generibus, atque omnibus gentibus, ad populum Dei et ciuitatem regni caelorum membra colligi possunt. August. de Virgin. cap. 9

It is directly against the word of God and his first institution of marriage Gen. 2. 24. Malac. 2. 15. Rom. 7. 10. 1. Cor. 16. 6. 1. Cor. 7. 2.

The place in Gen. wee last answer anon. The other of Malachy & the Apostle are against fleshly and carnal lust in their time, why are they the charged against these patriarchs & were long before, & beside, were not guilty of & carnal sin condemned by those scriptures.

Saint Paul instructeth the *Rom.* and *Corinthians* in their duties and liberty in marriage. What is this to the patriarchs and their fact. But by one of this dumb shew brought forth, take a taste of the other. Let Peter Martyr bee heard in his notes upon 1. 6. 3.

Verba haec aliqui putant facere aduersus polygamiam, quod mihi non displicet, modo hinc non inferatur.

Patres qui in veteri lege habuerunt uxores, non visos fuisse in isto matrimonio sed potius adulteros indicandos.

Nam cum ea de causa infamiae loteris non damnantur, omnino putandum est illi tum temporis licuisse.

Martyr in Cor.

7. Leuit. 18. 18.

cap. 7. which is the place the objector vrgeth. These wordes (saith bee) some men thinke make against pluralitie of wiues, which thinges mislikes mee not, so it bee not hereupon enforced, that the fathers, who in the old law had many wiues, did not vse lawfull matrimony, but were rather to be iudged adulterers. For since they are no where condemned in holy scripture, wee must thinke it lawfull for them at that time to haue so many. In which sentence these two parts would bee noted 1. that the wordes in this 1. *Cor. 7.* (and the reason is all alike for the other epistle) maketh not against poligamie of the fathers; secondly no; doth any other scripture alledged, and therefore this their heaping vp of scripture, when it proueth no such thing is a manifest breach of the commandement, wherein be straightlie forbidden false witness bearing against the truth. A sinne the more greivous, as the most innocent truth (for so are the scriptures) is forced to despoise for that, whereof they haue nothing to gaine say. Great vse there may be of them for the times of the Gospell, or of *Malachie* and after that the law was writtten in tables, whereunto *Leuiticus*, 18. 18. as *Tremellius* translates, may haue reference; and wee haue deliuered our iudgement in writing vnto my Lords grace of *Canterbury*; but the instances remembred in the homilie are most of them taken out of the booke of *Gen.* where is added in the close an example of *David* and *Salomon*, but with a *Caveat* in these termes for our vse and understanding which thinges wee see plainly to be forbidden vs by the law of God and are now repugnant to all publike honesty. To treat with þe libidinous humoꝝ of carnal men, who either chalendge the examples of the patriarchs that they may doe the like, or condemne them for doing it, or protest ignorance of the scriptures, because such examples (say they) are scandalous.

7, but this is directly against the worde of God and his first institution of marriage.

3, but

Y, but (saith Ludouicus Lauater) God who made that law hath also power to release it Besides it is a certine peculiar, which no mā may rashly draw into example to excuse his own prodigal lust by. And a little before in p. 10. homilie God (saith he) for certaine causes graunted it as a larges and fauour to the *Israelites* to haue more wiues at once. Again in his treatise of the life and death of *Nabal* God (saith hee) was so far from blaming them thar he gaue them great successe. Their peculiar and a larges speciall to them and their great good successe hereupon. What other sense beareth it, then that common english which our homilie, by some brispsly tared, safely belineth, specially much more being added by others, as appeareth in the seuerall quotations afoze, and this among the rest of *Iohn Drusius*. Somptie so; bidden (saith hee) it was not by the law of *Moses* to haue 2. wiues at once,

per uxores habere. Id. homil. 10. pag. 20. Tam abest q̄ hac coniugia culpauerit Deus, q̄ etiam fortunauerit. Id. de Vita et obit. Nabal. homil. 10. pag. 12. Duas simul uxores habere simpliciter lege Moysi vetitum nō fuit. Drus. in Ruth. 4. 5.

I, but what warrant for this more then these authorities

Arguments strengthened in this sort no discrete godly wise man but doth and will reverence, for we receiue and so must the witness of men. But yet to thinke that some priuiledge those patriarkes had, though not so expresse set downe this may be the reason. For dispensations and priuiledges are as lawes pea priuiledges are not held necessary to be written where lawes bee. As at this day wee obserue in Acts of Parliamt such fauours as concerne some few stand vnpinted. Because lawes belong to all, priuiledges to some few. For a priuiledge is some personall or particular law, which either dieth with the person, or must not be made common. If so as wee know this to be true, How much lesse may we expect any record thereof before *Moses* and the law written. For those more specially the booke of homilies speakes of. Wherefore as a law they had in their mindes and consciences for single marriage by speciall inspiration, so by a speciall inspiration, a totall inspiration and fauour was enough.

1. Ioh. 1. 9.
Qualis lex, talis dispensatio
Priuilegium dicitur quod contra uiam communem in fauorem aliquam personarum
Glos. h. 6. de Rescript. c. 1. in principio
Priuilegium quod priuilegium est.

An aduertisement to the Reader.

Presently after this treatise finished, there was sent vs from an honourable personage these notes following, as it seemeth an abridgement methodicallie drawne together by some of Deuon. and Cornwall. With their preface, and reasons, greatly accounted of among the ignorant, which we haue thought good to set downe returning euery of them a brieft answer with reference to those places, wherein they are handled more at large.

Wee protest before the almightie God, that wee acknowledge the churches of England (as they be established by publike authority) to be true visible churches of Christ: That we desire the continuance of our ministrie in them aboue all earthlie things, as that without which our whole life would be wearisome and bitter vnto vs. That we dislike not a set forme of prayer to be vsed in our church: Finally Whatsoeuer followeth is not set downe of an euill minde to deprave the booke of Common prayer, ordination, or homilies, but onely to shew some reasons, why we cannot subscribe vnto all thinges contained in the same booke.

*Protestatio cū
contrariis acti-
onibus releuat:
Vel non valet
protestatio ubi
protestatio per cō-
trarium factū
directè obuiat
sua protestatiōi
Glos. in Calvin,
de constitut. & c. b. sine praiudicio, conferen. pag. 26.*



Hat man his protestation is in vaine, whose deede agreeth not with his protestation, And a decree of a very auncient counsell prouides that no man should be admitted to speake against that whereunto he had formerly subscribed, as is alledged in the conference before the king pag. 26. But leaue wee this their faire glossing, and examine their reasons.

To

The booke of Common prayer wee cannot subscribe because there is some thing in it of which we cannot make any reasonable sense.

Neither sense, nor reason are fit auditors of a businesse of this argument. For if they were, what sense is there to put on loue, or what reason is there to put on the bowels of compassion? Is that which we know more inward then the inside of the govine, for it is the life of the body, so we esteeme of the bowels, and is the life of the bowels, body, person and al (for so is loue wrought by a holy faith and compassion proceeding from both) as a garment that a man puts of and puts on, or is the Lord Iesus any such manner of attire, which is the cause of all to be likened to apparell, if so what reason, and if no reason what sense is there so to agree? A naturall man (and we thinke such a one hath sense and reason) perceiueth not the things of God neither inwardly can hee, no maruell then if he stumbe at such places as these following.

The first reason therefore is, that it containes things without sense. As 1. whatsoeuer is manifest, the same is light. Ephesians 5. 13. in the epistle read on the 3. Sunday in Lent.

Whatsoeuer is manifest the same is light. Not without sense, neither in it owne words, vntlesse the greeke and original may be thought so, nor in the proposition it selfe (for dimittie and philosophy acknowledg it for a truth) nor in experience, for what euer is manifest, the same is so by reas of the light (either in it or vpon it) nor in the coherence of the place (for the Apostle sheweth how al points of darknes, whither in iudgement or practise manifestly are discovered by the light) nor is it without sense in the vnderstanding of godly interpreters. The Greek scholiast rendereth it so, *et* Beza commendeth him for it. Some of our brethren (saith Musculus) take this word *passiuè* not onely passiuely is manifest, but actiuely to, doth manifest. They haue trulye their thoughts not vntrue, But in my conceit it is more simple and plaine that we keepe the exposition I follow, namely, That which is manifest is light. We must know a translator his office is whē he commeth to a place somewhat indifferent in

Alia tamen simplicius videtur et expositionem quam posui retineamus. Muscul in Eph. 5. 13.

Θεωρεῖ μὲν οὖν
Vocis media

Lux aliud, p/

siue

so is

Θεωρεῖ μὲν οὖν
aliud, p/ siue

the originall (as this word Θεωρεῖ μὲν οὖν of the meane voice, partly active partly passive) to commend either interpretation to the godlie wisdom of the leazned teacher, who at more leasure upon better opportunitie may farther expound it in handling his set lecture. It is light actively giving it, or it is light passively receiving it. Both waies since it is, both waies may the worde be, actively both manifest, or passively is manifest. Either waie true, neither way dangerous, hereticall, nor senselesse.

2. It is without sense to say. In the power of the divine maiestie to worshipsse the Vnitie.

These wordes in the Collect for Trinity Sunday are not without sense. For we worshipsse the vnitie in the power of the divine maiestie (that is) one in power, deitie, and maiestie. Three epithets, or wordes of attendance, because 3. persons, and yet all but one, and one essence; for as saith Fulgentius or Austin (the book is diversly quoted) vnitie hath relation to the nature namely that one, who is God blessed for evermore. All which is answerable to those auncient verses god for memozy, sound in diuinitie. Like maiestie of persons, like power of the same, but the deitie common to all. So hath Victorinus, and before him Saint Basil in his hexameron the tenth homilie. Concerning the vnitie of power to retaine one glozy & maiestie in the diuine persons &c. Glozy maiestie and power in these diuine persons, yet but one God to be worshipped.

Vnitatis refertur
ad naturam.

Fulgenti de fide
ad Petrum. c. 3.

Per maiestatem
personarum.

Per potentiam
eandem.

et communis
deitatis.

Victorinus.

Idem Vnitatem cōcernit potentia, & suam in diuinis retinet gloriā & maiestatem. Basil. hexameron, homil. 10.

3. It is without sense. Every parishoner must communicate thrice a yeare and also receiue the sacraments and other rites.

Answer hereunto read this second part cap. 13.

God

God is said to be the father of all that is called
father in heauen Ephesians 3.15.

Our translation speaking of originally one greater then ano-
ther, and of God above all, chooseth to speake of the primitive
namely the father rather then of the deriuative, and those that
descend of him. For if God bee their father, then also must he
needes bee the father of their families. Secondly where others
call this woꝝde Parentela, Paternitas, cognatio, tribus, fa-
milia, and the Greeke scholiast progenitors, and so differ,
but the translation in the communion booke giuing the name
Father reconcileth all these diuersities. 3. as the Apostle bleth
an allusion of holy descent in the Greeke, so the translator seemeth
to keepe it in our English by a grace of speech, translating the
name father, thereby vnderstanding fatherhood, and imply-
ing there is no father in heauen of raith vntil Adam,
Abraham, &c. but God is a father of them, and because of them,
therefore also of their kindred, generations; and families that
come after.

Read on the
17. sun. after
Trinitie.

αὐτὸν οὐλοῦν
interpretatur
αὐτὸν ἰσχυρῶς
quatenus de his
membris dicitur
qui progenita-
res appellantur
ἀρχαῖος ἰσχυρῶς
αὐτοπῶς.

Ματθαίου α.

5. It is without sense. This is the sixth moneth,
which was called barren.

In the Epistle read on the annunciation to Mary, those
woꝝdes are taken out of Luke 1. 36. The lesser Bibles
render it thus. This is hir sixth moneth, which was called
barren. Hir put in, which is no more in the Greeke, then in
the English, as for the woꝝde following both translate it alike
(which) for (shee) not meaning the moneth, but the wo-
man Elizabeth, which was called barren. This ambiguitie
is shunned no more in one then in another. The sense is plaine
howsoeuer, and if without sense, surely then onely to those who
vnderstand not, and that willingly.

actus actiuus
sunt in partem
et pradispositus.

6. It is without sense. Or euer your pots be made hote with thornes, so let indignation vex him, euen as a thing that is now. Psalme 58.8.

*Quia Cox he-
braea & allas et
spinas significat
subobscurus est
hic, locus, &c.
Marlor.
Vulg. Marlo.
Tremel. Ste-
phan et alii.*

The difficulty in this place commeth hence, because one and the same word signifieth a pot, and a thorne. Before the thornes shoot vpp, or as a thing that is raw suddainly tooke out of the pot, ere the thornes crackle vnder, both which interpretations (giuen by learned men) giue alme to one and the same marke, shewing the speedinesse of Gods iudgement by two similitudes in one verse; herein our vulgar english translation is to be thought no more senselesse, then that which Marlorat and Auias Montanus follow, vnlesse men, whose exceptions these are, intend to disgrace the originall, who is in this an example to our communion booke, and either both are free, or both necessary to this senselesse imputation

7. It is without sense. When the company of speere-men and multitudes of the mighty are scattered abroad among the beasts of the people, so that they humbly bring peeces of siluer, and when he hath scattered the people that delight in war. Psal. 68.30.

Words no more void of sense then are other translations This here deliuered by way of prophesie, the other haue it by way of prayer. This onely in a third person, that other in a second, and a third. As for the sense it is plaine to any mans reading, that the verse speaketh of subduing the enemy, not the multitudes onely, and baser so; it, doing homage in bringing peeces of siluer, but their Captaines to, and all those, whose delight is in warre.

Ratio secunda. That forasmuch as wee are able to discern, that there is contradiction 1. To the booke of Articles, which denieth that confirmation hath any visible signe: Whereas the last prayer in confirmation, maketh imposition of hands to certifye the children of Gods fauour; and gracious goodnes toward them.

For hath confirmation any visible signe, as the word visible signe is taken for a visible element, which euery sacrament hath: namely in baptisme there is water, in the Lords supper bread and wine

to be but Confirmation hath no such thing. For imposition of
 hands is a circumstance of action, not a matter of substance, as
 in a Sacrament every visible signe is. To this sense speaks the
 25. article. Confirmation hath not like nature of a Sacra-
 ment with Baptisme and the Lords Supper, for that it hath
 not any visible signe or ceremonie, (that is any visible Ele-
 ment for signe or ceremonie) ordained of God. In which
 words it meaneth by signe a Sacramentall signe consisting of
 an outward, earthly Element and substance, so confirmation
 hath no visible signe. As for that other of imposition of hands
 it is a signe of Episcopall action, namely to certifie children (con-
 firmed upon the prayer of the Bishop) how God hath bene fa-
 vorable and good unto them, in that they are borne of believing
 parents, baptized into Christ, brought unto the knowledge of
 his grace & will as is found by examining them in the principles
 of their holy faith, &c. Wherefore the Bishop prayeth over them
 for increase of grace, and vseth withall imposition of hands to
 certifie them by this signe of Gods knownt and goodnes towards
 them. By which ceremonie (saith Master Iunius) the holy A-
 postles, and Orthodox Fathers of sound iudgement would
 have signified that a Christian man indured with repentance
 and faith, and ingrafted into the Church after he hath been law-
 fully appoynted of, is given in service to the Lord, and consecra-
 ted to goe thorough his calling (whether generally as a Chri-
 stian, or particular this and that) in a holy and religious man-
 ner. Answerably unto this vse of the Fathers, and received by
 our Church. Master Vrsinius speaking of persons to be Bap-
 tized, hath these words. The children of Christian parents
 (presently after they were borne) as members of the Church
 were baptized, & after that they were pretily shew'd up, they
 were instructed, and by imposition of hands confirmed, &
 were dismissed out of the company of the Catechized, as
 they might afterwards lawfully approach to the Lords Table.
 This holy ancient custome before commendably vsed, our
 Church at this day continueth. But see more of this in this se-
 cond part. Cap. 11.

*Qua ceremoni-
 sancti Apostoli
 & orthodoxi pa-
 tres significau-
 erunt Christi-
 anum hominem
 resipiscens, et
 fide praeditum,
 atque ecclesia
 insitum. Ob legi-
 time probatus
 esset, mancipari
 domino, & con-
 secrari ad voca-
 tionem (nam
 sancti & reli-
 giosi abundant-
 er. Iun. Paral.
 lib. 3. c. 6.
 Liberi Christi-
 anorum statim*

Qua cerimonia
sancti Apostoli
et orthodoxi pa-
ganes (quos fidei
Voluntatem Chris-
tianu hominē
respicientes, et
fide praeditum,
atque ecclesia
inferum vbi legi-
time probatus
esset, mancipia
domino et sui cau-
sae pro se cau-
saeque ab omni
sanctis et reli-
giosis obsequiis
excl. iun. Paral.
lib. 3. c. 6.
Libri Christi-
anorum statum

postquam et membra ecclesie baptizantur, et postquam nihil adoleverint, postea
tur, et impositione manuum confirmantur, et dimittuntur ex eam catechumenorum;
ita et licet illis deinde ad eam accedere. Vrsin. Proleg. Catechis. pag. 3.

2. Contradictory to it selfe, by affirming in the Catechisme that there are but two Sacraments, and yet ascribing to Confirmation all things that are required to the being of a Sacrament either in that Booke, or in the Booke of Articles.

If the Catechisme affirme there are but two Sacraments, how are these exceptions at variance with themselves that men knowing and acknowledging so much, yet both before in this Booke, as also in the fourth reason here following in the fourth instance, seeme to inforce by their sophistications, that the Catechisme implicth there are more then two. Againe it is false, where it is said, the Booke of Articles ascribes to Confirmation all things that are required to the being of a Sacrament, as may appeare in the point before handled, and the 25. 27. 28. Articles expressly shew to the contrarie.

Ratio. 3. That in our best understanding it containeth in it some vnttruths.

The third maine reason is to purpose, if it can as well pprove as it is ill alleadged. But let vs examine the allegations as they are brought in order.

1. Innocent is said to be Gods witness, and to haue confessed and shewed his praise not in speaking but in dying.

*Pro Christo
trucidatus in
sa inter m. s. r. t.
rei coronari.
Bern. firm. 11
de Innocent.
Si quis uis coru
apud Deum
merita, et coro
narentur, qua
et apud He-
rodem crimina et trucidarentur. An forte minor Christi pietas, quam Herodis impietas,
Et ille quidem potuerit innocens nec dare, Christus non potuit propter se occisi coronare. Ibid.*

This sentence here charged for an vnttruth the Church of God hath taught heretofore, as the ancient Fathers witness. Bernard who was some 5. hundred years since hath these words. Can any doubt that the infants which were slaine in Christ his blood, are crowned among the Martyrs? And meeting with an objection that might be made. If you aske (saith he) what they deserved at Gods hands that they were crowned, aske also what fault they had done that they were martyred, wisse peradventure Christ his pietie were lesse then Herods impietie, that the

tyrant

Herod could put harmlesse infants to death, and Christ could not crowne them, who were killed for his sake. Theophilus who was some 900. yeares after Christ writeth thus. That Herod his malice may be shewen, must iniurie be needs done the little ones: Heare therefore, they were not injured but iustly obtained crownes. Haimo some 800. yeares after Christ writes in his Booke upon this feast day of the Innocents. In that the children were slaine for the Lord Christ, it implieth that by the accepted worke of humilitie the way is to the crowne of Martyrdome, &c. Hilarie who was some 400. yeeres and upward after Christ in his exposition upon Saint Mathew, speaking of these babes, & their death saith, Iewrie did abound in the blood of Martyrs. And presently after thus, Herod his fury and the death of the infants is a forme or patterne of the people of the Iewes raging against the Christians, and thinking that with the slaughter of blessed Martyrs, they can extinguish the name of Christ. And speaking of those words in the Prophet: Rabel would not be comforted because they were not, &c. They were caried vp into the aduancement of eternitie by the glory of Martyrdome. Saint Austin (who was somewhat befoze Saint Hilarie) The infants (saith he) could suffer for Christ, though they could not as yet confesse him. Againe in another place, yee were not of age to beleue in Christ, who was to suffer, but yet ye had flesh of your olone wherein yee could indure the Passion for Christ who was to suffer. And in his third Booke of free will. The Church doth not in vaine commend the infants receiued into the honoz of martyrs, which were slaine by Herod &c. Which very selfe same sentence he remembreth verbatim in his Epistle to Saint Ierom. Copious in this argument are his Homilies of the Saints in foure severall Sermons, calling the Innocentes Martyrs and their death Martyrdome, and in his second Booke de simbolo ad Catechumenos the fifth Chap. At. Befoze him Saint Ierom. Non habebatis aetatem qua in passurum Christum crederetis sed habebatis carnem, in qua pro Christo passuro passionem sustinueretis. Id. Non frustra infantes illi, qui cum dominus Iesu, necandus quareretur occisi sunt in honorem martyrum receptos commendat ecclesia Id. de lib. arbit. lib. 3. c. 23. Et epist. 128. Hier. Homel. de Genes. Et lib. 2. de symb. ad Catech. a. 5.

Audi quod in dicitur non affligi sunt sed coronati meruerunt.
Theoph. in Math. cap. 2.
Quod pueri pro domino occisi sunt, significat per humilitatis meritum ad coronam martyrii esse veniendi.
Haimo part. 1. yem. de sanct. Innocen.
Iud ac martyrum sanguine redimuntur. Hilar.
Caus. 2. in Math. Herodis furor, & infantum mors populo laudata in Christi amoris scientia est forma, &c. Beatissimi martyrum cada post se, &c.
In eternitatis profectum per martyrii gloriam efferebatur, ibid.
Pro Christo percurrunt passurum nondum petraus confiteri. August. in Epiph. serm. 6. in serm. 33. de

Origin

*Horum memoria
semper, &
dignum est, in
ecclesia celebra-
tur: secundum
integrum ordi-
nem sanctorum
& primorum
martyrum &c
Origen: homil.
3. in diuersos.
Bene & secun-
dum voluntate
Dei eorum me-
moria sanctorum
patrum celebrari
mādauerunt se-
piternam in ec-
clesia, velut pro
domino morsen-
tium. Ibid.
Ecce paruuli
isti, quos hostia
natura, crade-
litatis monstrum
Herodes occidit
subito fuit mar-
tyres, & dum
vice Christi
& pro Christo:
Cyprian. de stella
& Magis,
Testimonium,
quod non pote-
rit sermone per-
hibere passione
Ibid.
Spangenberg.
Posit.
Ista tantissimi
tragedia truen-
tam ecclesia
Christi imago
nem dolens aut
Centur. 1. lib. 1. cap. 3. Pa. Abel primus veteris testamenti martyr fuit, cuius sanguis ad Deū
clamauit ita ut primi in nouo testamento propter Iesum Christum recipi sint & gloriosa mar-
tyris corona redimant, vitam hanc mortalem cum immortalis commutauerunt, & cum illo
nunc in caelis gaudent. Gualter, homil. 18. in Math. 2.*

Origen: homil. 3. maketh mention of them after this manner. The memory of these infants alwaies is celebrated in our Churches as it is meete, according to the intire order of the saints, that Bethlehem it selfe where the Saviour was borne, may seeme to offer vnto the Lord the first fruits of the Martyrs. Anone after. VVell therefore and according to the will of God, the holy Fathers haue giuen in charge that there be celebrated a perpetuall memorie of them as dying for the Lord. No new deuise in his time but long before as it appeareth by his writing. Saint Cyprian of the Authoꝝ vnder his name. Behold these little ones, (whom Herode the enemy of nature and and monster of crueltie did kill) are suddainly become Martyrs, and whilst in Steele of Christ, and for Christ pulled from their mothers bzeast and slaine they beare witnesse by suffering, what they could not by their speech. All which testimonies as they are nothing, if Scripture were against them, so the Scripture no where gainsayng, we shall doe ill to gainsay the testimonie of so many ages succeeding one another, and that for many hundred yeares confirming what (but lately) is denied without sufficient pꝛofe to the contrary. And yet though lately denied by some few among vs (not to speake of our own Church here at home) other our bꝛethꝛen in the same faith learned wyters of these times apꝛouoe the order we do. Spangenbergius as may be seene in his postill they of Merdenburg in their Centures note that God by this heauie Tragedie hath shaddowed out the bloody image of Christs Church. Which histozie of theirs would not fit to such a purpose, if their were no comparison twixt them and the Church of Christ. Master Gualter in his 18. Homilly by on Saint Mathew wytes thus. As Abel was the first Martyr of the olde Testament, whose blood cried vnto God, so these infants were the first, which were slaine in the newe Testament for Iesus Christ and crowned with a glorious crowne of Martyrdome, haue changed this mortall life for an immortall, and now liue with him in the heauens. Beside all these auncient and late authorities this argument may

infants what our Church doth. They in whom Christ is persecuted and put to death may be held for Martyrs: But in those innocent children Christ was persecuted and put to death. (For such was the tyrants purpose, and so Christ accounteth what is done to little ones for his sake as done unto him.) Therefore may they be thought blessed Martyrs not in speaking, for they were infants, but in dying, not properly Martyrs such as are voluntary professors of the faith, but yet so to be esteemed because for Christ, that is, Christ was among them sought to be slain. Thirdly, the scripture it self thus farre confirmeth the point, in that the Prophet *Ieremie* is alleadged cap. 31. *Rabel* weeping for his children, Shaddowing thereby the Church of God mourning as a desolate widdow for those that she bare unto God. For so the verse following doth minister comfort. Thus saith the Lord. Refraine thy voice from weeping, and thine eyes from teares, for thy worke shall be rewarded saith the Lord. As for that our Church calleth them Martyrs (which seemeth to be some mens grievance) because *Herods* sonne was then slain, is no deniall of the name of Martyrs to the others the children of the faithfull in *Bethlehem*. For if any were, it was sufficient, and that some were, the allegations before prove sufficiently. So needlesse are some mens peremptories they send forth to wound this truth like *Herod* his executioners to kill those little ones, that so he might be sure to put Christ to death. To conclude this point. That difference of Martyrs our Church alloweth of, some are Martyrs in will and act, that is, both suffer and are willing to it, so *Saint Stephen* was, some in will ready to dye, though happily they dye not, so *Iohn* the Evangelist: Some in act, not in will that is, they can but suffer and doe, though they have no will, nor understanding to know what they doe, so did these infants, in whom what was wanting to their will Christ graciously supplied.

2. It affirmeth that Faith and Repentance are required of infants that are to be Baptized. And that they performe the same by their Suerries.

*In parvulis qui
baptizantur,
sunt qui negat
omnem actionem
et operationem
spiritus sancti.
Item de bapt.
Hic dico quod
omnes dicunt
aliena fide eorum
qui offerunt eos
parvulis succur-
ri, &c. Luther.
de captiv. Baby-
lon.
Sicut Verbum
Dei potens est
dum sonat etiam
impis cor im-
mutare, quod
non minus est
surdum & in-
capax quam
sunt parvuli,
ibid.*

Two branches in this exception. The first of these against such as thinke God worketh not at all by his holy spirit in children baptized. The Catechisme not meaning that they have an actuall faith, namely a feeling that they doe then beleve, for so they doe not, that they live, yet they doe live. But they beleve (that is) they have the spirit of faith and repentance. As for the second branch namely that they performe faith and repentance by their sureties, is to be understood of that present profession and promise then made, whereby the God-children are bound, as effectually in baptism, as if themselves were then presently able, and did actually beleve: Luther disputing of this point. Here I say as all else doe that children are succoured by the faith of others, that offer them to Baptisme, &c. Again after wards. As the word of God is mightie, when it soundeth, able to change euen the hart of a wicked man, which is no lesse deafe and incapable then any childe, so by the prayer of the Church offering the childe in baptism, the little one is cleansed, changed, and renewed by faith infused into it. But for answers to the doubts herein looke the first part, cap. 30. pag. 173. &c.

3. That children Baptised have all things necessarie unto salvation, and that they are undoubtedly saved.

No more vntruth then that of the Homilist, That infants being baptized, and dying in their infancie, are by his sacrifice washed from their sinnes, brought to Gods favour and made his children, and inheritors of his kingdome of heauen homily of the saluation of mankind only by Christ &c. No more vntruth, then that, which Baster Perkins willeth. That infants dying in their infancie, and therefore wanting actuall faith, which none can haue without knowledge of Gods will are no doubt saued by some other speciall working of the spirit vnkowne to vs. But an argument to prooue this vntruth true may be thus briefly framed. So when the promise is made, how God will be their God they are undoubtedly saued: But to our children baptized the promise is made. Therefore our children baptized are undoubtedly saued. But hereof see at large part. 1. cap. 13. pag. 165. 166.

4. Vntruth.

Homil. saluati-
on of mankind.
Perkins on
the Creed, pag
25.

Tom. 1. p. 124.
col. 1. & 2. from

Art. 2. 39.

4. *Vntruth.* That we haue a sure and certaine hope of euery one to be buried that he shall rise againe to euermlasting life.

We are not required by the booke of common prayer to haue a sure and certaine hope of euery one to be buried, because not of euery notorious impenitent malefactor cut off by law, or a murderer of himselfe, or dying excommunicate, all which are buried, but of euery one living & dying in the fellowship of Christ his Church, professing the same faith, partaking the same Sacraments, of whom we hope the best, but no farther, nor otherwise then thorough Iesus Christ, so; in the buriall we profess that to be the bond of our hope. If any minister be sure to the contrarie, discretion may be vsed, which we hold safest when it is with direction from the Bishop, as in such cases of doubt the Booke well prescribeth. See more, part. 2. cap. 1.

5. *Vntruth.* That nothing is ordained by it to be reade in Gods seruice, but the very pure word of God, the holy Scriptures, or that which is undoubtedly grounded vpon the same.

No vntruth. Because there are left out as the preface of the Booke sheweth many things, whereof some be vntrue, some vaine and superstitious, in consideration whereof this sentence prefixed there followeth. Nothing is ordained to be reade but, &c. And so; any instance is given to the contrarie it is, but their idle surmise.

6. That in the course of reading appointed so much as possibly may be, the reading of the holy Scripture is so set forth, that all things shall be done in order without breaking of one peece from another.

It is no breaking of one peece from another to read chapter after Chapter, as time shall serue, & the Minister or Church doth see good, that so the whole Bible, or the greatest part thereof may be read ouer once in the yeare. But the preface calleth that breaking one peece from another, when uncertaine

Stories, legends, Responses, verses, vaine repetitions, commendations, and sinodales come betweene; so that commonly in the beginning of a booke to be read, thre or foure chapters were read and no more at all. And therefore no truth in those wordes pressed, but in them, that doe purposely misconstrue.

Ratiocutio.

That it containeth in it doubtfull matters.

1. Doubts

1. It affirmeth that there are Archangels, and that Michael is a created Angel.

After the proper Preface.
Homil. obedience to Rulers
& Magistrats,
1. Thel. 4. 16.
Saint. Iud. v. 9.

2. Cor. 3. 10.

Apocal. 12. 7.

A Sadducie might rather this exception. For this denieth that there are Angels overthroweth at once both these branches of Archangels, and of Michael, and saith in effect as much: though a Sadducie flatly deny, and this Author doubtfully deliver it: which manner of writing many times differeth no more then heresie in the spell, and when afterwards it is sledged. If this name Archangel be such a stone of offence, as because where it is, that Booke may not be subscribed to, (for so some reason against the Communion Books and the Homilies where it is in both,) then may we not subscribe to the whole Scripture because of these places, 1. Thessal. 4. 16. and Saint Iude v. 9. for there it is in them both, and in the latter of these two Michael is called an Archangel, and therefore may well be thought a created Angel. For this word Archangel doth no more deny him whose name it is to be an Angel, then a word of like composition Archbuilder doth deny one to be a builder, but rather insinuateth by way of necessary consequent because a chiefe or speciall one, therefore a builder: so because a chiefe Angel therefore an Angel. And although in the twelfth of the Apocalyp some are of opinion, that Michael signifieth Christ, yet diuers are of another iudgement taking Michael and his Angels in their proper signification, for administering spirits to helpe those, which are inheritors of eternall saluation, Heb. 1. Other objections they make, as first that Michael signifieth Christ, because it signifieth who is equall to God. But this is no more argument,

why

why *Michael* may not be a created Angel, then to reason from the name *Gabriel*, who signifieth the strong God or strength of God & yet is a peculiar name given to a created Angel. *Luke. 1. Luc. 1.26.* as the word *Daniel*, which signifieth the iudgement of God, and yet was it the name of *Abigails* some, as also the names of that excellent prophet whose prophesie wee haue. Rather it well followeth this name *Michael* is as *Gabriel* the name of a created Angel, in this sense, arguing that Angels though mighty in power, and none among the creatures like unto them, yet euen they carrie these names as a remembrance to the sonnes of men, that their power is borrowed of the Lord, and their lieutenancie, or principalitie is vnder him. For who els is the mighty God, and who is equal unto him: The second argument (some vs that *Michael* signifieth Christ, and therefore is no created Angel) is of no consequence at all. For *Isaacke*, *Sampson*, *David*, *Salomon*, did signifie Christ too, yet were they men, distinct persons from him. Their third reason is because *Michael* is called one of the chiefe Princes. In saying this wee keepe to the wordes of scripture. One thing wee know it is to speake of creatures as creatures, whether men, or Angels in the frame of creation, another thing to speake of them, as they are the elect confirmed in grace. Of men, as men, *Adam* may be their chiefe, & of the Angels in their nature some one or other continuallie, or by course, and at times their chiefe as the Lord will, yet that no let, as they are the elect Church of God but Christ may be and is their onely chiefe and head. That there are Angels, and among them Archangels, such as are chiefe, wee neede not doubt, because there is order (not confusion) euen in hell the place of confusion much more in heauen, which is the beautie of all and the glorie of our God. The diuerse names of thons, dominions powers, principalities, & the diuerse degrees, for they are not idle names. One Angell brings glad tidings to the shepheards, the residue anon after accompanying him called an armie of heauenly soldiers singing psalmes vnto God, & he there are some first, and others after. As for the quotient that there are 9. and iust 9. orders, or ranks we inquire not, much lesse doe wee determin. Sure wee are of this, that the Angels are an armie where are diuerse ranks, and

1. Chron. 3. 1.
2. Pet. 2. 11.
*Composita hu-
iusmodi nomi-
na habent An-
geli ut intelliga-
mus eos non ha-
bere potestatem
separatam a
Deo, sed princi-
patum sub no-
mine Dei gere-
re ut totum
Deo tribuatur.
Matth. in Luc.
1. 19.*

Dan. 10. 13.
*Aliud est specta-
re caput secun-
dum ordinatio-
nem naturae cu-
iusque in suo ge-
nere, aliud secun-
dum ordinatio-
nem gratiae.
Iun. Contro. 3.*

lib. 1. c. 9.
*Angelorum quia
Angeli caput
aut princeps
esse possunt, serui
quia electi eccle-
siae sunt, caput
vnicum est
Christus ibid.*

11.
Colos. 1. 16.
Luc. 2. 9. 13.
*Exercitus (id
est) Varietas or-
dinu.*

Michael wee finde a chiefe one in the Lords host. This saide proceeding wee offend not, yea this wee would knowe, what iniurie is it vnto Christ, to say there are degrees of comparison among the Angels, so long as wee take not vpon vs bololie to marshall them, but contenting our selues, (with that wee are taught) giue the soueraigntie of all vnto Christ. Were there not among the Lord his worthies that did fight his battles, some able to resist a hundred, some a thousand, all Captaines in the host, yet a greater then they all, that did slay his ten thousand; in respect of whome, they were but soldiers and yet Captaines they are compared with the rest of the armie. Starres there are in the firmament but not all of one magnitude; one starre differeth from another in glorie. God hath giuen the rule of the day to the Sunne, of the night to the Moone, his owne power in the meane while nothing diminished, for hee ruleth day and night Sunne, and Moone, and all else. The priesthood of the law was a looking glasse, or as the author to the Hebrewes speaketh made after the patterne of heavenly things. If so, as it is most certain, then looke, how in the priesthood some were common, and ordinarie Priests, others of more eminencie, and chiefe as bene the rest, for there were Leuites & Priests and a high priest, so may wee vndoubtedly conclude of that other in heauen and those celestiaall Angelicall spirites, that some are common and ordinarie, others chiefe and more speciall as the worde Archangel doth import. But will wee knowe, why it pleaseth some to doubt there are Archangels, their reason is because where Archangell is named, Christ (say they) is to be understood. Which opinion if it bee priuatie theirs, and spread no farther the lesse dangerous is it but yet dangerous. For the places of Saint Iude and 1. Thessalonians 4. proue the contrarie. And though they shuffle off that in Saint Iude, yet can they not that in the Thessalonians. For in deede can they that in Saint Iude. For being an historie, and histories Saint Iude relateth plainlie in their letter as the fall of the Angels v. 6. Sodom and Gomorrah v. 7. wee must iudge the like of it, which literall plaine sense while men haue left, they haue digged

1. Chro. 12. 14

1 Sam. 13. 7.

1. Cor. 13. 41.

Heb. 8. 5.

Saint Iude. v. 9

1. The. 4. 16.

assigned them pits that hold no water, and have made strange interpretations more intricate then the text, some understanding the bodie of *Moses* for the law, some for the Gospel, others for the people of the Jewes, others taking *Moses* put for *Iosua*, all which cast a mist before the Sunne, and no marvell then, if wee easilie mistake. This wee speake not to bite our predecessors, or that wee would detract ought from them. The letter of the historie is plaine that *Michael* a chiefe Angel in the Lords host appointed by God (as sometimes one is for one businesse, sometimes another for another) resisted the devill about the bodie of *Moses*, when *Sathan* would have made it a stumbling blockie for *Israel* to commit Idolatrie, (as they were forwarde inough) so highlie they esteemed of him, and no marvell. For not a like Prophet was there in *Israel*, whome the Lord knew face to face. A historie (this is) not found in other scriptures, no more is the name of *Iannes* and *Iambres*, no is that of *Epoch* prophesying in those wordes *Iude* 14. no manie such like which the Jewes might have by tradition from their fathers by wordes of mouth, or by some other bookes which recorded diverse other matters of truth not mentioned in scripture. For wee doubt not that the fathers told their children manie things of fact, such as were true and done in the generations aforesaid, not set downe in Gods booke, yet this no warrant to conclude insufficiency of scripture, as if there wanted any thing necessary to salvation, nor giueth it countenance unto popish traditions, that doe contrarie to the scriptures. As for the other place in the *Thessalonians* it distinguisheth expresse the Archangel from Christ. The Lorde himselfe Christ shall come from heaven with a shoute, and with the voyce of the Archangel, and with the trumpet of God. 4. Where the Apostle saith, the Archangel, Captain and Lord of the host, for the Archangel shall performe the office of a cryer. For although it bee common to all the Angels *Matthew* 13. and 14. yet as in orders the Lord sets downe one chiefe to govern our vnto the rest, & to blow before the

*Non hec dico
quod predecessores
res meos morda
am aut quic-
quam de his er-
bitur detrahent
dum Hieron.
Sophronio.*

*Deut. 34. 10.
2. Tim. 3. 8.*

Iud. 14.

1. Thes. 4. 16.

*Archangelus no-
minat quasi au-
tem exercitus
Archangelus
praecis officio
superetur. Quam
quam enim, &c.
Tamen ut in*

ordinibus fieri solet praedicti Ratus namque, qui praedicti, Marlosas. in 1. Thes. 4. 16.

Bellus

Beside all this we have spoken, more we might adde out of the fathers, counsels, scholasticall writers. But wee have bene already long enough in this point and therefore this shall suffice.

2. *Doubt.* It affirmeth baptism in an house morelie private, & seemeth hereby to nourish the superstitious opinion of the necessity thereof.

Lookethe answer before part. 1. cap. 32. pag. 191.

3. *Doubt.* It alloweth the minister to use conditionall baptism in the publike congregation after the child hath bene privately baptized in this forme in the name &c.

The booke saith not that the childe after it hath bene privately baptized shall be baptized publicly, but contrariwise in these expresse termes. If thou bee not baptized already. *B.* I baptise &c. And why this order is mistaked wee knowe not, neither doth the author give a reason. For if it bee meete to speake of things as they are, then of doubtful things wee may speake doubtfully. And yet this practise here mentioned being seldom or never so ought we heare, it is rather set downe by way of prevention, then that wee knowe any such thing is done, and as it is a supposition so upon supposition onely proceedeth.

4. *Doubt.* It saith there be two sacraments onely as generall necessarie unto salvation, wherein it is dangerouslie implied that there are more then two.

In the second reason and the second instance thereof it is confessed that in the Catechisme there are but 2. which is a truth. And how suddenly men are changed to deny so much, or capriciously to enforce the contrarie. But see before part 2. Chapter

14.

5. *Doubt.* It alloweth private Communion betwene the minister and the sicke people.

Read

Read hereof before part 2. Chapter 10.

6. Doubt. It affirmeth that our ceremonies tend to edification, and are apt to stir up the dull minde of man to the remembrance of his duetie to God by some speciall, notable signification, where by he may be edified.

Not amisse so to affirme. For our speech, gesture, behaviour, attire and the like (ordinarie as they are) put vs in minde of our felnes, how much moze may those rites, ceremonies, apparrell and the like, which the church of God doth ordaine for time of diuine seruice? But see moze hereafter.

7. It calleth ministers Priests, a thing auoided by the holie Ghost in the new testament as belonging to sacrifices.

The holie Ghost giuing the name *episcopos* to our minister, which is the originall (whence Priest is deriued), giueth no other name, but what the communion booke calleth them by: See before part 2. Chapter 6.

8. It appointeth the minister to say to the sicke person: I by Christ his authoritie committed vnto mee do absolue thee from all thy sinnes.

Well may it. For the order prescribed is thus. In visitation of the sicke the minister beginneth with prayer in generall for the whole Church and then moze particularly doubleth, trebleth, and multiplieth his prayer in behalfe of the person thus visited, exhorting him to a godlie patience in bearing his sicknesse, to an attained repentance for his sinnes, a solemne promise of amendment of life, to a settled confidence in the mercies of God through Christ, to an earnest begging of God the forgiveness of sinne, to an humble thankgiuing for the Lords fatherly chastisement, as for all other blessings vouchsafed, with a full bequest wholly commending him selfe to his blessed will whither in remouall, or continuing, increasing or diminishing his paine, whither health or otherwise

otherwise life or death, what euer may come. Afterwarde the minister proceedeth to a moze particular examination of the sicke man his faith, how he stands resolved against the terroirs of death &c. satisfiing him in such doubts as shall then be ministred; And if the partie haue made a generall profession of his faith and sorrow for sinne, then is hee moued to a moze speciall confession, opening his grieue moze particularlie if he feele his conscience burdened therewith. And satisfaction being giuen this way, the temptation subdued, the wound cured, the terroirs of death banquished by spirituall and wholesome doctrines of the Gospell, the minister, who is in Gods steede a pledge and suretie for further securing a troubled soule, shall apply these wordes. Our Lord Iesus Christ who hath left power to his Church to absolue all sinners which truelie repent, and beleuee in him, of his great mercie forgieue thee all thy sinnes in the name of the father &c. Priuate absolution is of no lesse power, and efficacie then the publike, when it is sought for by them, who haue neede of this singular remedie for easing their infirmitie. For when the partie shall haue laid open his sore, and shall heare from the mouth of the Lords minister the wordes of the Gospell directed peculiarie vnto him. Thy sinnes are forgiven thee. Bee of good comfort, it will establish his minde in securitie so as hee shall bee deliuered from that torment of feare, whereof with before he was miserable vexed, and disquieted. This Godlie and comfortabie practise of our Church of verie great vse (if it were in moze vse) Master Caluyn much commendeth, as the marginal quotations may proue, and so doe other Churches, as appeareth in their confessions. Priuate absolution is to be retained, although in confession a particular recitall of all and euerie particular sinne bee not necessarie. Againe the Churches of Saxonie thus. Concerning priuate confession to bee made vnto the pastors, wee affirme the rite and manner of priuate absolution to be retained in the Church and wee doe constantlie retaine it for manie weightie causes.

*Videmus mini-
stros ipsos ut de
remissione pec-
catorum certifi-
cari reddant co-
scientias, testes
ac sponsores.
Cal. Institut.
lib. 3. c. 4. 12.
Nec minoris
efficacia, aut
fructus est pri-
uata absolutio,
ubi ab eis peti-
tur, qui singula
vi remedio ad
infirmitatem
suam subleuan-
dam opus habet
Ibid. 14.
Secretum anis-
mæ vulnus
aperuerit, atq;
illam Euange-
lii Vocem pec-
liariter ad se
directam audi-
erit Tibi, &c.
Ibid.
Animum confir-
mabit ad scru-
pulositatem, illaque qua prius affluat trepidatione liberabitur, Ibid. Priuata absolutio in eccle-
sia retinenda est, quoniam in confessione non sit necessaria omnium delictorum confessio. Aug.
confess. artic. 11 De confess. priuata facienda pastoribus, affirmamus ritum priuata absolutionis
in ecclesia retinendum, & constanter retinemus propter multas graues causas. Confess. Saxon. 11.*

Afterwarde it folloiweth. As *Diomed* was confirmed hearing of this absolution. The Lord hath taken away thy sinne 1. *Reg. 17*. so thou mayest know that the voice of the Gospell preacheth vnto thee forgiveness of sinne, which in absolution is by name expounded vnto thee. Lucas Osiander in his institution sayeth p̄viate absolution brings verie exceeding great comfort to afflicted consciences, when in speciall it is said to a sinner in the name of the holie Trinitie, All thy sinnes are forgiven thee. Christ recited p̄viate absolution to the man sicke of the palse. When he saide bee of good courage thy sinnes are forgiven thee. And in p̄viate absolution Christ absolved the woman a sinner, saying thy sinnes are forgiven thee. Chemnitius confesseth the like in these wordes. The ble of p̄viate confession is preferred with vs &c. Infinite other allegations might wee produce to witnesse this truth. But the conclusion wee make with 2. places in Saint Ambrose, the first is in his second booke of *Cain and Abel*. sinnes are forgiven by the worde of God whose Levite is a certaine interpreter and exequutor thereof. The other place is in his third booke of the holie wit Christas. *Ghost cap. 19*. Sinns are forgiven by the holie Ghost, but men do proffer their ministrie in forgiveness of sin, not that they exercise a right of any power, for sinns are forgiven not in their own name but in the name of the father, son &c. They aske, the godhead giueth; It is mans service, but his munificence is frō a higher power. So as the sum of all is answerable to the beginning mentioned in the Rubricke. The minister doth absolve but not in any absolute power as of his own, for so God doth, but in that power which is committed vnto him, namely ministerially; for so as the minister of God, and interpreter of his will hee may well doe.

off. Amb. de Cain. & Abel. lib. 2. c. 4. Per spiritum sanctum peccata donantur, homines autem in remissionem peccatorum ministerium suum exhibent, non iussu seu potestate exercent. Neque enim in suo nomine sed, &c. ille rogant, sed diuinitas donat; hominum enim obsequium sed munificencia superma est potestatis. Amb. de spiritu sancto lib. 3. cap. 19.

Thus the holie scriptures are disgraced by it.

Ratio quinta.

We cannot, nor dare commend, much lesse may wee subscribe to such a book which disgraceth the holie scriptures, and therefore.

Wee shall doe well to see into this accusation, that if it be true, wee may doe so more, if false it may returne to the disgrace of the penman whither one, or mo that thus complaine. The proofs follow in order, which are thus particularized.

1. The name of the holie scriptures are given unto the Apocrypha, which are named parts of the old testament.

So more disgrace intended, or done the Canonickall scriptures by our reverend fathers, which doe to the soyme of the Communion booke, then was either done or intended by those auncients, who many hundred yeares agoe did give that name to the book, we call Apocriphall. And sure we are neither of them have disgraced the scriptures of the Hebrue Canon, by this appellati- on as they and wee understand it. The reason wherfore they did call these Apocripha holie scriptures is threfold, that is to say namely because of the occasion 2. the argument 3. the vse. The occasion was this, because, when the Iewes were di- vided into 2. orders, some vsing their hebrue tongue and abiding in Iewrie kept the hebrue text of the scripture pure without anie addition at all, others of them speaking Greeke and living in other places abroad and not in Iewrie, used the Greeke scripture, and translation, hence was it that the auncient chistian Church had from the Iewes a diuerse canon one hebrue and another Greeke, which canon the Chistian Church made not, but received it made, as the Iewes delivered it, which in the Greeke tongue so enlarged with the rest of the Bible, if the auncient Chistian should haue cut out, they had done two iniuries at once to the Iewes, from whom they re- ceived them, and to the Chistians to whom they were deli- uered, and they made conscience to offend thus publiklie, hereupon these booke remained as they were delivered. The second rea- son is their argument, because they intreat not of thinges yro- faine, but sacred and holle. The thirde reason because of their vse and place. They were still bound next after the scriptures in hebrue and stand as a partition wall or merestone twixt the old and new testament. So as they haue the name of

*Tribus de cau-
sis maxime, oc-
casione, argumē-
to, vsu, Iam, Con-
tra. lib. 1. c. 4.
Quod cum Iu-
daei in duos ordi-
nes diuisi essent
ibid.*

*ΕΛΛΗΝΙΣΜΟΥ,
quis alibi agen-
tes & ibi loca-
rum, c. 7. c. 1. ibid.
Ecclesia Christi-
ana profusa di-
uersum canonē
a Iudaicis acce-
pit, c. 7. c. 1. ibid.
Græcam scrip-
turam ab eccle-
sia Iudaicorum
auctam si re-
censet, c. 7. c. 1.
Publicū autem
offendere reli-
gio erat, c. 7. c. 1.*

*ibid. Quamobrē isti libri & traditi fuerant permanserunt. ibid. Horum librorū argumentum do-
cebat (actus ac non profanus, c. 7. c. 1. ibid.*

dicted and holy Scriptures, partly because alway in the Greek Canon, partly because they teach vs to liue soberly, godly, and righteously in this present world, which is the direct purpose of the scripture, partly because they should distinguish from the prophane, partly because read in the Church publike to preferre them before other ecclesiasticall writings of the Fathers, alway providing they know their place not before, but after the other Canonickall Scripture of the olde Testament, which their very name *Apocrypha* puts them in minde that they so doe. Our brethren (knowing this to be the iudgement and interpretation of our Church) might haue eased themselves of this toiling obiectiō & indured the name of holy Scriptures given to those Bookes being (as it is) given *ἰν δέσσει καλαχεντικῶς, διὰ τοῦ λαοῦ, Κοινῶς ὀνομασθέντες*, *humanitus, humano iudicio, græco canone* for these speeches Passer Iunius vseth of, taking holy Scripture in a signification at large for the reasons before mentioned, and among those reasons this we are not to hold the least of them, because these bookes as it appeareth haue bene thought tosoze (though not Canonickall) yet so farre soorth as they agree with the Canonickall, as a kindly (stee, & lively branches or Gemmes of the other. Now as the Apostle saith in another case we shall not unfitly apply here. If the roote be holy the branches are holy, ever remembering this withall that the roote beareth them, and not they the roote. Wherefore without offence be it understood in this construction, if any where they be (as the information here pretends) named parts of the olde Testament, the meaning is in no other sense, then as they are called holy Scripture & as Drusus a very learned, painfull, and diligent Reader of antiquities delivereth in other terms to the like effect. viz, That they all at this day belong to the olde Testament. But hitherto of this point Reade more. *part. 1. cap. 10. 11. 21. epistolam.* pag. 97. 125. &c.

Rom. 11. 16.

Rom. 11. 18.

Hi omnes hodie

ad veteris testam.

mentis spectat.

Drusius. epist.

107. 29 per

epistolam.

2. Disgracefull. Because they are reade rather then holy Scripture when any holy day falleth on a Sunday.

This phrase rather then holy Scripture as if in no sense they might be so called is a speech very disgracefull & prejudiciall.

As for reading them on a holy day, when it falleth on a Sunday is no matter of inevitable necessity, but left to the discretion of the godly, peaceable, discrete Minister as appeareth part. 1. cap. 20. pag. 124.

3. Disgracefull. Because certaine whole Bookes of holy scripture are left vntread by appointment, as the Booke of Canticles, both the Bookes of Chronicles, and Apocahpt.

Hereof read afore, part. 1. cap. 22. pag. 125. 126. 127.

4. Disgracefull. Because sundry Chapters of the Apocryphall are reade twice in the yeere, and none of the Canoncill Scripture is reade so often.

The Psalmes are reade once through euery moneth, diuerse Chapters, Epistles, and Gospels, euery Sunday and holy day, beside other Scriptures at other times, as in Baptisme, at the Lords Supper, at the solemnization of Mariage, at the ordination of Ministers, at Churching of women, at burfall and the like. Wherefore this vnt ruth returneth home to the shame of the Authoꝝ.

5. Disgracefull. Because likewise the Genealogies of our Saniour Christ both in Mathew and Luke are forbidden to be reade in the Congregation.

*Liore interuo
mientis facile
est iras illa
re committimus
Optat. lib. 6.*

True what Optatus well saith, The choller once vp, an easie matter it is for angry persons to cast forth reprochfull speeches. The genealogie of our Saniour Christ is commaunded to be read on the Sunday after Christmas day, and is then read. How then dare men thus audaciously write, it is forbidden to be read in the Congregation? But reade moze, part. 1. cap. 22. pag. 125. 126.

6. Disgracefull. Because certaine Chapters appointed to be read out of the Apocrypha containe manifest vnt ruths, Tobit, 12. 4. 15. Iudith, 42. 10. 13.

The

The places here set downe are falsly quoted. But because they seeme to be those, which others have alleaged we referre the Reader. part. I. cap. 13. 14. pag. 104. 110.

Ratio. 6, Because it containeth some prayers whereof the latter part depends not vpon the former.

Where this true, that some prayers the latter depends not vpon the former, yet that is no iust exception against the Communion Booke. For it is no strange thing in all discourses histori- call, rhetorickall, poetickall, sacred or prophane, sometimes to in- terrupt the maine purpose principally intended, like a ship that is bound a great way off, yet turnes in here, and there by the way, though out of the way in regard of the last end whereunto it sail- eth. And this artificall handling of a treatise the learned call, *isto' d'io, an-* as the margent may tell you holding it the very secret of their *paraboli, wa-* method. Now if thus in a narration, Epistle, or the like where *in' d'io.* the Authors thoughts are stated, and may treatably deliberat, *no' d'io, an-* how much more may such a spirituall, holy, inward secret *paraboli, wa-* be lodged sometimes in prayer, where a broken heart peels broken thoughts, and abrupt sentences, which another not so deeply affected cannot tell what to make of, but accounts them as ropes of sand, or prayers where the latter part depends not vpon the former. But that be their ignorance whose exception it is. Let vs examine their instances here following.

1. The Collects vpon Innocents day, The third Sunday after No depen- Easter, the Epiphanie. The first Sunday in Lent, The Sun- dence. day before the Easter, Trinitie Sunday, The fifteenth Sunday after Trinitie, and other prayers that are not warrantable.

Though a many dislikes are here shuffed together, yet we will take them one after one. The Collect vpon Innocents day is thus. Almighty God, whose praise this day, &c. Where the dependance is excellent by way of relation, that as the babes did die a violent death, Christ being sought for in them, who

who were witnesses of his name not in speaking but in dying (so the prayer runneth) mortifie and kill, &c. That we also may dye (not a naturall death but) the death to sinne mortifying and killing all vices in vs, that in our conuersation our life may expresse his faith, which with our tongues we confesse, &c. Which coherence what man among vs can iustly mislike, but onely such as discipline better sitteth then disputation, and a sharp reproofe rather then any larger instruction.

The Collect on the third Sunday after Easter is, Almighty God, which sheweth to all men that be in error the light of thy truth to the intent, that they may returne into the way of righteousness, grant vnto all them that be admitted into the fellowship of Christs religion, that they may eschew those things, that be contrary to their profession, and follow all such things, as be agreeable to the same, &c. When we say that the Lord sheweth to all men the light of his truth, &c. It is as that *Iohn* 1. 9. *The true light that lighteth euery man that cometh into the world.* And *1. Timoth.* 2. 4. *Who will that all men be saved and come into the acknowledgement of the truth.* As for the dependance it easily cleareth it selfe. For since none can come to the light of the truth but by the Lord, and that light is to conduct in the way of righteousness, the prayer of the Church is for all them, to whom the light hath appeared, that their course may be the course of godlinesse and sanctification eschewing things contrarie, &c.

Ioh. 1. 9.
1. Tim. 2. 4.

Res quibus fru-
endum est.
Pater filius et
spiritus sanctus
Aug. de doctri-
na Christiana.
lib. 1 c. 5.

Res quibus fru-
endum est beati
torum faciunt
istis, quibus fru-
dum est vident
res ad beatitu-
dinem adiuu-
mur. ibid. c. 4.

The Collect on Epiphany sheweth the Dependance of the prayer in proposing for the argumēt thereof Gods mercy vouchsafed the wise men by the leading of a Starre, to the finding of Christ Iesus his bodily presence, that we also who haue the Starre-light of faith may after this life enioy his glorious Godhead which inioying is well called fruition, because we shall then see him as he is, when he shall be God all in all vnto vs, *1. Cor.* 15. 28. And that whereas other things in their vse doe but now tend vnto him, then we may possesse immediately himselfe who is true happinesse and blisse filling vs with grace and glozy for evermore. For now though he be all in all etern in this life, yet is he not immediatly but by outward means and in a small measure.

The

The Collect on the first Sunday in Lent is, O Lord, which by our sakes dost fast forty daies and forty nights give us grace to be such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness, and true holynesse to thy honor and glory. Who can justly charge this as having no dependance, but they whose understanding (as it seemeth) hath no dependance upon the truth.

The Collect on Trinitie Sunday is a little before ranged in the number of those particulars, which they can make no sense of, there it is charged to have no dependance, because speaking of a true faith in the Trinitie and Unitie it concludeth thus, We beseech thee that through the steadfastnesse of this faith we may evermore be defended from all diversity. Where the dependance of this prayer sufficiently appeareth to all those whose faith dependeth upon this article that there are three persons, but one God, the very substance and summe of all Christian Religion, as Master Perkins well noteth in these words, Whereas we are taught to come to God as to a Father, & therefore in the name of his Sonne our Saviour Christ, we learne to lay the first ground of all our prayers in the holding and maintaining of the Union and distinction of the three persons in Trinitie. This being the lowest and the first foundation of prayer, it is requisite that all, which would pray aright should have this knowledge rightly to beleue of the Trinitie, and to know how the three persons agree and how they are distinguished, and the order of them, how the Father is the first, the Sonne the second, the holy Ghost the third, and therefore how the Father is to be called upon, in the name of the Sonne, by the holy Ghost. Hence it is manifest that ignorant and silly people, which doe not so much as dreame of the Union, distinction, and order of the persons in Trinitie, make but cold and slender kind of praying. And long before him Saint Austin resolueth thus, that as in no article the error is more dangerous, so neither is the truth more laborious to be sought out, nor more commodious when it is found out. Now if faith be our defence, yea more our victorie, whereby we overcome the world, then surely grounded upon a principall stay, as this point is, needs must it be a truth of great coherence as

Master Perkins on the L. prayer. pag. 312.

*Ubi queritur & nitas Trinitas
tis pater filius
spiritus sanctus,
nec alicubi per-
iculositas
tur, nec laborio-
sus aliquid qua-
ritur, nec fru-
strum aliquid
invenitur. Aug.
de Trinit. lib. 3.
c. 3.*

before is delivered namely, we beseech thee that through the steadfastness of this faith we may ever be defended, &c.

1. Pet. 2. 21.

The Collect on the Sunday before Easter is thus: Almighty and everlasting God, which of thy tender love towards man hast sent our Saviour to take upon him our flesh, and to suffer death upon the Crosse, that all mankind should follow the example of his great humilitie, mercifully graunt, that we both follow the example of his patience, and be made partakers of his resurrection through the same Jesus Christ. The dependance of one part and of the other in this petition may appeare, 1. Pet. 2. where the Apostle exhorting to suffer wrong, and to take it patiently followeth it thus, *Hereunto yee are called. For Christ also suffered for you leaving an example that yee should follow his steps.* And he was the onely president of humilitie. For he humbled himselfe to the death of the Crosse. Many such applications are made in other places. So little cause haue men to mislike the dependance of this prayer.

The Collect on the 15. Sunday after Trinitie needeth no defence. It sufficiently speakes for it selfe. Keepe we beseech thee O Lord thy Church with thy perpetuall mercie, and because the frailtie of man cannot but fall, keepe vs ever by thy helpe, and leade vs to all things profitable to our saluation through Christ our Lord. As for exceptions taken at other prayers, that they are not warrantable they also in their place follow now to be examined.

2. *We desire something that our prayers dare not presume to aske, whereas it is no presumption to aske any lawfull thing in Christ his name.*

No presumption (happily) to aske any lawfull thing in Christ his name, if men doe alway know what is lawfull in generall, in speciall, in particular, which since the fewest know, yea none alway know, the most for whose sake this prayer is penned, may well pray thus without any danger at all. I know (saith Baxter Grenehame) there be many, who thinke it a precisenesse to be much afraid of our owne weakenesse, and to be watchfull, and warie of our owne affections, yea and oftentimes in those things which

which to iudgement are lawfull, yet abstaineth in life & practise. But blessed be that feare and happy is that precisenesse, which is so carefull ouer our owne infirmities, and so much suspecteth our owne wants and weaknesse. But say it be no presumption to aske any lawfull thing in Christs name, which is not every petitioners case to know, yet as in our actions of indifferencie many things pea all things (saith the Apostle) are lawfull, yet not all things expedient; so in our prayers we may safely resolve the like, namely that howeuer all lawfull things may be craved of God in Christ his name, yet we had neede also wisely to aduise our consciences, that the things which we sue for be expedient. And what if a man walke neuer so innocently in his waies, and (as Saint Paul saith) he know nothing against himselfe, yet herein is he not iustified. Rather of the two (saith Optatus) it is better to sinne with humilitie, then be proud of a mans innocencie. And yet considering the manifold shape, which Satan taketh to incounter vs withall, who is he that puts confidence in his owne innocencie? But in a word to ende this point: Graunt it be no presumption to aske any lawfull thing in Christ his name, yet because no man knoweth as he ought to know, and therefore prayeth not as he ought to pray for our praier must be according to knowledge, hence it is we stile our prayers not daring to aske, &c. See more of this point. part, 2. cap. 3.

*Meliora sunt
inuenta peccan-
ta cum humi-
litate quam in
nocentia cum
superbia, Optat
lib. 20.*

*Contra mille-
formes damo-
num incurfus
quis innocencia
sua fidet Au-
gust. de ciuit.
Dei lib. 22. c. 2.*

3. We pray for that we dare not pray for, which is a contradiction.

No more contradiction then that of St. Paul, how his con-
uersion was in heauen: yet remembers his cloke he left at
Troas with Carpus. Thinke you (saith Saint Ierom vpon
this point) the Apostle at what time he writ this. Bring my
cloke, &c. that he thought of heauenly mysteries, and not
of those things, which are necessarie for the vse of our com-
mon life. Here a wangler might pretend contradiction: But no
more then that our bodies are the members of Christ. 1. Cor. 6. 15.
& the temples of the holy Ghost, v. 19. yet Philip. 3. they are cal-
led the bodies of basenesse or vilenesse. No more contradiction
then that Prov. 26. Answer a foole according to his foolishnesse,

*Philip. 3. 20.
2. Tim. 4. 13.
Paulus (nos Apo-
stolum eo tem-
pore quo hac
scribebat (Pe-
culam affer)
de celestibus
mysteriis et no
de istis, quia vni
communis vita
necessaria (aut
cogitasse. Hier-
on. lib. 3.*

aduers. Pelag. 1. Cor. 6. 15. 9. Phi. 3. 21. Pro. 26. 4. 5. Mat. 9. 24.

Joh. 4. 7.
Rom. 4. 18.
Act. 17. 18.
1. Cor. 10. 13.
2. Cor. 1. 8.

answere not a foole, *sc.* as that Marke 9. I beleue Lord helpe my vnbeleefe, as that Iohn 4. Iesus baptised, Iesus baptised not, as that Abraham hoped against hope as that, Act. 17. 18. They held their peace, and glorified God saying: as that God suf. freth vs not to be tempted above all that we are able. 1. Cor. 10. 13. yet Paul was pressed out of measure passing strength, 2. Cor. 1. 8. And a many the like. But see before at large. Part. 2. cap. 3.

4. Because it misyouth Ceremonies which we are perswaded are unlawfull (*viz.*) the Surplice, &c. being humaine traditions, & inuention; without any warrant from God his word, of mysticall signification; defiled with superstition, scandalous, of no necessarie use, appropriated to Gods seruice which ought to be according vnto the truth without ceremonies.

Humaine in-
uentions,

Sans ceremonie belike as the French Proverbe is. Surely no Church but euer had some ceremonies moze or lesse. As for multiplied complaints against ours, till men asorde moze then bare words or affirmatiue hath strength comparable, yea say beyond their negative. In the meane while because this exception breakes the ranke for his fellowes, like Judas, who was a guide to them that tooke Christ, pardon vs if we stay a little vpon this straine. This therefore it is that we answer herunto. We it graunted that they are humaine inuentions, yet that no sufficient reason to condemne them, vnlesse an argument may be thus framed, but ill framed then it is. All humaine inuentions are to be condemned. For some such generall must be the support of this unsupportable conclusion. But see we first what are humaine inuentions, and so with moze ease wee shall the better speed this present businesse. Humaine inuentions, are the inuentions of man whether naturall, morall, or a Christian man. For enery of these waies some inuentions there are by the light of nature. by experience, or in such & such a religion true or false. By natures dūm light some things are espyed, which are corrupt & after ward may be helpt, some things againe not corrupt but are sufficiently well at the first. Saint Austin

yet that at some such time (as thee was much better then now) that nothing hath beene found out by his mother wit, plainly nothing at all were much to his shame, and indeede to speake plainly a plaine vnt ruth. Witnesse most of the Gentile learning wherof wee make dayly vse, where is found the remainder of that first light dimmed in *Adam*, yet a light, much of it helped as a lamp with fresh oyle by the information of *Noe*, to *Japhet*, and those of *Japhets* posteritie, much againe succoured by traffiche with the *Jewes*, and by bookes which the Gentiles might, and did reade otherwhiles, and therefore inuentions thence taken are good, and wholsome, whither the inuentions of Poets, & of their poetikall byaine. Let *Aratus*, *Menander*, *Epimenides*, bee as they are. They may bee & are known to be poets, and their sayings not worth repetition by any, far inferior to *Paul*, much lesse by *Paul* himselfe, if they were not truth nor agreeable to truth. If y^e gentile learning of the Egyptian were void of all vse, & all their inuentions to be condemned, what doth scripture commend *Moses* for a man that was learned in al their wisdom? *Act. 7. 22*. If nature schoole yeeld no instructions: why doth *Paul* ask the *Cor.* as touching their behauiour in publick praier: Doth not nature teach you? *1 Cor. 1*. If a man haue long haire &c. If an humaine inuention bee a matter of such offence, what is the infection of a notorie with such and such articles, the coniugating of a verb in such and such a manner, the *Grammer* rules, in hebrue, greek, & la tine, and y^e construction according to these rules, or not al these the inuentions of mē, some *Jews*, enemies to *Christ*, others *Pagans*, other some poppish as also their dictionaries in this & that method, without al which neither scriptures could haue been translated, nor our common people so edified by vnderstanding the read, as they now are in their owne language. If sufficient it be to dash a thing out of vse because heathē, or humane, what think wee of our moneths, & daies, & their seuerall names *Ianuary*, *February*, *March*, *April* &c. and *munday* *tuesday* &c. If wee may borrow no helps fro humaine inuentions for the policy of God his people, & their better ordyning, why did *Moses* take aduertisement from *Iethro*? Consider the persons and it might haue been said. *Moses* the man of God faithfull in all that he hath to doe shall staine himselfe and his reputation, which may otherwise grow vnto him, if he make him-
 selfe

Act. 7. 22.

1 Cor. 1. 14.

hise beholding to Iethro. ~~Wee~~ all know this Iethro what he is
and that his counsell is but a humaine inuention. But it may
bee objected by humaine inuentions they meane. Inuentions of
the Bishops of Rome, of freers & of mé popishly & heretical
ly minded. For is this true not y first. For the vse of godfathers
& godmothers was inuented by Higinus which yet Peter Mar-
tyr approueth in baptisme for a profitable institution. The de-
uinding of parishes, churches, churchyards an inuention of a Bi-
shop of Rome, whose name and time we know. About the yeare
of the Lord 268. Dionysius deuised the bounds & limits of chur-
ches, churchyards, & parishes. 2. nor is the inuention of freers to
be condemned. For the art of printing, whose inuention was it:
but as some think a freers, or as other think a knights one John
Cuthenberg (who euer) a popish inuention it was, if we stile
our speech as the objection is framed. Inuention humaine, or po-
pish, or what you will, this commendatio it hath be. Gualter
wee must not think (saith hee) it was done without the power
of God, that in these last times of this aged world industri-
ous mé haue found out the art of printing, which maketh vp
very much the losse of the gift of tongues, & in spite of the
enemies, spreadeth abroad the doctrine of truth with admi-
rable successe to the people which are most remote & farre
of 3. nor is y inuention of mé popishly affected to be condemned; for
y inuention to disturb a má in his sermō was a law made by act of
parliamēt in y days of K. Philip & Q. Mary, whose religiō what it
was, no má but knoweth, yet who cā mislike this order of theirs
but they who are enemies to al good order. 4. nor is found out by an
hereticke is it to be condemned. & he papist we take it, thinks no bet-
ter of vs, the wee do of the hereticks at the least wee call one ano-
ther: yet in an exposition of scripture which is more then y vse of a
garment they can bee content to borrow light frō our commenta-
ries, as Ferus out of Pellican Gen. 26. 1. 2. verbatim Fenardē-
tius out of G. Calvin vps Ionas cap. 1. v. 9. verbatim so in the 10.
v. Dag. 142 lin 18. & v. 11. out of G. Gualter: likewise vpon C.
Other he taketh whole sentences out of Ludouicus lauer, so Bel-
larm. out of G. Beza & Ian senius his harmony is framed out of
G. Calvin, so are many other their writings, & it may be graited
y some of vs other whiles are beholding to them for obseruations

*Vtile sanè insti-
tutum. Peter,
martyr. Loc.
com de padobap
c. 3. s.*

*Dionysius tom-
pla, cameteria
& parochias
diuisit. Polyd.*

*Virgil de inuēt.
rer. lib. 4. c. 9.*

*Non sine numi
no factum put a-
bimus quod no-
uissimo hac mō-
di senserunt in
saeculo artem
typographicam
repererunt Gual-
terius qua*

*G. auissi domi
linguarū iactu-
ram maxima
ex parte facit,
&c. Gualter in
Abac. c. 2.
1. Maria. 2.*

*Aug. Retract.
lib. 2. cap. 18.*

*In aridine fle-
vili atque aris-
da vel alligata
sulet sua pende-
re. Aug. de bap-
con. Don. lib. 6.
cap. 1.*

*Si adamaveris
captivum muli-
erem id est sap-
ientiam secula-
rem, &c. Hiero-
nim. ad Pam-
machium su-
per obitu Pau-
lina. Multos
tibi fetus
captivus dabit,
ac de Moabitis
de efficietur is-
raelitis, ibid.
Ad quem Flavi-
osus & fidelis
Thamar decli-
navit, indeque
genuit Phares
& Zaram qui
in Evangelio
memorantur.
Clem. Alexan.
lib. 1. Stromat.*

one or other, if wee be e not, men comparable to vs have re-
ceived directions from creticks. So did Saint. Austin from
Ticonius the Donatist choosing his interpretation rather then
Cyprians a man of sounder judgement. An easie matter to have
saide vnto that great diuine. A humaine deuise, an hereticall
invention. Away with it, wee cannot indure it. But should
anie have staied that good father so; he was likely enough to
have answered as in an other place he doth. Vpon an vnlikelie
stalke fruitlesse, and whithered so, metimes a grape is found
And a truth is a truth wheresoeuer wee see it. Let the deuil say
(as he did) that Iesus is that Hellas that some of God, in an
overflowing of our gall, wee must not say the contrarie. He
saide it to a smisser end, and with an euill minde. Let vs say it
with a better and to fitter purpose, but yet let vs make bold to
say it notwithstanding. The aduise which Saint Ierom gaue
Pammachius well sorteth with this occasion, where hee coun-
selleth. If Pammachius bee in loue with mens inuentions,
and secular wisdom to doe as the *Israhite* did with his captiue
woman taken in warre. Shaue hir head, pare hir nassles, strip
off hir gaudie attire, and then new apparreled tooke hir to wife:
So must the wisdom of arts and humaine learning bee intreat-
ed: Whatsoever it hath, deade, idolatrous, erroneous or the
like shaue and pare it off. Then taken captiue and thus hand-
led shee may bring forth manie children vnto God, and of
a *Moabitis* become as one of the daughters of *Israel* yea as
Clem. Alexan. maketh the comparison: Bee like *Thamar*, and
what *Thamar* was wee read of, yet *Iudas* (that is) the faith-
full, godlie, studious may turne in vnto hir, and beget *Phares*
and *Zara* spoken of in the Gospell. Such vse there may be of
nature, and naturall inuentions, that though as a neglected
stocke may beare some graft comparable with the best. First
that which is naturall, then that which is spirituall. In some
such order grace and nature are partners otherwhile, that na-
ture being hir inuentions, art shapeth, grace sanctifieth. Then
are they not barely plaine dunstable humaine inuentions, but
Mara must be called *Naomi* because now made seruiteable to
holie vses. And therefore if any please to call them humaine yet
not merelie humaine, which happilie is their meaning, that
make

make this object hereby intending as (man) in scripture is other
 tobles set against God, like that our of Saviour. Take heede
 of men, or that of Saint Paul: If I please men, I were not the
 servant of Christ. But so wee vnderstand it not, nor must they.
 Humaine, if they will, yet this farre diuine withall, as ten-
 ding to the preseruatiō of Ecclesiastical order and such as ac-
 companie other duties then publikelike to bee perfozmed. This,
 would men did as readilie confesse, as they sufficiently well
 knowe, that they haue no warrantable presidēt to cal the institu-
 tions of Gods Church a mere humaine inuention as wicked
 or carnall which are opposit to God and godlinesse: Prophane
 men that hold both the power and forme of Godlinesse in a scoyme
 may imply some such contemptible signification, but others, *Malesia suo. de*
 that are sincerelie minded (vnlesse they bee like the *Malesians sapientes sed so-*
 who had wisdome but did vniuersely) are to speake in all reuerence *cerunt qualia*
 of those commendable orders which the Church inuolunt spect- *insipientes.*
 ally in these licentious daies, wherein Atheisme debaseth the due
 estimation of Gods Church and sacred policie.

They are without warrant of Gods word.

1. Expreſſe warrant for euery particular we neede not looke *1197 Sabathi a*
 for: A Sabbath daies iourney was not prescribed by Gods law, *lege praescriptū*
 but either appointed, (as Maſter Calvin thinks) by a counsell of *monerat. Mar.*
 Bishops, or (as Tremell and Iunius thinke) by a tradition of *Math. 23. 10.*
 the fathers, whome Saint Ierom takes were Rabbins, and *1. 12. Syria,*
 nameth them Atriba and Simon Hely yet the obseruation of *Iun. ibid. Ara-*
 this point was at no time tared by Christ, or his Euange- *bicē.*
 lists, notwithstanding opportunitie offered to doe so. Likewise *Hieron: ad Al-*
 there was no warrant expreſſed in the law for celebrating the *gafian.*
 feaſt of the dedication of the temple, which our Saviour after- *Ioh. 10. 21.*
 wardes present, ſolemnized. No word in Gods law for the cer-
 mony of odors vsed about the bodies of the dead, yet our Saviour
 was content his body ſhould be ſo imbalmed. 2. Again we answer *p. Martyr, Hoo-*
 in things indifferent, whose nature is to be vsed, or not vsed, as *pero,*
 they are no where commaunded ſo are they no where forbidden: *Bucer, Iohn a*
 3. we may know it eaſily quieteth euery good conſcience, what the *Laſco.*
 Apoſtle writeth. To the pure all things are pure, and euery crea-
 ture is good with thankſgiving &c.

They are made to bee of mysticall signification.

Ritus qui Venerationem rebus sacris conciliant

&c.

Talibus administrandis ad pietatem excitentur. Cal. institut. lib. 4. cap. 10. 28.

Ad sacrorum misterium reuerentiam aptum. Vt sit idoneum ad pietatem exercitum. Ibid.

Non sine fructu. Ibid.

Vt fideles admodum quantam devotionem, religio- nem, &c. Ibid.

Non licet prauare ecclesiam ea libertate. Vt non possit suis actibus ac ritibus aliquid significare. P. Martyr Hooper.

Ea libertate. Vt uel Apostolus cum docet. &c. Vt illis suis admonentur suis officiis. Ibid. Rerum significationes reuocant nobis in mentem quod nos deceat. Ibid. Admistris magis memores sint officii sui. &c. in maiore Veneratione. Ibid.

Somewhat (Mysticall) it is, what these objections mean by Mysticall signification. If hereby they understand a decent and reuerent intimation, or adimention. First we hold every godly ceremonie to haue some such profitable vlc as may moue and procure reuerence to holy things &c. that by such helpes we may be stirred vp to godlineesse &c. Fit for reuerence of holy misteries, and a meete exercise vnto godlines, or at the least that which shall beautifie and adorne agreeable to the act in hand, yet so as not without fruit but that it may admonish the faithfull with how great modestie, religion, obseruancie they ought to handle sacred and holy things. Which selfe same iudgement Peter Martyr giueth of the surplisse, adding withall how it were wrong imprisonment to restraine or deprive the Church of her liberties, that in such rites, and ceremonies shee must signifie iust nothing. 3. Whereas all our actions euen they that are ciuill signifie somewhat, how much rather, such as are ecclesiasticall in the publike seruice of God to his glorie 4. The Apostle vseth this libertie when hee taught the Corinth. in time of prayer, the men to bee vncovered, the women couered in remembrance of their due tie: fifthly the significations of these things bying to our minde, what becometh vs that are ministers, and others (which are not) to think more reuerently of our calling &c. And where it pleaseth some farther to vrge.

Our ceremonies haue bene defiled with superstition.

In this case wee answer with the learned: It is a hard task and a point not easily proued. That the impietie of Poperie is such that whatsoeuer it toucheth is so vtterly polluted, as the godly & the Saints may in no case vlc it to holy purposes

Tantum Papae impietatem. Si quicquid attingit, prorsus vendat contaminatum quo bonis & piis sanctis suis concedi non possit. Ibid.

for then neither may we use glasse windows nor Church, Pew
Cup, Chalice, Watten, Cushion, Graue stone, nor ground either
in Church, or Churchyard. To be a note of Antichristianism
is in no manner of thing (saith one) for to this end nothing
is created of God, but wholie dependeth vpon our consent
to Antichristianisme, and the profession thereof: VVhich
consent and profession being changed into a consent and
profession of true christian religion, there cannot anie note
of Antichristianisme cleave vnto the thinges themselves.
The bread and wine which Pagans offred to Diuels (as
Iustin Martyr and Tertullian remember) were no hinderance
why we should not use the like ceremonie. For which as the
commaundement is expresse, so is it thus far in generall, that al
thinges be done for comelinelles, pferuation of order, &c.
Where it is farther objected.

*Aliquid esse no-
tū antichristi.
in nulla re magis
in hoc enim uul-
lars condita
sūt a deo, sed pē-
det totū a consen-
su in Antichri-
stianismum. Es-
sus professione
quo consensu
quaque professi-
one commuta-
tis in consensum.
Et c. Bucer loquitur
a Laico,
Nihil potest in
vini sacrificiis*

*rebus ipsis habere nota Antichristianismi ibid. Distributionem panis; Et
demonibus celebrantur ibid. Preceptum est ut decorum seruetur. ibid.*

They are scandalous.

They mistake that call that scandalous, which griueneth
some one or other. For then wee shall neuer have done. Marke
wee, who and how manie are offended, and vpon what ground
who hath taught them so: If the minister bee the partie that
taught them, and then afterwarde he complaine that such and
such in his parish will take offence, he must thanke himselfe and
he shall do well to vnteach them it, but a great deale better if hee
had neuer so taught them. Againe, a man thus weakelie disposed
though otherwise well giuen, must hold other mens iudgement
comparable to his owne, they being as well affected to the gospel
as himselfe, and those manie, who take offence as deeply on the o-
ther side, and let him thinke it moze conuenient, for so it is in al
reason, that a few should yeeld to a greater part, as namely one
to a thousand, rather then a thousand to one, specially where the
thing commaunded hath authoritie for it, and is not simple euill
in it owne nature, but indifferent as the Surplice, &c. For in
thinges indifferent, none denie but authoritie may commaund
where the word soundly taught, remoneth all other doubtles and
scruples that may arise.

Of necessarie use.

If they meane vnto saluation we easily graunt what they say, but els necessarie wee hold them for order and preservation of peace in token of our godlie obedience, and of great vse as the times now are, to meete with two sorts of men. The one such as their pouertie permits them not to haue fit, and decent attyre, so bare and low they are dyuen, howe we enquire not, but God knoweth and the world may see with griefe. The other are some fantastickly wh^o (as they bying in fashions, or take them from the vanitie of an vnsettled humo^r) are as changeable in colours, cuts, iags and the like as other fondlings, so that if they might haue their owne will they woulde not to bying into the house of God new fangled attyre at times of diuine seruice, and the publike administration of holy dueties. A sinne wee are not the first haue felt, but aske our fathers, and they may tell vs, howe some offended herein, as Silinius the Nouatian and Eustathius of Sebastia in Armenia, which examples if we had not to learne wisdom by, yet God hath not so diffurnished vs of vnderstanding, but that our Church doth, and may due-ly prouide against all these inconueniences, not onely refo^rming disorders in this kinde, but also prescribing a conso^rmitie of vni^forme attyre (for colour, forme and vse) verie meete and decent.

Socrat. lib. 6.

c. 22.

Id. lib. 2. c. 42.

Appropriated to Gods seruice.

This with some is a matter of grieuance. But no otherwise appropriated to Gods seruice, then afozetime in those dayes, when they were vsed onely for distinction of the minister from the people, and for grace and reuerence to the diuine seruice then in hand. Wee well knowe how our aduersaries haue exceeded that way, so as wee cannot see fruite for leaues, but yet this wee must confesse, in as much as they did not rise to this erre^rse all on the suddaine, but step after steppe yea many ages helping thereunto, wee take it wee may safely haue an eye to those times wherein as they were fardest, so they were freed from superstition. Wherefore not to speak of the last 300. yeres, wherein Bonauenture & Innocentius much busie themselves for iustifying the multitude of their superstitious garmets, no^r of a hundred yeres

peares before when Rupertus wrote his book of diuine duties, knowing Bellar. his censure of it, that howeuer thought written so long agoe, yet but late found out, and as a booke of no great account hath lyen almost 400. yeares without honour or title giuen it no purpose we to stay upon 300. yeares auncienter, when it seemeth Rabanus Maurus writt upon this argument. These last 1000. yeares we will cut off and looke to the times before. Which if we doe, it appeareth when they were much mazesparing, they yet had some one garment or other distinct from others, which they vsed onely in publike offices of the Church. Witnesse the councell of Brage, and before it the councell of Toledo, and before them both the councell of Carthage in the daies of Saint Austin. Of which times Saint Hierom (so; he was not much elder then that reuerend Austin) writteth, that some garments were distinctly appropriated to Ecclesiastical and publike vse: Which may be seene in his first book against Pelag. who canulled at such attire as contrarie to Gods word. What offence (saith that good Father) is it if a Bishop, Presbyter and Deacon, and the rest of that Ecclesiasticall order goe before in a white garment at the administration of the Sacraments. Which if any shall thinke, that other Christians (not Clergiemen) did weare, his wordes upon Ezech cap. 44. manifest the contrarie. Diuine Religion hath another attire in the ministerie, and another in a common vse and life. This himselfe proued in his owne practise. For one Nepotian a Presbyter dying left him a garment, which hee vsed as hee saith the ministerie of Christ. The bishoppe is this, Nepotian taking his Vnckle by the hand; this coate or garment (quoth hee) which I did vse in the ministerie of Christ, send to my welbeloued, my Father, for age, &c. meaning Hierom by that appellation. Where it seemeth no vsuall and ordinary attire, but some choise and speciall one: for hee intends it as a pledge of his last love and kindnesse, which hee did bequeath unto him. Secondly, we may note, it was such a one, as he did not continually weare, but at times in publike duties of his calling, for hee was a Presbyter and in the ministerie of Christ he did vse it. For proceede wee on so;warde; much about this time in the Grecke Church some vniforme attire was also receiued among the

Rupert. de diu
n officio. liber
est. quod sine ho
more est. titulu
iacuit annis se
re 400. Bellar.
de Euchar. lib.
2. cap. 11.
Concil Brage
ren. 1. can. 27.
Concil Tolet.
1. can. 30.
Concil Cartha
g. can. 41.
Qua sunt rogo
inimicitia cen
tra Deum. si tu
nicam habueris
mundanorum?
Si episcopus,
presbyter, & di
aconus, & reli
quus ordo eccle
siasticus in ada
ministratione
sacramentorum
candida veste
praeferant.
Hieron. lib. 1. ad
uers. Pelag. c. 9.
Religio diuina
alterum habet
habitum in mi
nisterio, alteru
in usu. Sit aqua
communis. Idem.
in Ezech. c. 44
Apprehenda aut
em manus hanc
august tunicam
qua utebar in
ministerio
Christi, mitte
discretissimo mi
hi atque patri
fratri collegae.
Hieron. ad He
liodor.

Hac vestra dignitas est, hac omnis corona, non sit aliam et splendorem tuam circum-

catis amittis. Chrysost, homil, 60, ad populum Antiochen,

Hac est dignitas vestra, hac stabilitas, hac corona, non quia tunicam induisti candidissimam per ecclesiam ambulatam id, homil, 83, in, Math,

Trecentis circiter annis, etc. Auditor questio, 6et, et noui Testam, c. 44, Quod mulier non sit creata ad imaginem Dei, Rq, 21,

quod Melchisedech fuerit spiritus sanctus R, 2091, quod Adam non habuerit spiritum sanctum Quasi, 123,

Idololatria admisit per quod peccauerat in Deum, etc. R, 81,

Hic in Urbe Roma R, 115,

Quasi non hodie Diacens Dalmatam

sicut Episcopus id, cap. 46, Vt ea circumamictus ministerium sacri baptismatis adimpleret, Tri-

partit, hystor, lib. 5, cap. 35,

Clergie, as Chrysostome remembreth in diuers places. In his homilies to the people of Antioch, and in his homilies vpon *S. Mat.* for blaming the priests or Ministers for their negligence, not caring who receiued or how, but admitted all to the Lords Table without difference. This is your dignity & crowne, &c. and not to ge about in your goodly white shining garments, &c. Againe, in his Homilies vpon *Saint Mathew* to the like purpose in words not much differing. This is your dignitie, this your constancie, this your crowne, and not because yow walke vp and downe in the Chruch in your white coate or garment. About some 300. yeares after Christ (for it seemeth to be no more by the Author of the questions vpon the olde and new Testament, cap. 44. for after the birth of Christ, about some 300. yeares were runne out) then is witnessed that a distinction of ecclesiasticall garments (from others) in the publike seruice was in vse. That authour we call him and not *Saint Austin*, both because of the times wherein he liued was somewhat auncienter, as appeareth before (because but 300. yeares after Christ) as also because of diuers opinions not soundly deliuered as quest. 21. that the woman was not created after the image of God, that *Adam* sinned the sinne of Idolatrie, quest. 83. that *Melchisedech* was the holy Ghost, quest. 1091, and that *Adam* had not the holy spirit, quest. 123. &c. yet notwithstanding these dangerous pointes handled contrary to Scripture and *Saint Austin*, Beside another profe there is, because the Author of this booke quest. 115. liued at Rome, so did not *Saint Austine*, yet we say notwithstanding all this, (he may be credited in a matter of fact as to say what was done, for therefore we alleadge him namelie that Bishops and Deacons in his time did weare Dalmatish garmentes, that is, a kinde of ecclesiasticall attire before this time. In these hundred yeares wherein the Church had breathing after her soze long waiting persecution we haue farther prooue in the daies of *Constantine*, who (good Emperour) gaue a distinct holie garment to *Macarius* to weare in administering Baptisme, and *Theodoret* recording the same, reports an example of a

Stage-player, who for bringing this baptizing garment bypon
a Stage to daunce in it, fell sodainly downe and dyed. Eusebius
in his Ecclesiasticall storie the tenth booke and fourth Chapter,
chronicling the great toy which was among Christians in good
Constantin his raigne pauseth his stile in the gratulatozie tri-
umphes which were made at the solemnizing the dedication of a
Church built in Tyre of Phoenicia, where a man of good ac-
count prepared a grave, godly exhortation in the presence of
Paulinus (that holy and reuerend Bishoppe) with a many other
Ecclesiasticall persons then assembled in their ornementes and
sacred attire reaching downe to their seete. It may bee no
such stoe of proofes can be peeled for the times within the 300.
yeeres after Christ. And no mervail good Christians they had
no open Churches, but secret places to serue God in, well con-
tent if they might haue then but foode and raiment with the
small libertie of the Gospell, which they misoped no otherwise
then as a man that eates stonie bread. Yet so farre as the Re-
corde of that time may deserue credit, so wee finde that 60. yeeres
before the dayes of Constantin a peculiar vestiment was ap-
pointed for celebrating the oCmmunion. This decree the 1320.
stants of Meidenburg in their Centuries referre to the times
of Stephen Bishop of Rome, who afterwarde, as 150. many else
his Predecessors and Successors, for it was in these best times,
layed downe his life for the testimony of the Lord Iesus. Higher
then 200. yeeres after Christ we cannot well expect many wit-
nesses in this argument. For by reason, of the persecution ma-
ny monuments are lost, and men had small toy or leisure to
appie their thoughts for the pen, or both thoughts and pen to
writing, yet one and that one shall supply in steed of many
others. Eusebius in his third booke quoting Polycrates his
Epistle to Victor writeth that Saint Iohn was wonte to beare
a plate on his forehead, such as the high Priest did we: This
selfe same history is remembred by Saint Ierom in his Ca-
talogue of Ecclesiasticall writers. To bee by these for answer to
this exception of theirs: Why not some ornament as well
appropriated to Gods seruice at times, as to the Minister
some garment appropriat fitting him at all times for ordinarie
attire distinct from others. As that of Heraclas of Alexan-
dria whose garment though it bee not set downe what it was

*Qua indutus
(quidam e anti-
tor (seruus) in-
ter saltandum
collapsus inter-
ruit, etc. Theo-
dor. lib. 2. cap. 27*

*τὸν αὐτοῦ ὠδ-
δύπν.
Euseb. lib. 10.
cap. 1.
ἡ ἀρχὴ αὐτῶν.*

*Singulari Gesti-
tu (quem sacra-
tum dixerunt)
induebant so-
cietatibus in
Eucharistia.
Centur. 3 cap. 6
pag. 146.*

*ὁ ἁγιὸς ἀνδρὶς
ὁ ἁγιὸς.
ἱερὸς τὸ ἡλα-
λον ποροποιῶν.
Euseb. lib. 3.
cap. 21.*

*Hieron. de Grep-
tariis ecclesiast.
Greb. Polycrat.
philosophicum
habitu.
Euseb. lib. 6. cap.
10.*

pet

*Expoliavit se
birrho, & tradi-
dit carnificibus
Dalmaticam
Vero tradidit
Diaconibus Po-
stius Diacon, in
passion. Cyprian
Ss quis propter
continentiam,
&c. quasi per
hoc habere se
iustitiam cre-
deret, & despi-
cit eos qui cum
reuerentia vir-
bis & alimē-
tibus ei' so-
liti suntur a-
nathema sit.
Concil. Gang.
can. 12.*

pet scholasticall it was, of some such fashion as the learned then did weare. As that also of Cyprian, who being to be beheaded stripped himselfe of one of his garments, and gave it to the executioner, but his Dalmatish vesture he deliuered to the Deacons Both which were such attire as did belong to his Ecclesiasticall calling: The first of these his birrho, the attire so called is mentioned in the Council of Gangres, where the Canon establishing the vse of it decreeth against all newfanglednesse to the contrarie. The second of these the Dalmatish garment remembred in the Councils and other allegations before. And if Christians newly converted from Paganisme did weare a kinde of short cloke, not for antie holinesse in the garment, but onely in token of their Christian profession to distinguish them from Gentiles, and this they did by a private consent among themselves without warrant of Gods word (for Gods word no where gave them expresse commaundment so to doe) wee see not but the like cause may preuaile with vs, (where Gods word saith no moze so; it no; against it then it did, or both so; that converts attire) speciallie being agreed vpon not by a private consent of one or two, and so done on by example, but openly by authority of the Church and for such reasons as may well lead her thereunto. If any shall say Conuerts did it to distinguish them from Gentiles, our answer is, so doe wee, though not from the Gentile, yet from among our selues because of order to auoide confusion of degrees. For if there be reason to differ in generall from others, because of a generall difference in the calling of a Christian, so may there be, and is reason to differ in speciall among our selues in the particular, as we are of such and such a particular calling, as a Citizen from a husbandman, a Merchant from an Artificer, which are ciuill distinctions, so a teacher from a scholler, a minister from the rest of the people, which difference as he is a subject may be called ciuill, but as he is an Ecclesiasticall person in respect of his office may beare the name of an Ecclesiasticall difference. If any shall say, Ye haue no warrant out of Gods word: no moze had those new conuerts to differ in attire from the Gentiles. Say moze the word of God is so far from commanding so to doe, that if themselves had pleased changing their opinions, they might haue kept their Pagan

Pagan attire. This is Saint Austin his judgement. Truly it nothing appertaineth to this City of God, in what attire, or manner of life any man follow the faith whereby we come to God, so it be not against God his Comandeméts. Hence it is the compelleth not the Philosophers themselves (when they become Christians) to change their habit or manner of diet (which doth not hinder Religion) but their false opinions. But to goe forward in examining that course of those punie Christians, and the comparison of our practise with them. If any shall say (as it hath béene oft said) Yee are neuer a whit the holier nor any whit better now you weare any such raiment, then when ye did not, or then others, that doe not. A briefe reply is sufficient: no more were those Conuerts any thing the holier after they changed their apparell. If it be told vs (which some vse for an objection now a daies) yee shall be deuided in so doing. Our answer is: that must be no let to vs more then it was to them. For what more common byword at a Christian for being so attired then this. An olde impostor, because he imposed or put vpon himselfe such a garment, slyly insinuating withall that such a one was but an impostor or meere cosliner. And among the Carthaginians when they mette with a lately professed Christian, who in token of his Christian profession was attired, as other Christians, they had a flout at him for his clothe (for such a kind of apparell it was) which a new Convert did weare. But he did not respect, no more should we such thredbare and outworne flouts. We haue as sufficient meanes to comfort vs in our vniforme vestiment as any those times afforded young nouices for their habit, which they altered. But drawing to a conclusion this we may know. In all our common or more speciall vse of any garment, which Ministers put on, there is none so appropriated to Gods seruice, as made a cause of holinesse, or part of Gods worship, though some gull their weakelings and make them temporize with this forced & forged imputation. It was well said by Master Bucer in his Epistle. The ensignes of men in publike office doe aduantage much & increase the authoritie of their lawfull power, other things want not, which of themselves deserue due reuerence. Signes, are

*Signa quidē sūt
signa, non rei:*

*Quantum Sal-
ut ad moras
dum, ac etiam
monendum an-
nos, ibid.*

*Nihil Antichri-
stianitatis illar-
um Vestium
Vsu esse renoua-
tum, 2. magis
filtratibus obedi-
endum, &c.*

*Buc, Crāmoro.
Licere ritibus
pie Vti, quibus
alii impie abusi
sunt, ibid.*

*Suspicionem su-
esse Vtandam
nos irreligi-
osa leuitate &
malitia commu-
nos cuncta &
Id.*

*Quod aliquid
significet &
alicuius admo-
nens.*

*Ad gloriā Dei
etiam ad Vsum
significationis
laeni.*

*Artificium Sa-
tanae Vt peccata
faciamus, quae non sunt, & quae sunt peccata reuera in nobis minus obser-
uamus, Id.*

those,

those,

those,

those,

signes, and not the things themselves, yet how much they
availe to admonish, yea and to moue the minde, God vouchsa-
sing the increase, he will maruaile that shall obserue it. Now
because those atturbements which the learned giue in this case
are necessarie for people & Ministers, they both must be intreated
to accept them, as worthy their best obseruation. The people
thus. 1. That no Antichristianitie is renued by the vse of
these garments. 2. That Magistrates are to be obeyed,
3. That the peace of the Church must not by them be di-
sturbed. 4. That euery creature is good: 5. That
those rites may be vied in a godly sort, which other haue
impiously abused: 6. That our high Court of Parliament
had no purpose to nourish, nor doth nourish superstiti-
on. 7. That such garments were in vse before Poperie.
8. That we are bound to cleare our selues of that odious
imputation, namely. That of an irreligious lightnesse and
malice we reiect all things yea euen such as haue a good
vse. 9. That by such attire good thoughts are iustly oc-
casioned for heavenly matters. 10. In as much as Mi-
nisters must weare one garment or other they should weare
that rather, which signifieth somewhat, and to such ende
may well admonish them. As a people must be thus instru-
ted, so the Ministers must also doe this. First, not contemne
these arguments, nor preach against them. Secondly, they
must commute, and change the Popish abuse into a Chri-
stian vse to the glory of God, and the honor of that power,
which vnder God in this case may, and doth royally com-
mand. Thirdly, they must shew by their practise, that to
the holy and pure all thinges are pure. 4. That neither
Deuils, nor any else can so itaine or pollute any creature
of God, but that good men may well vse it to Gods glo-
rie, yea and that for signification. Lastly, both Ministers
and people must remember this. That Satan by his artifici-
all sleights cauleth men to purle themselves in making

those,

those, which are no sinnes to be grieuous, and others the whilest, which are sinnes in deede, to escape vnespied. But hoping this caueat as also the other answer may giue much contentment. Proceede we to the rest.

5. *Because we Subscribe to the reading of we cannot tell what videlicet, All Homilies that hereafter shall be set forth by common authoritie (others make their complaint thus.) Because we subscribe as it were vnto a blanke, wherein afterward may be written, whatsoever shall be pleasing vnto the vrgers of subscription.*

The Homilie after the third part of the sermon against Contention deliuereth these words. Hereafter shall follow Sermons of fasting, praying, almes deeds, &c. naming a many moze, and then closeth thus: with many other matters as well fruitfull, as necessarie to the edifying of Christian people & the increase of godly liuing. Herunto the second tome of Homilies hauing reference intitleth the beginning thus. Of such matters, as were promised and intitled in the former part of Homilies. And the Booke of Articles that we may know what it is, doth not onely name the particulars severally in distinct order, but sheweth also the quotient of them full 21. and no moze, whereunto Subscription is required and no otherwise. Not graunt that moze Homilies either are already or shall be hereafter set out, yet the vrgers of Subscription can neither make new Articles of Religion, nor doth the law intend that they can. For it lyeth not in the power of any Bishop within his Diocesse, as of himselfe without warrant of a moze plenarie and full authoritie to publish or set forth any Sermon or Homilies to be intoynd any his ministers to preach the same in our Church, but with correspondence to the doctrine already agreed vpon, profitable to edification and proportionable to the analogie of faith. And of a truth who in his right minde would once

imagine that those godly men (who penned that clanke) being as they were speciall instruments of Gods gloire, and enemies to superstition, meant euer to make way by such a R. b. ycke to bring in, whatsoever some one man at his pleasure would deuise: Whereas it did onely prouide for a time, and at that time to giue men contentment, who happily at the first setting out of those other homilies did looke for more, but because they could not then be all vpon the sabbath, their expectation was intreated on to a farther time. Notwithstanding the equitie of this knowne truth, see (we pray thee good Reader but bewaile what thou seest) how vncharitable some iudgements are employed.

6. Because the Collects, Epistles, and Gospels on the first Sunday in Lent saunour of superstition by making them Religious fasts in regard of the time in which they are appointed.

As much saunour of superstition in the vse of Collect, Epistle, and Gospel, as there is store of great loue toward vs in them who make this accusation. An euill minde distastes all things be they neuer so good, or commendable. If Scripture saunour of superstition because of Religious fasts at that time, what are many of these mens Sermons, Scripture, and prayers which are commonly in vse at such times in Lent, when they call their meetings at a market to loue by the name of a fast, though before and after Sermon, they haue well fed, and few of them abstaine from any thing, more then what they cannot haue to eate. But for feare that superstition may surprise vs at vnawares, they that thus complaine, would they did shew vs why that Collect, Epistle, and Gospel on the first Sunday in Lent are called in the plurall number Collects, Epistles, and Gospels when there is but one of each, or may they be intreated to giue a reason why they thinke that Collect, Epistle, and Gospel read on the first Sunday in Lent saunour of superstition more then that of the first Wednesday in Lent, or let them informe vs what smacke of superstition is in the 2. Corinth. 6. from the first verse to the tenth and Saint

Saint *Matthew* 4. from the first to the 11. both being scriptures appointed for that first Sunday, more then is in *Leuit* 23. from the 12. to the 17. and *Matthe* 24. from the 16 to the 21. If it bee said as here is pretended that they sanour of superstition be making them religious fasts in regard of the time, by that reason they may condemne all the scriptures as sanouring of superstition which for 5. or six weekes every sabboth are so applied: These supposed argument urged against this, may as rightly be urged against the others. But to satisfie doubts here occasioned, this by the following wee desire may be well noted. When that observe any thing now adayes of what is done abroad in the matter of fasting, will easilie confesse with vs these few things. First that a great number (of our christians so called) spend much of their time in gluttonie and bellie-cheare, neuer once knowing somuch as what the name of a true fast meaneth, wlesse it bee to eat fast and drinke fast. 2. our experience sheweth that a great cause of this euill proceedeth hence, for that men are left to their owne choice, and hold it (they say) free for them, as if they needed not wlesse themselves please. 3. if anie doe take himselfe we may note it is but his private deuotion, others beare the wo: he in hand they se no cause, or take it for no cause, & so a god wo: he is negligently omitted. 4. if wee thinke, that onely a time to fast, when God visiteth a land with plague, pestilence, famine, or sword, a man sometimes may liue many yeares together, and see no such cause. 5. or seeing it but seldom, will in his godlie zeale humble himselfe more oft, euen for feare of some judgement though no such bee either present or imminent: 6. and therefore in respect of the times as on such daies of the weeke in such a season of the yeare commaund himselfe or be commaunded by sacred authoritie to deuote his soule, and bodie though at all times, yet then speciallie in more solemne and (if possible) more earnest humble manner. 7. and as commaunding himselfe because a law to himselfe, yet he doth it freely, so if commaunded by others, yet his freedome and libertie is no way hindered. For our obedience to God and our King what is it, but commaunded. Yet wee hope being chearefullie performed may bee thought, and so is free and voluntarie. Now for the obseruation of Lent it is none in intention, but a godlie ordinance commaunded at the entrance

entrance of the spring and annually continued in an intire course for 1500. yeares, (the superstition onely excepted which was but of a later time) & now intended (though not principally) for a sparing vse of the creature in some kinde, in other some denying the vse of anie at all for a time (without speciall cause) not for conscience simplic of the meate, as if it were damnation to eat, touch, or tast, but for conscience sake to a good order well established for increase of cattile, maintenance of navigation, which vnder God are the riches and blessing of our land, as also for our farther instruction to know that God is rich in mercy not from the earth onely, but from great deep, furnishing vs with abondance from the sea, that we may bee truly thankful vnto him. His diuine godlie course thus wisely intended, what honest, good heart but will commend holding it his duetie to thinke, as the magistrate requireth a politicke vse in the fall, so himselfe intends a religious vse thereof in sanctifying this restraint from some kinde, and moderately vsing other creatures with prayse and thanksgiving, spending the sundaies and other houres in the week in holie exercises of prayer, priuate, and publike reading and hearing the worde preached, liberallie ministring vnto the Saints all which though he doe at other times, yet then (so farre as in him lieth) raysing his decayed thoughts to a farther humiliation preparing himselfe euery day somewhat against that great and memorizable day, which our fathers called the holie time of Easter: for it cannot bee denied, but as our bodies haue their seuerall seasons, so our soules may therein haue their seuerall solemne instructions. For why should it bee saide of vs, what was saide of the Jewes. the Stopke in the ayre knoweth his appointed times, the Crane, Turtle and Swallow all obserue the time of their comming &c. Yes let men knowe that in the spring time as our blood riseth and multipliyeth: so it hath neede of subduing, and that as the flesh begins to pamper it selfe (for so it will doe naturallie at some times of the yeare) so a fit time and verie expedient it is, to check it with some holie counterbasse, chastning, mortifying, bearing, and beating it downe, least where it should bee the temple of the holie Ghost it become a vile instrument of much wickednesse. Thus wee are to bestow our time in Lent. And their moderation of iudgement to bee commended herein, who thus aduisedlie doe qualifie the

Ierem. 8.7.

the question. Which **Maister Zanchius** and some others doe, calling it a time of 40. dayes immediately before **Easter** continued by a godlie ordinance of the primitive Church, at which season the faithfull more diligentlie then at any time els, both by fasting, prayers, hearing the worde and other godlie exercises are stirred vnto repentance, and so prepared to receiue at Easter the supper of the Lord more worthilie. And at the end of it thus concludeth. If you thus define it, who hath cause iustlie to mislike it? By the doctrine of our Church all superstitions are abolished, as that there is holinesse in meats, or any libertie for exercise in the vse of other creatures, fish, wine, oyle &c. or that fasting is meritorious, &c. pilgrimages, invocation of Saints, praying in an vnknown tongue, all which accompanie the popish fast and are rightlie called superstition wee utterlie condemne. If notwithstanding all this, any superstition bee thought to remaine because wee haue some let prayer, and epistle, and Gospell at that time, who knoweth not scriptures are then titlie ordered, when the argument is agreeable to the season? But some mislike there is in it, that men do mislike scriptures of fasting applyed to a time of fasting, and shew not a worde of dislike to scriptures of ioy applyed to a time of reioycing. And with as faire a glose they may challenge all the Collects, Epistles, and Gospels from Easter to Whitsuntide, which is a time of 50. dayes as these or any of these from after **Trinaginta** to Easter: Unless peradventure they can be content to heare of fasting and triumph, but not of fasting and humiliation. Well howeuer this it doe men make a boult little. for wee see few y fast as they should, knowe that other churches of our age (as **Hemingius**, **Spangenbergius**, and **Chित्रexus** witness) apply themselves to the like publike practise, sorting out scriptures for epistles, & gospels as we do. The conclusion wee make of this point in this argument. A religious fast is when the duties of religion, as the exercises of praise & humiliation are practised in fasting. A ciuill is, when vpon some particular & politike considerations men abstaine from certaine meats. But our time of Lent is so intended & purposed; therefore a ciuill & a religious fast, not a superstitious vnto religion be superstitious. And if any shall say either openly in y hearing of others or secretly in his own hart, but a very few y so keep it: we answer no fast in y intet of the godlie

Est tempus 40. dierum vsque ad festum pasche ex pia veteris ecclesie ordinatione constitutum, in quo fideles diligētius quam cetera tempore alio tum ieiunant tum precibus tum auditiōe verbi.
Ecce Zanch. in 4. precep. pag. 634.

Eoque ad cūctā domini in palatio dignitatis sumendam parantur. ibid.
Si sic definit quis eam quæstionem ita improbare. ibid.

Perkins. refo. Cathol p. 228.

godlie institution but if anie fault this way, it is all long of such gainfaying as here is bled. And thus much be spoken to this point,

7. So also doth the Custome of open penance in the beginning of Lent the practise whereof is approned, and yet the restitution of an other wished in the Communion.

Strange times that Collects, Epistle, Gospel, Prayers, Scripture, open confessions of sinne to our owne shame and of Gods vengeance to his glorie, that all these saunour of superstition, were proofes as neare at hand as slaunders, men would prone moze and slaunder lesse. The restitution of another is wished in the Communion, but not repugnant to this, nor this contrarie to Gods woꝛde. A godlie discipline the booke speaketh of, which what it was in the primitive Church, and how farre forth necessarie for these times would aske a larger discourse, then that which followeth will permit. Some such their was and in steede thereof this (which they speake of) is in vse, which is the generall, though not so speciall as the booke wisheth and may indeede rather bee wished then easilie accomplished. Whither sinceritie in this case speake or heare a truth, the truth wee speake and would haue heard is this. No one sentence in that whole argument, but they may subscribe to, vntlesse they meane because wee come not so neare as is wished, therfore wee must not come so neare, as wee may, and as our Church holdeth expedient.

8. Because it permits anie of the Communicants to make the publike confession of sinnes, which also contains a prayer in the name of the rest, which onelie belongeth to the minister, as his speciall office he being the mouth of the people, and in that case a publike person.

Read the answer afore part 2. cap. 12.

9. Because it containeth diuerse corrupt translations of holie scriptures by leauing out some wordes,

This

This 9. prooffe is bounded vnder the generall head disgracefull as informing that our communion booke because it containeth diuerse corrupt translations of holie scriptures by leauing out some wordes. So that their argument is to this effect. That which containeth diuerse corrupt translations of holie scripture is disgracefull to scripture: But our communion booke containeth diuerse corrupt translations ergo it is disgracefull. This they seeme to confirme in this manner. That which leaueth out diuerse wordes containeth diuerse corrupt translations of holie scripture. But the Communion booke leaueth out diuerse wordes, ergo the communion Booke containeth diuerse corrupt translations and so by consequent is disgracefull to holie scriptures. How farre forth the booke doth leaue out any thing is our next worke vpon instance to be giuen. But the question is now of this first proposition the falshehood whereof is plaine in this because many translations, Chaldee, Syriacke Arabick, yea the Greeke it selfe of the old testament which the Apostles receiued in their time, all these in diuerse places leaue out some wordes, as to particularise would clogge the margent, yet neuer reade wee that either the Apostles, or Hieronimus and Tremellius accounted these translations disgracefull to holie scripture, neither would these two latter haue imployed so much time in translating the Chaldee, Syriacke, & Arabick, if they had so thought. But proceede wee to the Instances.

1. These wordes are left out Higaion, Selah
and all the titles of the Psalmes.

Higaion, Selah in the 9. Psalm verse 17. the psalter in the Communion booke mentioneth not, because not translated. For they are hebrue wordes originallie. And as good omitted as not vnderstood. The most learned and ancientest that know their own hebrue tongue, know not what to say herein, and therefore no shame for our comtrimen to confesse their ignorance. 2. other Churches did follow this course at what time the Psalmes were first translated 3. they that doe render the wordes doe not render all, nor doe they make any necessarie certaine

*Doctissimi Viri
obseruant titu-
lis Psaltrorum
non esse semere
fidendum. Hie-
ron. Guadali. in
Osean. prefat.
pag. 8.
Dum in ambi-
quo adhuc reser-
proterandum
videtur ad certa.
Felin. prefat. in
Psalms.*

construction 4. the papist himselfe is not so blind but he seeth, and seeing ingenuously confesseth that verie learned men doe ob-
serue that wee may not ouer hastily trust the titles of the
Psalmes. Wherefore not backing nor sticking upon doubtfull
and disputable titles not of the substance of the Psalmes them-
selues, they helde it (as Felinus saith) wisdom to hasten pre-
sently to the Psalmes themselves, where all things were and
are plentifull and certaine. Bat moze of this Par. 1. chap. 24.
Pag 133.

2. Because it leaueth out the conclusion after the 72. Psalme, and
these wordes prayse yee the Lord at least 17. times.

The conclusion of the 22. Psalme is, Let all the earth be filled
with his glozie so be it, so be it, or as our Communion booke hath
Let all the earth be filled with his maiestie Amen Amen. And
therefore false where they say it is left out. After the Psal. fullie fi-
nished there is in a smaller letter put to in other bookes. Here
end the praiers of *Dania* the son of *Isai*, which because other
Psalmes follow as the 101. 108. 109. &c. all carrying the titles
of the Psalmes of *Dauid*, made our translators to sozbeare (as it
seemeth) in respect of the weake, least hereby they should mistake
being no part of *Danids* Psalme as in deed it is not, but added by
some other (as the learned acknowledge) whither *Salomon* or some
els that put the Psalmes together into one whole volume. Of the
wordes Prayse ye the Lord read before part 1. cap. 24. Pag. 134

3. The conclusion of the Lordes praier is left out euery where thro-
ough the service after the popish manner.

It was left out by the fathers of the western Church before
poperie was hatcht. And the reason hereof wee haue touched in
the 1. part cap. 25. whereunto this may bee added The latin
Church used it not in the forme of prayer, because it is not a peti-
tion, but acknowledging of the power and gloz of God, to
whom the petitions are directed, as also because it was a thing
commonly known and daily rehearsed of euery man. But hereof
see part. 1. cap. 25. Pag. 135.

Doctor Fulk.
prefac. to the
Reader; 8.

4. In the reading of the commandements these wordes are left out I brought thee out of the land of Egypt, out of the house of bondage.

Wise are wisely to consider the drift of a place, where, or when a sentence is cited or left out, and accordingly we must iudge. When our Bannour teacheth the young man the commandements he pauseth on the duties of the second table not mentioning the first, so the Apostle Rom. 13. not corrupting or disgracing the scriptures thereby, but teaching us by their example to stay upon that, which we hold most needfull and omit some other as not so pertinent at that tyme. The like is done in this place here alledged I brought thee out of the land of Egypt &c. They are the wordes onely of a pface not of the commandement, and their purpose is, that penned that part of the communion Booke, to propose unto the people not the whole chapter of Exodus, but onely so much, as are the particular commandements. And therefore intending that principally, as also to helpe young memories, are to be thought faire from being ought, which may argue a corrupt translation, or anie way bee disgracefull to the scriptures.

Math. 19. 17.

Rom. 13. 9.

5. In the epistle on the fifth Sunday after the Epiphany these wordes are left out Holie and beloved. Colossi. 3. 12. others call the leaving out of these wordes. A geling of the Scriptures.

This dealing with our communion booke is no better then that of the Cardinal Doctor Eureux with the Lord Plessis. In citing places out of the ancient fathers, the Lord Plessis desirous to be sure that, wherefore he quotes the authoritie, sometimes leaves out halfe a sentence more or lesse, not that he would corrupt the sense, which he then aboutheth it for, nor but that there may be use of it in due place, but at that time & for that purpose so much, & no more was then needfull. The like may be said for the last & this particular here alledged. For neither the whole 20. cap. of Exod. nor y^e third to the Colossi. are appointed to be read quite out but onely so much by decreals as y^e manner is. In the first y^e author God spake these wordes, & then the commandements, which because

the Church speciallie intended therefore omitteth that other. And so it may bee saide for this appellation holie and beloued, which moze significantlie are in other places of scripture expressed, and the wordes here used (*As the elect of God*) the translator held inough to intreate them by. All which the minister may do because his principall aime is (videlicet) to exhorde, to put on tender mercie and forgiuing one another, and so sparing those communia as Erasmus calleth them, diues vnto points which are moze necessarie for the Church of God to learne. Beside it is not vnknotone, that diuerse translations follow diuerse copies, whence ariseth diuersitie, or some such small difference. But to bee short whither read, or not reade, no corruption either way. For the worde *elect* necessarilie impliyeth the other, because if *elect* then holie and beloued. And therefore no meaning was there to geld the scriptures, though some please so to speake in termes neither fitting the dignitie of their persons who write thus, nor the maiestie of the sacred argument whereof they intreat, nor the truth of the cause which they undertake to defend. For the vigoꝝ and strength of the Apostles curant is not in the titles which come in by the way, but wholie in the maine exhortation which he earnestlie presseth.

The holie scriptures are disgraced by putting to of wordes.

So they bee indeede, if such wordes as the analogie of faith and of the place will not beare. Otherwile many translations Chaldee Syriack, Arabick, haue their commendatio ns and it is but their due as might bee seene by many allegations, but that we feare to be troublesome. It falleth out very often that supply must be had, when the originall can beare the want but the translation will not. But doe we a while examin the particulars.

1. *Three whole verses are put in Psalme 14.*

Our Church both, so reade the 14. Psalme with those additions because so alledged by Saint Paul and placed together in the third to the Romans: Read moze Part 1. cap. 9. Pag 95.

2. A whole verse in the end of Psal. 15.

There is no such thing.

3. This word (O) added corrupteth the text by applying that to Jacob as spoken of him, which belongeth to God. Psal. 24. 6.

The Hebrew is word for word thus verbatim and no other. This is the generation of (them that seeke him, of them that seeke thy face Jacob. Where the figure Apostrophe makes this (O) be put in because the speech turneth from the third person to the second. But whether this (O) be expressed, or omitted, the true sense is nothing hindered and the translation answerable to the Hebrew is (thy face Jacob) which some fill up for more plainnesse with these particles O Jacob or in Jacob or this is Jacob, *Musculus.* or the generation Jacob all epiphetively making by the sentence *Genus.* with some one word or other; wherein because he that adven- *Tremel,* tureth least, may be thought to doe best being upon an adventure to adde any thing for explication, the translators taking neither five syllables (*Generation*;) nor a syllable (*In*;) but as little as they could, even a letter, since every one put in somewhat, they attempted this little without danger at all. So then the Interpreters of this verse understand by Jacob either his God, or his children after the promise. For his God and so it is rendred thus, This is the generation of them that seeke him, of them that seeke thy face Jacob that is the God of Jacob: For his generation after him, taking the word Jacob nominatively, vocatively, or epiphetematically: Nominatively by way of explication. This is the generation of them, &c. this is Jacob: vocatively by appellation calling to Jacob, or epiphetematically by way of a shout or cry with an acclamatorie demonstration. O. This is Jacob, the generation of them that seeke him, of them that seeke thy face. Now though the first and last of these intend the same sense, yet our translators in this ambiguitie thought it safest not to venture so much, and therefore put in with the least, as we may observe in this comparison which so little as it is, stande sufficient to preserve the truth of this interpretation and

*Euangelista au-
sus est Prophe-
ta Verba ad
Dei transſerre
perſonam, Hiero-
ſon. ad Pam-
mach.*

in nothing deſerueth to be challenged but they rather that doe thus complaine. But ſhould we graunt, that ſpoken of *Iacob* which belongeth vnto God, yet no corruption is it of the Text, For it is viſuall to put one perſon for another, and to apply that to God which was firſt intended of ſome other as *Ierom* noteth thoſe words, *Zachar. 13. 7. Smite the ſheaperd*, which words of the Prophet, the Euangelist is bold to tranſlate to the perſon of God. And ſhall we call this a corruption?

4. And ſaid Damoiſell ariſe. *Math. 9. 25. Here is a corrupt translation of Scriptures by putting to theſe words,*

Theſe words are read the 24. Sunday after Trinitie. But free from corruption, unleſſe the harmonic of the Goſpell be charged herewith, for it ſaith alſmuch, unleſſe alſo the ſcriptures in *S. Luke c. 8. 54.* and *S. Marke* in Syriack *Taliba Cum* cap. 5. 41. for relating the ſame hiſto:ie be ſound guiltie of this ſinne, yea unleſſe alſo they that vrge theſe things againſt the teſtimonie of *S. Marke* and *S. Luke* be able to tell vs vpon their credit, that not onely now no auncient Greeke and Latin copies haue it, but alſo heretofore none euer had it, which we aſſure our ſelues they will neuer dare. For it ſeemeth the Latine followeth ſome auncient copies that had it, though (peraduenture) ſince theſe copies are now periſhed. But leauing probabilities, what falſe doctrine is it to reade for Goſpell what *S. Luke* and Saint *Marke* haue in ſupply of the hiſto:ie mentioned in *S. Matthew*?

5. With wiſedome. *Ierem. 23. 5.*

*ut.
Vtrumque ſig-
nificat. Calum
Prudenter Vel
proſpere aget,
idid.*

Theſe words are reade the 25. Sunday after Trinitie prophesying of Chriſt. He ſhall raigne or beare rule, and ſhall proſper with wiſedome. This (*with wiſedome*) is neither ſo much for Chriſt, as if it were moze then true to ſay ſo of the Meſſias, nor is it moze then the word ſignifieth. For (*Shacal*) in this place ſignifieth both: and therefore Maſter *Caluin* expreſſeth both in his Text wiſely and proſperouſlie he ſhall doe.

6. Then

6. Thou wouldst take heede. Luke 19.42.

All writers note this speech of our Saviour ouer Ierusalem to be abrupt and very passionate, as offering some what to be understood. Which he doth not expresse, which Euthimius ^{Nem perires.} slip-
peth thus, thou wouldst not perish, Austin, peradventure ^{Euthym.}
thou shouldst yet continue. Hierom and Theophylact, I ^{For siue perma}
could haue wisht thou hadst knowne. Piscator, O Thou ^{neres, Aug.}
hadst beene happy, others as Erasmus obserueth, Thou ^{epist. 79.}
wouldst haue wept, or as in the Communion booke thou ^{Hieron. & The}
wouldst take heede, which also is the exposition of the auncient ^{ophyl.}
ent (Curares) thou wouldst haue seene to it, And are all ^{O quam felix}
these supplies corruptions? What then shall we iudge of ^{esses, Piscator.}
most mens labours in this kinde, who in translating are forced ^{Fleris alis,}
to make supply with words not found expresse in the letter of ^{apud Er. smu.}
the originall, but yet are couched in the grace of a passionate
tune, and sought out by that spirit whereby they were first con-
cerned, wherein so; so much as we no otherwise iudge of this
place here thus translated, it is but a sozie aments some make
those translators (who euer they were) to call the helps they
also; by no moze gracious a name then plaine Corrup-
tions.

7. It is I: feare not. Luke 24.36.

These words are read on Twelofday in Easter weeke, and
were such as our Saviour vsed after his resurrection, so; so it ^{si dem Verbis}
is noted in Marlorat vpon Math. 14. With which no moze ^{eos alloquutus}
reason haue any to be offended so; being vsed in this place of ^{est post resurre}
Luke 24 then with that in verse 38. (why are yee troubled,) ^{tionem. Marlo.}
which if we goe by thinking (Traimus saith) is taken out ^{in Math. 14.}
the Gospell of Saint Iohn, and put here. Our blessed Sa-
mour said the one as much as the other and (by Erasmus his ^{27.}
iudgement) Saint Luke hath one as much as the other, Both ^{Apparet huc}
belike corruptions. But to what ende is this captious ^{transcriptum}
quarrelling, at wordes, since we cannot deny but this sozime ^{ex Euangelio}
^{Iohannis.}
^{Erasmus in}
^{Luc. 14.}

of speech was very much in use with Christ: And the Syriack, and Latin beside the ancient fathers Saint Ambrose and others doe read these words, *It is I, feare not, Luk. 24. 36.*

8. *Be sober, 2. Timoth. 4. 5.*

Nephe.

Words put in, which other Bibles (peradventure) have not. But yet no offence to be taken hereat. 1. Considering this may come from diuerse copies, some hauing the words, some omitting them. 2. As also from the word here (*Nephe*) which in Scripture sometimes is interpreted *be sober*, sometimes *watch*. 3. Neither is it misbecoming the Apostle *Paul* to teach, nor his scholler *Timothie* to learne so much. And therefore all this remembred might intreat of vs a more sauourable construction then to staine the credit of this, and those other places with the reproch of Corruption.

By peruertering the meaning of the holy Ghost.

2. Pet. 3. 16.

Griseous if true, but odious because false. Saint *Peter* noteth them for vnlearned and vnstable that peruert Scripture and they doe it saith he to their owne destruction. Surely vnlearned, and vnstable our translators were not, but settled in the truth, of great knowledge in the tongue, men reuerend in their times, whē they imploied those fruitfull paines to publish the scriptures, nor shall the malice of Satan now preuaile to their disgrace, as it seemeth this bitter inuective doth forcible intend. But draw we to the instances.

1. *Because of mens works done against the words of my lips &c. for Concerning the works of men by the words of thy lips. Psal. 117. 4.*

Solent Hebraei
causarum om-
ne genus inter-
dum exprimere
præfixa littera
(2)
Bexa in Luc.
41.

The difference is twofold. 1. Against the words, &c. instead of *By the words*. 2. Of my lips, &c. for thy lips. Of the first: this we are to know that the letter in seruice here is (2) which the Hebrewes manner is to employ in the front of a word to expresse all sorts of causes. And the learned in that tongue well know that it sometimes doth signifie against as *Exod. 14. 10* shall

shall fight for you against the Egyptians the Hebrew is this Exod. 14. 17.
 letter in the Egyptians. Sometimes it signifieth (by) as here = וְיִלָּחֶם
 some render it. And whether way (in a diuerse relation to the
 person) no dangerous interpretation. In the first person of Da-
 uid, so it hath coherence with the third verse In the person of
 God, so it hath coherence with the words following. Now in
 other translations besides our English, take the Arabick, the Si-
 riack the Chaldee, the Greeke, and ye may note the like disfe-
 rence, yet not any of them for ought we obserue, is charged to
 peruert the meaning of the holy Ghost. As for the exception ta-
 ken at the Communion Booke, which translateth in the first
 person my lippes what others reade in the second person
 thy lips, the reason may be thus, first, because the transla-
 tors read & not, or else tooke the termination to be Paragogi-
 cum. Secondly, Because the two verses both this where these
 words are, and that going before, deliuer the rest in the first per-
 son; for a little afoze in the third verse the Prophet spake in his
 owne person, *I am vitterly purposed that my mouth should not of-*
fend, as also in this 4. he followeth it in his owne person, *I haue*
kept me from the paths of the destroyer. These and some such like
 motives led on our predecessors thus to English it. Good men,
 we say but well to say and thinke so, for he that praiseth A-
 thanasius prayseth God, or as the Apostle speaks they glo-
 rified God in me, God was glorified in them, good men there-
 fore we shall and doe call them, and their memory be blessed
 good men they little thought, or did, (though now falsely ac-
 cused) peruert the meaning of the holy Ghost. Galath. 2. 23.

2. *With the froward thou shalt learne frowardnesse. &c. For
 with the froward thou wilt shew thy selfe froward. Spoken of
 God. Psal. 18. 26.*

Rap spoken indefinitely, not determining whether God or
 man, videlicet with the froward any one shall learne froward-
 nesse, meaning with the froward it is the next way for one to be
 as froward as he.

God cannot be said to learne forwardnesse.

Ose. 11. 12.
Psal. 78. 36.
Infantilia. Aug
de Trinitate.
lib. 1. cap. 1.
ἀνθρωπος γὰρ
δωγ.
Hac inia Deus
habet per effectus
sum non per
naturam. Ber.
(serm. 4. in Cās
116.
Luc. 19. 12.
Leuit. 16. 23.

34. 27. &c.
Joel. 3. 4.
Pro. 1. 24. 28.
Deut. 32. 21.
Isa. 49. 25.
Pro. 3. 34.
Obadia. 15.
Luc. 6. 38.
Non iniquitas
est ad iniquita
tem sed pena
ad culpam.

תפלה

תפלה

Translat. 2.
radicali in locū
prima et posio an
122

Coniugatio Hythpael non semper Seram sed aliquando siliam adionem denotat Elias in Gram. Heb. erat. 1. 5. 13. sed. 2.

Nomozc can be be circumvented, for he knoweth our hearts and purposes a farre off: yet Ose 11. Ephraim circumventeth or compasseth me about with lies, and Psal. 78. The Israelites dissembled with the Lord with their mouth. By which words uttered in a lispng manner, as nurses to their children, we are taught to conceive that such speeches are delivered of God which are found in the creature but not in God. For God hath none of these by nature, though many such effects are found in him and from him. For as when a Master hearing his scholars stammer. But, or the like, doth the like after them, that in the Master, the scholars may see to amend: at which often pronouncing, or saying after his petties he may seeme to learne after them, when yet in all this he doth plainly reprove the, so the Lord when he takes the words out of the mouth of his servants, andudgeth them by them, so when they walke stubbornly he will walke stubbornly against them, and if they recompence him, he will recompence them, and if he call, and they will not heare, they shall call, and he will not heare. If they Deut. 32. moove him to ielousie, he will provoke them to anger. If they contend with him, he will contend with them, and Proverbs 3. with the skornfull he skorneth, and as they have done, so it shall be done unto them. In all which places the measure which God asordeth giving like for like, is not of iniquitie for iniquitie, but of punishment of sinne, which yet in regard of the iniquities as forwardnesse, anger, reuenge, & the like, the word in this place of the Psalme expresth by a terme of art, to shew it is not naturall in God, but forced in a sort upon him, or learned by him. For the word used here, and in 2. Sam. 22. is all one except onely the displacing of a letter, but both to the same purpose. For the verbe here is in such a coniugation as doth not intend a very naturall action, but by imitation after once coun-

terfetting

forfeiting to doe it, making a shew, as if he were to learne. All which points slyntly concur in this point of doctrine for our vies, that as when we read; God mocketh; laugheth man to shaine, a man is taught to read such a Scripture with teares, so in this or the like that God learneth frowardnesse of the froward, or is froward with the froward, for both dyne to one ende we are taught to be patient, and meeke, and gentle, that so making our selues a glasse for the Lord his actions, he may returne the like vpon vs. As if all were summed vp in this. The Lord is with you if yee be with him, and if yee forsake him, he will forsake you. And to conclude as we began. If yee be froward ye take the readiest way to teach the Lord to be as froward as your selues are: which is in effect according to the vulgar English: with the froward he shall learne frowardnesse. Wherefore so many as haue had a finger in repprouing this translation may be intreated to vnderstand what they did repproue.

1. Chro. 15. 15.

3. He maketh them to be of one minde in an house, &c. For he makes the solitarie to dwell with families. Psal. 68. 26.

Among all those which haue the vulgar latin translation in chuse none wee finde so sharpe set against Bellarmin to charge this sentence as a text that peruerteth the meaning of the holy Ghost, how much lesse should our brethren thus hotly intreat ours, which is much better then the latin. No doubt when this place heretofore was had in examination, our auncients (whose labours many of vs vntankfully accept of) did next after the originall looke into other translations, Greek, Latin, and the Commentaries of the Fathers vpon them, where finding in the Greeke *μεροῖς* and in an auncient paraphrast vpon the Psalter Apollinarius, who was about 380. yeares after Christ a man very skilfull in the Hebrew & Greeke the same very word retained, & the like in the vulgar latin (of one fashion) and all this with a slynt consent did not (it seemeth) willingly forgoe on the subdaine what was so commonly approued.

*Αυτοῖς μεροῖς
μοῖς χαρῆς
λας διὰ τὰς
αἰ.*
*Apollina, interp.
pret. psalm.
Vnus moris.*

Iechidim the Hebrew word signifieth Single, and a single word it is, not expressing whether persons or affections. Hereupon diverse have diversely thought. But howsoever we take it: No such difference that we, who are challenged herein, should be challenged so; no lesse then perverting the meaning of the holy Ghost. Whereas * signifying to make one may intend it either of persons or of affections, the first of these, these opponents will have it, the second of these our Communion booke hath and either of both one or other no way prejudiceth the truth of that sentence.

4. *They were not obedient, &c. For they were not disobedient, Psal. 105. 28.*

Read before the answer. Part. 1. cap. 1. pag. 78. 83.

5. *Phineas prayed, &c. For Phineas executed iudgement. Psal. 106. 30.*

Pro. 3. 34.

Suppose it granted that the word in Hebrew signifieth to execute iudgement and not to pray, whereas we have shewed the contrarie, what difference is there more in these two actions (which may be and are copartners in godly men) then in that of the *Proverbs* cap. 3. God skorneth with the skornesfull which Saint James and Saint Peter following the Greeke, render, God resisteth the proud. To skorne and to resist are as much contrarie so; so they will needs call it, as to pray and to execute iudgement. But they are not contrarie, neither is this a perverting of the meaning of the holy Ghost. These speeches procede of ouermuch eagernesse of stomacke against discipline, doctrine, and translations which our Church propoeth, as if there were cause enough to dislike *eo nomine* because she liketh and approueth it. But for a more ample answer to this their obiection, we referre the good Reader to the first part. cap. 2. pag. 84. 86.

6. *Though he suffered them to be evil intreated of Tyrants, &c. For he powreth contempt upon Princes, Psal. 107. 40.*

They

They are deceived, that thinke these wordes in the communion book are a perverting of the meaning of the holie Ghost (for that is still y^e heade of the race, whereunto these allegations make recourse, Brentius and some others befoze and after him propose it in the same sense as the communion book doth. The Lord (saith Brentius) vouchsafeth outward peace to his children, yet so as they bee afterwarde afflicted, and indure many bitter thinges at the handes of cruell tyrants, who oppresse them with bondage, that they become few. &c. As for the other wordes. Vee powereth contempt vpon Princes though they are not expressely mentioned, yet may well bee understood by coherence of the rest.

*Dominus suus,
eius multa
acerba patientia
tura crudelis-
bus tyrannis,
quos premittit
seruatus, et
pauci fiant.
Brent.*

7. The rod of the vngodlie commeth not into the lot of the righteous &c. for the rod of the vngodlie shall not rest on the lot of the righteous Psalme 125. 3.

Cometh not; for Resteth not (that is) commeth not to rest. No great difference, but agreeable to the hebreue, whose manner of speech is to the like effect. And it moze then seemeth that the translators followed some copie which had * for reading Beth for, Nun omitting the last letter But chere which way soeuer the sense is agreeable to scripture and to this place: For the rod of the vngodlie is in iudgement; so commeth it not vpon the righteous; the rod of the vngodlie is from God in iudgement so commeth it not vpon the righteous: to harden and obdurate so commeth it not vpon the righteous: for a sarder condemnation so commeth it not vpon the righteous: as a sarder runner and task of euerlasting torments so commeth it not vpon the righteous. And therfore all this considered the translation may bee well indured,

*125 pro 121 *
Labo pro Lamade
2 pro 1 omiffa*

8. Yea I will pray against their wickednesse &c. for within a while I will pray for their miseries Psalme 141. 6.

This translation hardly appeareth, but so their discredit who haue serued it with a twist at this time. For befoze it come to answer it may take exception at the lesser bibles, which in

Jerem. 44. 9.

Quacūque m. a.
la (serm. ab iis
non exacerba-
bunt animum
meum Tremel,
in Psalm. 141.
2. peter, 2. 7.

this case are not to be iudges against it, but to bee tried by the original as it selfe is. The worde in this verse is rightly here wickednesse not miserie, and so the smaller bibles though not here, yet in *Jerom. 44.* translate it. Have ye forgotten the wickednesse of your fathers, and the wickednesse, &c. 5. times together in this English. Secondlie Tremel rendereth it in their evils not of miserie which themselves inture, but of wickednesse which they commit vering his righteous soule as *S. Peter* speaketh. Now let any man but of competent knowledge give sentence whether this be to peruert the meaning of the holy Ghost, seeing that hee who praies for euill mens miseries, because they are in miserie, well knoweth hee must pray against their wickednesse which is the cause of miseries, yea euen a miserie it selfe.

9 *Israel* remembred, &c. for he (that is God) remembred. *Isa. 63.*
Read on munday before Easter.

Os. 12. 13.

Here vpon supposall of a true information that *Israel* is put for God, yet the aduenture wee thinke ouer bould to say it is a peruerting of the holy ghost. For it is not hard to note as great a difference as this cometh to *Os. 11.* *Iuda* is faithfull with the saints, so our lesser Bibles and Tremellius reades, but others of another iudgement read *Iuda* is faithfull with the holy one, taking him for God not for his saints thus doth *Quinquius Aben Ezra*, among the hebrues, so doth *Occolompad.* & some others of our late interpreters. Shall they herebys that incline this way or that way condemne each other (after the example here giuen) as perverters of the meaning of the holy ghost, because some attribute it to God others to the Saints vpon earth: yet by as much reason may they as in this course which they undertake: say with farre moze probabilitie. & strange therefore wee may iustly beine it, & so do wee that men will dare thus bouldly straine these words (so translated) as wrestling the right purpose of the holy Ghost. Is it true indeede: must it not bee *Israel*, but God for *Israel*. & he person in that place after the manner of the hebrues the third put indefinitely for some one. Now whither God or *Israel* hereon depends the question. *Occolompadius* proposeth it both of God that hee brought the dayes of old to their remembrance,

hance of the people, namely that *Israel* calleth to mind the won-
ders of old to their great shame, and thereupon concludeth either
way interpreted neither way erroneous. How then commeth
this peremptorie conclusion? If wee say *Israel* remembred it is
a perverting of the meaning of the holie Ghost. We would
wee deale as strictly, as wee haue these men for an ensample,
wee might vse our termes flat negative, and say it must not
be God but *Israell*. Theodoricus Snepsius in his commentaries
doth not onely so translate as our common Book in the place
named hath but writeth this withall. This word, *Israel* is to
be vnderstood in common not onely of the mercie but of
the power of God. Gaister Calvin upon the same place approu-
eth not onely ours, as it is, but also utterly mislikes them that wil
needes haue God put for *Israel*, holding it to be very harsh, and
inde. If our homeborne Criticks repine hererat let vs intreat
that Gaister Calvin and Snepsius his iudgement may ouerbal-
lance their pzeindice, if neither shall, let a third no friend to the
cause nor our religion, Pintus upon *Esay* be heard whose wordes
are. Hee remembred the old time of *Moses* and his peo-
ple. This (hee) is to bee vnderstood for the people of *Israel*. They
are (saith hee) the wordes of *Esay* saying that in his time the peo-
ple of the Iewes remembred that auuncient felicitie, when God
by wonderfull signes deliuered *Moses* with his people from the
bondage of the Egyptians. &c. So that by the iudgement of these
men our translation deserueth not to be challenged in this place.

*Uterque sensus
verus est, Oeco-
lampadius.*

*Reus datus est
Israel quod
non
intelligendum
est, Snepsius, in
Isaiam.*

*Quod nonnulli
ad Deum refer-
runt &c. Viden-
tur esse aspera-
tiones nimis re-
motum. Cal.*

*Subauditur po-
pulus Israeliti-
cus Verbaliter E-
saiadicitur sua re-
pora recordatum
fuisse populum
Iudaicum illius
antiqua saluti-
tatis, &c.
Pintus in Elia.*

637.

10. Whom they bought of the Children of *Israel*. &c. for, Whom the
children of *Israel* valewed *Mathew* 27. 9.

Read on the Sunday befoze Easter for part of the Gospel. And
omitting diuerse points in this clause worthy our sarder inquirie
as *Τὴν γὰρ αὐτοὶ ἀγοράσαντο* which the Syriack followed be the latter
worde for this place. 2. in this *αὐτοὶ* liues 02 is 02 some such
expletive be vnderstoode to come betwene 3. whither
αὐτοὶ be to be referred to this *ἀγοράσαντο* or to *ἐλάβον*? 4.
whither *ἐλάβον* and *ἴδοντες* be the third person plural, as it is com-
monly thought, or the first person singular according to the He-
brew and Syriack: all which doubts might bee cleared with good
advantage

aduantage to the reader, omitting wee say all these, and taking the place, as it is here proposed without more adoe, wee may resolue that neither of the interpretations peruerteth the meaning of the holie Ghost. Both come to one passe. For if Christ were bought, then was he valewed at a price. With to buy and to valew are such as imply one the other, and in the hebrue phrase of matches or paires, by one wee vnderstand both. Like that in Psalme 68. 19. thou receiuedst gifts for men which in the Ephesians 4. 8. is of the same person he gaue gifts to men. One text saith he receiued, another citing the place rendereth it he gaue; Both true because he receiued to giue &c. So little cause was here to produce this quotation.

*Posito Gno. Sero
bo intelligitur
consequens He-
braei.*

11. Haile full of grace, &c. for freebie beloued Luke. 1. 28.

The lesser bibles are not to bee vmpire in this point, but the original greeke, which if translated thus (freely beloued) *Q.* Marlorat censureth with this marginal note that it is ouerfreely, or somewhat too bouldly attempted to interpret it so: And had not some wrong conclusions been drawn from abusing the word full of grace, many hereupon taking the blessed virgin for the fountaine of grace, praying to hir, calling vpon hir &c. (as if what shee had, shee had not receiued) the worde had neuer been altered in Latin nor English. For gracious or full of grace here imply no more, which very selfe same worde full of grace the Syriack retaineth. And that place Ephesians 1. 6. he hath accepted vs, Piseator translates he hath made vs gracious, and therefore in this Luke 1. hee rendereth it graced or gracious, which hee doth, and in deede the rather is to bee done, because the Angel stands vpon the word with a grace in two reasons: for the Lord is with thee 2. thou hast found grace verse 30. shewing whence and how shee is to bee thus graced, or in grace or gracious, or full of grace. Which last wisely understood (as in preaching, now God bee thanked it is) indangereth no more then that of other the Saints. Stephen and the rest *Act.* 5. 3. full of the holie Ghost and wisdom, full of faith and the spirit verse 5. full of the holy Ghost *Act.* 7. 55. chapter 11. 24. &c. no whit confirming ere the more any such opinions formerly maintained of the

*Quidam libe-
rari, Marlorat.*

*ἐχαρίτωσεν ἡ-
μᾶς.
gratiosus effectus
nos Ephel. 1. 6.
Pisca.*

*Act. 5. 3. 5. 55
cap. 11. 24.*

the blessed Virgins own merits, and freedome from original
sinne; directing prayer vnto hir more then vnto Saint Stephen
or other of the Saintes, of whome wordes in the places quoted
aboue are deliuered at the full as subiecte of the holy Ghost, of faith
in him etc. To say therefore and translate as the Syriack &c.
as the ancient Latin fathers do in that sense which our Church
receiveth, and the worde it selfe well understood beareth, is no
perverting the meaning of the holy Ghost.

*The lowlines of his handmaide &c. For the poore
degree Luc. 1. 48.*

This worde humilitie or basenesse as it signifieth an hum-
ble estate, wherinto one is cast, so yet doeth it signifie a content-
ment in that estate with patience bearing it willingly, not mur-
muring, nor repining. For so was it our Saviours case *Act. 8.* *in 79 law 1110.*
who was debased and in his humilitie his iudgement was exal- *est aut.*
ted, where humilitie signifieth not onely his poore abiect de- *Act. 8. 33.*
gree but withall a lowlie, submisle, and modest carriage, which
is understood of the virgin *Maries* modestly, as peradventure the
english word lowlinesse implieth, it is no advantage for anon-
ching wordes of merit and desert, more then any other like spee- *psalm. 34. 15.*
ches, wherein wee learne *That the eyes of the Lord are vpon the*
righteous. Psalm. 34. or that God hath respect vnto the prayers *Genes. 4. 4.*
of the Saintes, or where it is said *Genes. 4.* that the Lord had res-
pect vnto *Abel* and his offering. In all which places we cōfesse that
the prayers of Gods children, their actions, works, and sacrifices
come vp before the Lord; yea and the Lord looketh downe from
Heaven vpon them, not that they doe deserue Gods fauour, but
that he is well pleased with them, as no doubt he was with the
holy Virgin, whose lowe estate as he pitied so her lowly accepta-
ce of that estate and patient abiding he did highly respect. For it is *1. Thel. 1. 6. 7.*
a righteous thing with God to recompence rest vnto them that *Heb. 6. 10.*
are troubled, and God is not vnjust to forget the works of his chil-
dren, not that hee or shee, the Virgin or any other begins vnto
God, but he begins and perfects the worke in them vntill the day
of Christ. And this manner of speech, *Hee regarded the lowlines of his*
handmaid, yields no other matter for suspition of any Delagatamine

τα ταυτηδ-
εσση.
Psalms. 138.

or popish semipelagianisme then that, which is in sound of wordes and substance for sense Psalme. 138. *The Lord is on high, yet beholdeth the lowly, but the proud hee knoweth. A verse off.* Where in al our english bibles, little or great, Geneva, or any o- ther haue no wordes els but lowly, and therefore may wel be here the lowlinesse of his handmaid. So as vnder correction of bet- ter aduertissement they are sololy deceiued that. call this transla- tion a perverting of the meaning of the holy Ghost. But might none of all these proofes bee alledged as wee see they are vpon better ground in our defence. then of the contrary part by them that take offence, this we will say for farther satisfaction. Be it that our church intend not Lowlinesse and humilitie in this place for the vertue which the Grecians call modestie, but abiect- nesse or basenesse of condition according to that which is sung in the Psalmes *so base estate of his handmaide.* Why may not we suffer the word lowlinesse stand and distinguish it as Chitreus doth humilitie rather then vpon so small cause to wound the cre- dit of the translation and our reuerend aged translators?

13. Should be cast away &c. for should be reprobued

1. Cor. 9. 27. Read on septuages. Sunday.

In deed the lesser bibles so so translate as these correctors of the communion book giue direction. But what reason, that they here, in should bee a squire for this, then this for their translation. Or what is it contrarie to the meaning of the holie Ghost, if we say it as it is, Sure wee are the worde here in question (*ad iudicium*) beareth so Rom. 1. *hee giue them vpps into a reprobate minde* 2. Cor. 13. cap. 6. 7. *except yee bee reprobates, wee are not reprobates, wee bee as reprobates, Reprobates* 2. Timothie 3. 8. *concerning the faith. Titus 1. to every good work reprobate.* In all which places wee render it, no other then the lesser Bibles doe, nor then it selfe significth, so as they should rather keepe then change this translation. Piscator writing vpon this place giueth it, least I bee a reprobate, and in his note thus what then did hee feare least hee should bee damned? So but this bee feared least by his sinnes hee should offend God, and so bee condemned. Thus farre Piscator with vs, and for vs

Ad iudicium.
Rom. 1. 28.
2. Cor. 13. 5. 6.
7.
2. Tim. 3. 8.
Titus. 1. 16.
*Ipse reprobatus fi-
am. Piscator,
Ne Deum pro-
cat is nisi offen-
deret, atque sua
causam damna-
di (us) praberet.
Ibid.*

14. *Agar in Arabia doth rebeth against Ierusalem Galat. 4. 25*
 &c. for answereth unto Ierusalem that now is.

Read for part of the epistle the 4. Sunday in Lent.

Looke before part 1. cap. 8. pag 94. 95.

15. *Christ was found in apparel like a man &c. for*
In shape like a man Philippians 2. 7.

These wordes are read for the epistle on the Sunday next before Easter. All this while I obserue wee that no other is brought to check our communion book, but the lesser bibles, which must it selfe be content to be iudged, as well as the translation here challenged. The Apostle had a little before used both these wordes Shape and likenesse, and therefore the text varying, the translation thought good also to varie. Now wee would for our better instruction gladiely learne, what peruerting of the meaning of the holie Ghost this is, to say Christ was found in apparel like a man? The fathers compare his manhood to a garment: Ignatius saileth of Christ that hee was clothed with a bodie subtled to affections as we are; Cyprian hath the like phrase; Athanasius calleth the body; wherby Christ did take vnto him a cloke (such as a man calls about him) of the godhead; Ambrose hath thus when he put on man he did not change the substance. The reason why they so speake: 1. because apparell neither adds to nor detracts from the body, so neither is ought added to, or detracted from the godhead 2. as apparell hath honour for the body, so the manhood of Christ for the godhead 3. as a man is known by apparell so the godhead by the humanity, 4. as y^e garment changeth for y^e body so the humanity & not the godhead. Vnto which allusion of the fathers the authors of this present translation might respect. For they were learned, & did much eye what language was in use afore their time, that if (safely) they might retaine it, they would as it seemeth here they did. For the word habit (which in latin interpreteth the greek word) signifieth an habit or attire or kind of raiment 2. when it is said, y^e fashion or figure of this world passeth away, what is it but an attire or garment which wear-eth euery day, so; so the prophet calleth it psalme 102. and the

*σῶμα ὁμοιω-
ματι ἡμῶν
ἐσquires.
Ignat. ad Tral.
epist. 1.
Carnem induit
sur. Cyprian. ad
idolo. Vanit.
ἡμετέραν.
deitatis Athan
serm. con. Arrian
an.
Cum induit lo
minem. Am-
bros.*

*ἡμετέραν
2. Cor. 7. 31.
ἡμετέραν κίσην.
p. cala. 26.*

τα ταπεινὰ
ἰσοπα.
Psaltn. 138. 6

or popish semipelagianisme then that, which is in sound of words and substance for sense Psalmic. 138. *The Lord is on high yet beholdeth the lowly, but the proud hee knoweth a farre off.* Where in al our english bibles, little or great, Geneva, or any o- ther haue no worde els but lowly, and therefore may wel be bere the lowlinesse of his handmaid. So as vnder correction of bet- ter aduertisement they are souldy deceived that call this transla- tion a perverting of the meaning of the holy Ghost. But might none of all these proofes bee alledged as wee see they are vpon better ground in our defence. then of the contrary part by them that take offence, this we will say for farther satisfaction.

FOXING.

Adversus.
Rom. 1. 18.
2. Cor. 13. 5. 6.
7.
2. Tim. 3. 8.
Titus. 1. 16.
Ipse reprobus fi-
am. Piscator.
Ne Deum pec-
catis suis offenz-
deret, atque sua
causam dimina-
di (us) praeberet.
1 bid.

it as it is; Where wee see the word *reprobus* beareth so Rom. 1. hee *gave them uppe* into a reprobate minde 2. Cor. 13. cap. 6. 7. except yee bee reprobates; wee are not reprobates, wee bee as reprobates; Reprobates 2. Timothie 3. 8. concerning the faith. Titus 1. to every good work reprobate. In all which places wee render it, no other then the lesser Bibles doe, nor then it selfe signifieth, so as they should rather keepe then change this translation. Piscator writing vpon this place saith it, least I bee a reprobate, and in his note thus what then did hee feare least hee should bee damned? so but this bee feared least by his sinnes hee should offend God, and so bee condemned. Thus saith Piscator with vs, and for vs

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Looke before part 1. cap. 8. pag 94. 95.

15. *Christ was found in apparel like a man &c. for*
In shape like a man Philippians 2: 7.

These wordes are read for the epistle on the Sunday next be-
 All this while & heretofore that no other is brought
 in communion book, but the lesser bibles, which must it
 be iudged, as well as the translation here chal-
 lenge had a little before used both these wordes
 &c. and therefore the text varying, the tran-
 slation also to varie. Now wee would for our better
 learne, what peruertering of the meaning of
 this is, to say Christ was found in apparel
 the fathers compare his manhood to a garment:
 of Christ that hee was clothed with a bodie sub-
 stantiall as we are; Cyprian hath the like phrase; Athanasius
 calleth the body, which Christ did take unto him a cloke
 (such as a man casts about him) of the godhead; Ambrose hath
 thus when he put on man he did not change the substance.
 The reason why they so speake: 1. because apparell neither adds
 to nor detracts from the body, so neither is ought added to, or de-
 tracted from the godhead 2. as apparell hath honour for the body,
 so the manhood of Christ for the godhead 3. as a man is known by
 apparell so the godhead by the humanity, 4. as y^e garment changeth
 for y^e body so the humanity & not the godhead. Unto which allu-
 sion of the fathers the authors of this present translation might re-
 spect. For they were learned, & did much eye what language was
 in use afore their time, that if (safely) they might retaine it, they
 would as it seemeth here they did. For the word habit (which in
 latin interpreteth the greek word) signifieth an habit or attire or
 kind of raiment 2. when it is said, y^e fashion or figure of this world
 passeth away, what is it but an attire or garment which wear-
 eth euery day, so the prophet calleth it psalme 102. and the

ἡμεῖς αὐτοί.
Heb. 1. 12.

Q. 81. q. 73.
Author/sub Ces
sariensis. lib. 11
Haimo, &c.
Indumentum.

Quo nomine es
posset intelligi
non mutatum
esse verbum /uf
ceptionis homo-
nis sicut nec
membra vestis
mutata mutan-
tur. Aug. Q. 83.
Q. 73.
Humana /raps
litas assumptor.
Illa /nceptione.

author to the Hebrews cap. 1. 12. as a vesture shalt thou change them. & briele shape, likenesse, &c. were words used similitatlie before, and therefore this word comming next to remembrance, upon these considerations was accepted of without prejudice to the meaning of the holie Ghost, for Christ his humanity is a garment, and his apparell a garment, and in them both he truly man. 4. Though þ word be not ἵματιον which properly is apparell, or a garment: Yet saint Austine and the author vñ saint John vnder Cyrils name, Haimo, Aquinas & some of our olone writers by habit vnderstand apparell: Which to say of Christ is no vutrueth, for hee wore apparell like a man as his vnseamed coat sheweth, and where the word habit signifieth maner waies, S. Austine also named rendereth it apparrell, as our Communion booke doth. By which name wee are to vnderstand that the word is not changed by taking: he manhood, no more the the parts of our body by the raiment which wee put on. And a little after. So far forth as mens words may be fitted for ineffable things, least God the taker of mans frailtie bee thought changed, it was chosen that this susception or taking should be called in greek ὁρμή and in latine habit. Lastlie supposing none of all these answers might bee made, let men presse what they will to their vttermost, this testimonie of theirs fitteth not for that purpose, wherefore it is produced, namelie a peruerting of the meaning of the holy Ghost.

16. The highpriest entered the holy place with strong blood, &c. for other blood which is not his own, Heb. 9. 25. Read on wednesday before Easter.

a. v. 1. p. 10

At the first view of this quotation halfe an eye might see it was an escape in the print strong put for strange. Wherefore recourse made to the late communion book, and finding it strange blood and not strong as the accusation pretendeth, wee examined the former impressiōs, in the daies of our late renowned soueraign, & in neither greater, nor lesse so manie as we light vpon, can wee find any such thing as strong put for strange. Now that the word signifieth strange though wee might appeale to the greek dictionaries for prooofe hereof, yet wee will keepe vs within the limits of scripture and take one place in stead of manie. In the seventh of

of the ~~alls~~ it is said ~~Abraham~~ his seed should be sojourners in a strange land. Being therefore no stranger in the point, nor in the signification of the word, this exception here taken may returne backe with a shame inough to the other, who hath enforced it to appeare.

17. When the long suffering of God was looked for, &c. for the long suffering of God waited. 1. Pet. 3. 20.

This we read for part of the Epistle on Easter euen; Reasons why we should so continue the reading, and not vary. 1. The verbe is put intransitively without an accusative case. 2. The word is active and passive, did expect as was expected. 3. In the latin copies as that of Constance, and that of Erasmus translate it passively as our Communion booke hath it, and we trust they knew the force of so much Græke as this verbe. 4. They that translate actively did expect must make a supply of some thing else, and tell us what it did waite or expect or looke for: 5. Grant it actively translated did waite, or make an abode, what advantage is therein more then in the other, or how is the meaning of the holy Ghost furthered in this and perverted in the other of the Communion booke. For to this purpose it is alladged, but to this purpose can proue nothing.

Because it misapplieth in any matters to the commencing of errors and doubtfull matters.

1. To those children whom Herod caused to be murdered, whom the Collet there calleth Gods witnesses. Remel. 14. 1.

That which Scripture proposeth in common to all Saints, and so intende it may be understood with some allusion to others and at other times. In triumph for the coronation of our gracious King, that Psalm or the like which concernes David, Salomon his or their times, and God his speciall mercies upon them, our Church and the Divines thereof by application draw

homeward to percellall use, fitting their vnto thoughts and their ambitions to the same day. The like may be thought in defence of our practise for reading the 14. of Revelation which because we finde it cometh nearest in respect of some allusion, though it were not the maine scope (perhaps) of the Euangelist, we vse as this day to read it publickly in solemnizing the memorie of those harmelesse innocents. For diuerse points in those fewe verses read at that time lost with those children. 1. Virgins so; so little ones as those may be called being two yere olde and vnder, though we deny not more is meant in that name Virgins. 2. In their mouth was found no guile. 3. They are called first fruits vnto God, and the lamb, because immediately vpon the daies of our Saviours birth these poore infants were first put to death. 4. Origen, or one in his name among his workes a very auncient writer calleth them the first fruites of the Martyrs. To conclude, if it may not be allowed to read such Chapters in way of some correspondence though not altogether in the exactest manner, this course must be condemned (not in our Church alone but) in others also who in times of fauour, perseuerance, triumphes, funerals and the like haue not a Scripture expresse for euery occasion, but come as neere as they can. As for example, in that memorable publicke thanksgiuing vnto God throughout all our Churches for his mercifull discouery of the odious and execrable treason intended the first of Nouember, (against the Kings highnesse our dread soueraigne, as also his dearely beloued both his other selfe the Queenes most excellent maiestie, and those louely branches of his royall body, the young Prince and the rest of that regall issue, with the Lords of his States most honorable Councell, and the choicest of our estate Ecclesiasticall, and Politicall) what other Psalmes haue we read by way of application, but the Psalmes 35. 68. 69. for Chapter 1. Sam. 22. and part of Saint Mathew 27. for Epistle Romanes 13. 1. 2. and Gospell Actes 23? And our trust is that none will be offended, who haue cause to thanke God as deeply as our selues, so; so they haue, that by Gods direction we make choice of such Scriptures, as may be thought fittest

Primitia martyrum, Origen. homil. 3. rudis uerfus.

Prayers and thanksgiuing for the happie deliuerance of his maiestie, &c. Nouemb. 5. in 1605.

fit for that holy business. As for the clause annexed that our Collect calleth those innocents Gods Martyrs. I looke afoze in this appendix.

2. The time that Christ, &c. For the time that Christ abode in the grane. 1. Pet. 3. 17.

What our hot burning reprehenders would say, we cannot conjecture. For their sentence is unperfitt as you see. But this we doe the Reader to understand that this Scripture is read for the Epistle on Easter euen. And therein, of holy misapplyed because read as that day we know not, specially being as it is a day of memoriall of the Passion and sufferings of Christ, who in that Chapter is set downe by the Apostle for an example of a holy patience and godly contentation.

3. To Michael as a created Angel. Revel. 2:7.

Looke the answer afoze in the appendix.

We cannot Subscribe to the Booke of ordination as is required for those reasons. First, because it containeth in it some manifest untruths. For it affirmeth that it is evident unto all men diligently reading holy Scriptures, or auncient Authors, that from the Apostles times, there haue bene these orders of the Ministers in the Church that is Bishops, Priests, and Deacons.

They are set downe afoze in the newe Testament, and by consent of the ages following they haue bene from time to time distinguished orders of Ministers in the Church as we haue shewed afoze, and maye farther enlarge by more ample testimonies.

It saith that God did inspire his holy Apostles to choose Saint Stephen to the order of the Deacon set downe in that booke, and that Deacons then to be ordered are called to the like office, and administration.

*Memorise Dis
acons debent
quos in Apo
stolos (id est)
Episcopos &
presbiteros De
acons elegit Di
acons autem
post ascensum
domini Aposto
lis suis constitue
runt episcopa
tus suos & eccle
sia ministros.
Cyprian, lib. 3.
epistola. 9.*

That God did inspire his holy Apostles to choose Saint Stephen, to the order of Deacon set downe in that booke is a truth warranted by Scripture, and afterwards by the Fathers as Saint Cyprian among the rest. Deacons must remember that the Lord hath chosen Apostles (that is) Bishops and Prelates; But the Apostles after the ascension of the Lord appointed Deacons Ministers of his Bishopricke & Church. And that they are called to the like office, and administration may appeare in this, because as they preached and baptised so likewise doe ours. Secondly, As they ministered upon tables for reliefe of the poore, so herein thus farre ours are seruicable to such purposes, namely at times if neede require and other order be not taken to giue notice of such sicke and impotent, as reliefe may be moze conueniently prouided for them.

Act. 6. 2. The Apostles thought it too great a burden for them to giue attendance to the office of teaching, and so mannage the businesse of distribution to the poore. So that if Stephen and the rest chosen with him, were chosen to such an office, by which they were tied to both, it argueth that they were of better sufficiencie, then the Apostles, or that the Apostles would lay a burden vpon others, which they found to be too heauie for themselves.

In the *Act. 6.* there is no such word as that the Apostles thought it too great a burden. But this there is, that they thought it not meete or pleasing, or that they tooke it not to their liking for so *Act. 1. 2.* the word doth signifie. As it is not liking to an Emperour to take particular knowledge of some inferior griuances among his subjects to reuolte them in his owne person, though he haue so done, but translateth that care ouer to others, yet that no argument of his insufficiencie, as if he were trable, but of inconueniencie that he thinks it not meete at

*in dperov.
Act. 6. 2.
Act. 12. 3.*

at some times. For it is well knowne that he hath done it heretofore and since. Right so saith it in this high function of the Apostles. It was not meete they intend both, but yet they were able; for they had done it before & did it againe after that the Deacons were appointed as appeareth, *Act. 6. 1.* Where reliefe was carried by the hands of Paul and Barnabas, and not of the Deacons. So as it argueth not that the Deacons were of more sufficiency then the Apostles. For though the Deacons did preach and minister to the poore, yet their preaching was not comparable to that burden of the Apostolicall calling. And therefore it is plaine that the Apostles did not lay a burden upon others, which themselves found too heauie for themselves. Beside the Deacons were not strictly tied to both offices at once, but as the times sort they did apply their severall induements.

Act. 6. 30.

That Stephen disputed with the Libertines, and made an Apologie for himselfe it doth appeare, but that he preached it doth not way appeare.

It doth not appeare *de facto* that Saint Stephen did dispute, yet that he did *de iure* we may and doe graunt: So were it not expresse that *de facto* he did preach, yet *de iure* of right he well might, for being ordained with imposition of hands, furnished with gifts of knowledge and utterance, full of the holy Ghost and wisdom, he was no private person, nor so inhibited the truth is he did preach, unlesse because a man stands upon the defence of Gods truth, mightily convincing his adversaries by Scripture, therefore it shall be saide he did not preach. Whereas even in Sermons a man disputeth, by very forcible arguments convinceth the gainsayer. And Saint Peter *Act. 2.* *Act. 2. 14.* his apologie there made call we it an oration, or what else, we cannot deny it was a Sermon. Upon this sixth of the *Acts* now questioned, *Quamvis de publicis concionibus, Gualter.* Althrough nothing be spoken of his publike Sermons, yet notwithstanding it is evident by the contents of the history that he had these both often, and effectually, and very serious. *in Act 6.*

Wherefore

wherefore we may see that the Deacons of the primitive Church were not all together estranged from the ministrie of the worde but although they were chiefly occupied about the dispensation of the churches goods, nevertheless they employed their labour so farre as they might in the other ministreries of the Church, that by this means according to the sentence of Saint Paul, they might get unto themselves a good degree 1 Tim. 3.

As for that of Philip preaching and baptising at Samaria it was not the Deacon but the Apostle there named,

Aretius in A. 7. 5.

Gualter in A. 8.

It was Philip the Deacon that did preach and baptise and those may be two arguments to proue so much: First, Philip the Apostle was among the Apostles at Ierusalem who were not dispersed; but this Philip was among the dispersed, and therefore not Philip the Apostle. Secondly, this Philip could not giue the holy Ghost, and therefore John and Peter are sent to the Samaritans. Whereupon Aretius concludeth it was Philip the Deacon. Walter Gualter impleth thus, It was that Philip, not he that was the Apostle but he before, that was reckoned vp among the Deacons, &c. For although it was the Deacons part to beare the care of the common goods of the Church and of the poore notwithstanding it was withall permitted vnto them to undertake the preaching of the Gospell, if at any time necessitie so required. And perhaps there was not so great vse of Deacons at Ierusalem, when the Church was dispersed with the tempest of persecution, and therefore they, which dispensed the publike goods of the Church gaue themselves whelie to the Ministrerie of the word. The Centuries witnesse as much, that they taught the Church purely and sincerely, interpreted holy Scriptures, denided the word aright. For these were the works common to the Apostles and Prophets, Euangelists, Pastors, teachers, Presbiters, and

Docuerunt ecclesiam de singulis doctrina christiana capitulis pure & sincere ibid. Communia A

pastorum & Prophetarum, Euangelistarum, pastorum, doctorum, Presbyterorum, Diaconorum hac fuerunt opera ibid. De ratione ac forma gubernationis pag. 510.

Deacons,

Deacons. And the Apostle 1. Tim. 3. 9. requirerh so much where it is their duetie to haue the myserie of faith in a good conscience. 2. In that verse 12. it is the meanes to a farther degree. 3. And getteth them great libertie in the faith. All which are not so necessarie, if the Deacons office be onely to carry the bagge and to distribute. For thereunto so much learning is not required, but faithfulness that he rob not the poore, but giue as there shall be occasion.

Though they did preach, it proues not that they did it by ordinarie office.

Whether by ordinarie office, or not ordinarie: doe men grant that the Deacons did preach they graunt the point in question, and what of a long time they haue heretofore denied. Ordinarie it was to waite at the Tables while the goods of the faithfull were sold, and all held in common, but that cause ceasing, and the Christians euery one retaining the proprietie of their goods, lands, and houses, and the ciuill Magistrate prouiding other and moze conuenient reliefe, we must not thinke that these men called to the offices, of Deaconship were utterly disabled, as if there were not any vse for them in the Church. The Deacons office was (say the Centuries) to minister at tables. *Ministrare munda Hierosolymis, dum ibi communio erat bonorum.* 6. as if during that time and that occasion, but not else. So that, as long, as they had to minister vnto the poore, they did forbear that other part of their office, but when that ceased, then did they intend this ether of preaching, and so still found themselves employed. And therefore it may be concluded for a good argument, that Deacons did not onely minister vpon tables in the times of the Apostles, because there were Deacons at *Philippus*, at *Ephesus*, *epist.* to *Timotheus*, *Philip. 1.* & in *Crete* as it appeareth by the *Epistle to Titus*. In all which places the Christians did not live in common as they did at *Ierusalem*, that they should need any ministracion after this sort. Beside see we into the practise of the Church immediately after those times whereof Scripture speaketh: *Ignatius* who was in the daies of the Apostles, and might know their

Verum etiam
ex aliis expo
nitur De
archileta. Ignati
us ad Heron.
diaconum suū.
Eos qui sunt in
Tarsone ne neg
ligas, sed assi
due visita con
firmans eos in
Euangelio. Id.
Nihil sine Epi
scopi agas sacer
dotes enim sunt
in vero mini
ster sacerdotū
Illi baptizant,
sacra faciunt,
ordinant, mas
sus imponunt,
in vero ipsis mi
nistrat. Et Hie
rosolymis Sāct.
Stephanus. Iacobi
et presbyteris.
Idem:
Iustin martyr.
apol. 2.
Baptizandi
quidem susba
bet summus sa
cerdos, qui est
Episcopus, deinde
Presbyteri
et Diaconi, nō
tamen sine Epi
scopi autoritate
sed propter eccle
siae honorem.
Tertul. lib. de
baptis.
Apud Diaconum
exonoloposin facere delictis suis. Cyp. lib. 3. epistola 17. Solemnibus adimpletis calicem
Diaconus offerre presentibus cupit, &c. Id. serm. 5. de lapsis, Si non fueris in presens vel Episcopus
vel Presbyter tunc ipsi proferant et edant. Con. Nicen. can. 14. Quos ad predicationis
officium elemosinarumque studium vacare congruebat. Greg. lib. 4. epist. 88.

mind (whose Epistles are much cited by Eusebius, Athanasius, Ierom, and Theodoret) writing to Heron the Deacon beside his care of widowes, orphans, and poore, commands him to attend reading, that he may not only understand it himselfe but also expound it to others as the champion of God, And in another place. Those which are in Tarsus doe not thou neglect, but visite them dayly confirming them in the Gospel: Again, Doe thou nothing without the Bishops: For they are Priests, but thou art the Minister of the priests. They baptize, doe the sacred and holy things, ordaine, lay on hands, but thou dost minister vnto them, as at Ierusalem Saint Stephen did to Iames and to the Presbyters. Thus saith Ignatius. Within a hundred yeeres after Christ, Iustin Martyr witnesseth that Deacons in his time did deliuer the bread and wine to the people. Tertullian some 200. yeeres after. The chiefe or highest Priest which is the Bishop hath the right to baptize, next the Presbiters and Deacons, yet not without the Bishops authority for honor of the church, Cyprian who suffered some 259. yeeres after Christ, writeth that the people did make confession of their fault before the Deacon. And in his first Sermon concerning such as fell in time of persecution, it appeareth that the Deacon did offer the Cup to such, as came to communicate. Which the councill of Nice also witnesseth. If the Bishop or presbiter be not present, then let the Deacons bring forth the bread and cate, &c. Some 600 yeeres after Christ, Greg. the great findeth fault in his time with some who were Deacons that they being appointed in their Deaconship did intend the tuning of their voice, where it was meete they should intend the office of preaching and the care of distributing the Almes. Thus we may see by the practise of the Churches in severall ages that Deacons did teach and preach, yea also that in the absence of the Bishops they did some other duties before mentioned. All witnesses according in this, that they did more then barely attend vpon tables as practised in preaching

the worde &c. that then afterward being well and thoughtlie framed therein, and having given good proove might come forward to the degree of a presbiter and minister, as Bullinger, Gualter, and Heming, upon 1. Tim. 3. ingenuously do confesse. In the discipline of France wee finde, till of late yeares, their Deacons were allowed to catechise publickly in their reformed congregations. Maister Beza doth acknowledge in times past ex perpetuo ecclesie usu Deacons by a continual or perpetual use of the Church did in times past preach and pray, under which duties hee comprehends the administration of the sacrament and the blessings of the marriages, although oftentimes in these things they supplied the parts of the pastor. Maister Doctor Fulke in the answer to the Rhemists testament decerneth not but that the Deacons ministrie was vsed to other purposes as teaching, baptizing, and assisting the Apostles and other principall pastors in their spirituall charge and ministrie. Anon after It is certaine by Iustinus that Deacons were vsed for the distribution of the Lords supper. And to close this point. Whereas our eye is strangely affected with that which other Churches doe rather then our owne, compare what is done by others contrarie minded, and our practise for Deacons, then will it easily appeare which of vs commeth nearest the first and primitive times of the Apostles and Apostolicall men: ours teach, preach, and baptise so may not theirs, ours may remember the minister of reliefe for the poore, ours doe those other duties, theirs onely collect for the poore, ours is partly spirituall, theirs intirely a corporall office, ours are trained up in learning applying themselves to the studie of divinitie, and are commonly schollers, Bachilers, and masters of art, able to dispute, and handle an argument schollerlike, theirs are laymen, handicraftsmen trademen: the calling with vs is an entrance to the other degree of the presbiters, theirs is merely economicall or civill, and the persons unletterd: Our Deacons take the cup of the Bishop and the minister but give it them not, theirs reach the cuppe to the minister which is flat against Can. 14. of the Nicen councill. Lastly theirs is annual and yearly and so in end they become lay men againe, which is like the complaint Optatus makes of the Donatists. Yee have

Discip. du Prâ.

Ex perpetuo ec.
clesia usu. Beza
confess. 2. 3. apbo
ris. 25.

Quamvis (apd
Diaconis in ba
rebus supplemen
ris pastoris vi
ces ibid.

Doctor Fulk
in Act. 6. 1.

Corporale officium non spirituale ministrum.

*Inueniſſis Dis
acous, Praſby-
teros & Episco-
pos. ſecutiſſis Lai-
cos Optat. lib. 2.*

found Deacons, preſbiters, and Biſhoppes, yee haue made them Laymen. And therefore of the two, theirs or ours, good cauſe is miſtruſted to approue rather then reprove thoſe wri- ters that our Deacons are called to the like office and adminiſtration briefeſſe becauſe of ſome changeable circumſtance wee may not ſo write. And if ſo then muſt they bee but 7. ſoz number: ſecondly they muſt be men immediately illumined by the holy ſpirit and no leſſe meaſure then fulneſſe of wiſdome and the holy Ghoſt may be required of them: 3. the election of them muſt be by the whole multitude. 4. to make a correſpondence thorough- out they muſt bee choſen after mens goods are ſold, and that the propriette of them is loſt that the Deacons may take the charge. All which whole praſtiſe neither they, nor wee follow- ing neither haue wee nor they Deacons after the example of the Apoſtles. Otherwiſe if they hold theſe and ſome other pointes changeable as in deede they are, it will appeare that our Deacons are likeliſt to the times of the Apoſtles and Apoſtolical men as hath bene ſhewed. But let vs procede.

2. Becauſe the Booke of ordination containeth ſome thing that is againſt the order that God hath ordeined in his Church For,

1. It ſeemeth to make the Lords ſupper greater then baptiſme, and confirmation greater then eüher, by permitting baptiſme vnto the Deacons, the Lords ſupper vnto the Priests, and confirmation to the Biſhop onely.

It ſeemeth, and onely ſo ſeemeth. For rather the contrarie may bee hercupon inferred, namely that the dignitie of the ſacrament dependeth not on the dignitie of the perſon: For a Deacon may baptiſe though inferiour to the other. And with almuſch probabilitie it may bee argued a linnen coſſe is better then a velvet night-cap, becauſe a ſeruant at law weareth the one, and euery ordinarie cittizen (almoſt) weareth the other. So thus in the Preſbiteries, the miniſter diſtributeth the bread, the elders deliuer the cup, ergo they make one part of the ſacrament greater then another. But of this read alſo.

- 2^d. It preferreth priuate prayer before publike prayer and action.

It is false: This reproofe is sufficient, where the accusation is brought without prooffe.

3. It permits the Bishoppe to order Deacons alone, requiring no other to ioyne with him in laying on of handes, which is not permitted in the ordaining of the Priests.

The difference of their office alloweth a difference in the manner of ordination, and therefore the Bishop is alone in the first, in the other hee may take other ministers or Priests into him; There is no prescript commandement in scripture to the contrarye, and therefore no such advantage is given this accusation as some doe imagin.

3. Because in it some places of holie scripture are misapplied to the countenancing of errors, for

1. Act. 6. 17. is misapplied to warrant ordination for our Deacons,

Wee answer first there are not so many verses in that chap. but 17. is put for 7. Again, where they say that chap. in that part beginning at that verse is misapplied, wee haue their negatiue without prooffe. Hoze in that point wee see not as yet to answer.

2. The Bishoppe is appointed in ordaining of any Priests or Bishoppes to use the verie wordes Receiue the holie Ghost, which Christ our sauour used at the sending forth of his Apostles.

They are thought the fittest words in the ordination of ministers, because of the spiritual calling & office whereunto they are designed by the Bishop, after whose words then use d with imposition of handes as Saint Ierom witnesseth, the ordination

*Ordinatio non
solum ad impro-
cationem vocis,*

sed etiam ad impositionem completur manuum. Hieron in cap. 38. Ista.

*Homo manum
imponit, &
Deus largitur
gratiam. Am-
brof. de dignita-
tate sacerdot.
cap. 5.*

is complet and finished not that the Bishophe giueth the holy Ghost or conferreth grace for (as Saint Ambrose writeth) so is it the iudgement of our Church, man layeth on his handes, but God giueth grace. But for a more ample and full answer in this point looks before. cap. 22.

*Wee cannot subscribe vnto the booke of homilies for these reasons; Be-
cause it containeth sundrie erroneous and doubtfull matters.*

1. The Apocrypha are ordinarie in it called holie scriptures. And the place of Tobie the 4. containing dangerous doctrine being alledged it is said That the holie Ghost teacheth in scripture.

*Deusque
ex communio-
pione. Iun.
de Verbo Dei.
lib. 1. cap. 7.
Rom. 6. 6.
ὅτι καὶ ἀναψί-
ας.
Metaphora na-
ta ex opinione
rudierum qui
quicquid per se
subsistit corpore
omni imaginan-
tur. Pisco. lib. 2.
Loquitur in
scripturis spiri-
tus sanctus Cy-
de Elemos.
Iun. con. Bel.
2. 12.*

This exception standeth upon two branches. The first is handled in this appendix already before, and in the first part cap. 10. Pag 97. The Apocryphall are called holie scripture according to the common opinion and the received speech, not, but that our Church puts a manifest difference by naminge the Apocryphall. And with as great shew of argument a man might except where the Apostle calleth the power of sinne or rather sinne it selfe by name of a body *Romans 6. 6.* taking the phrase from the opinion of the rude and simple, who imagin what soeuer hath a being that the same is a bodie or bodily substance: The second branch here calleth a sentence in the 4. of Tobie a doctrine which the holy Ghost teacheth in scripture. Which manner of phrase the booke borroweth out of Saint Cyprian. for he alledging the same quotation graceth it with this attendance: The holy Ghost speaketh in scripture. Which phrase and sentence Paullus Iunius in his answer to Bellarus cap. 11. is farre from deeming to be dangerous, that bee both not once so much as dislike, much lesse tar it, howeuer now it please some to traduce it. As for the interpe tation of the sentence, looke before part. 1 cap. 12. Pag 100. 103.

2. It is said that though manslaughter was committed before, yet was not the world destroyed for that, but for whore done, all the world (a few onlie excepted) was overflowne with water and perished.

These wordes are (in the homilie against adulterie the third part of the sermon) deliuered by way of a parenthesis shewing that the displeasure of the Lord, though kindled before, because of murder &c. yet did not smother out, nor breake forth, till the iniquitie was vtterly full, then the viols of the Lord his heavy wrath were powred downe. For the scope there is of that homilie: in amplifying the bairnshines of adulterie, and the heauinesse of the punishment, intending thereby that a latter sinner added to a former brings on iudgement, though God doe not, as he might punish, allway with the soonest. So as these wordes (the world was not destroyed for manslaughter onely, but for whoredome) imply (not for manslaughter onely, as the alone and sole cause of that vniuersall deluge vpon the earth)

3. It exhorteth (homilie 2. of fast) after Ahab's example
to turne vnsainctly to God.

Had the homilie intended what the instance affirmeth. they who penned it, did looke to the mercie of God which followed vpon Ahab's external humiliatio and thereby intended to shame vs if wee would not turne vnto God, and to encourage vs if wee did, because Ahab found sauer at the Lords hand as appeareth in the historie, and as Tertullian noteth it I see that Ahab the King Iezabels husband guilty of idolatrie & the blood of Naboth, by the name of repentance obtained pardon. But the homilie though it propose this example, and therin is great vse to be made of it, yet concludeth with the Nimsist and after their example, (for so it speaketh) not his example, exhorteth the people to turne vnsainctly vnto God.

Vides qd Ahab
regem mariti
Iezabel, reum
idolatrie &
anguinis Na-
bati a Gentium
meruisse peni-
tentia nominat.
Tertul. aduers.
Marcion. lib. 4.

4. In it the fact of Ambrose in excommunicating the
Emperour is iustified.

This historie is in the title of the right vse of the Church,
where it is no farther iustified then all our writers do against the
common aduersarie. Looke the Bishoppe of Winchester his
most

Homo manum
imponit, &
Deus largitur
gratiam. Am-
broſio de dignita-
tate ſacerdot.
cap. 5.

is complet and finiſhed not that the Biſhoppe giueth the holy
Ghoſt or conferreth grace ſo; (as Saint Ambroſe ſaith) ſo is
it the iudgement of our Church, man layeth on his handes,
but God giueth grace. But ſo; a more ample and full answer
in this point looks beſore. cap. 22.

*Wee cannot ſubſcribe vnto the booke of homilies for theſe reaſons, Be-
cauſe it containeth ſundry erroneous and doubtfull matters.*

1. The Apocrypha are ordinarie in it called holie ſcriptures. And
the place of Tobie the 4. containing dangerous doctrine being al-
ledged it is ſaid That the holie Ghoſt teacheth in ſcripture.

Deſacra-
re communio-
pinione. Iun-
de Verbo Dei.
lib. 1. cap. 7.
Rom. 6. 6.
ὁμοῦ ἀναγι-
σθαι.
Metaphora na-
ta ex opinione
ruderum qui
quicquid per ſe
ſubiſtit corporo
um imaginan-
tur Piſca. ibid.
Loquitur in
ſcripturis ſpiri-
tus ſanctus Cy-
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Apocryphall. And with as great ſhew of argument a man might
except where the Apoſtle calleth the power of ſinne or rather
ſinne it ſelfe by name of a body Romans 6. 6. taking the phraſe
from the opinion of the rude and ſimple, who imagin what
ſoeuer hath a being that the ſame is a bodie or bodily ſub-
ſtance: The ſecond branch here calleth a ſentence in the 4. of To-
bie a doctrine which the holy Ghoſt teacheth in ſcripture.
Which manner of phraſe the booke borroweth out of Saint Cy-
prius. For he alledging the ſame quotation graceth it with this
attendance: The holy Ghoſt ſpeaketh in ſcripture. Which
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not once ſomuch as diſlike, much leſſe ſay it, howeuer now it
pleaſe ſome to traduce it. As ſo; the interpretation of the ſen-
tence, looke beſore part. 1 cap. 12. Pag 100. 103.

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that he was unfaithfull to God.

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This historie is in the title of the right vse of the Church,
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B. Balſou p. 3. moſt learned answer to the Jesuits apoloſie &c. Iunius against
 pag. 173. Bellarmine, Danſus cap. 7. Lubbert, Doctor Surcliff and
 Iun. contro. 3. dye others who all commend the good Biſhoppe that hee did not
 lib. 5. artic. 3. ſuddenly admit the Emperoz to the Lords table after ſo great
 Danauſ ad 3. c. an outrage was committed. Eraſmus commends them both ſay-
 tro. c. 7. pag. ing if there were moze ſuch Biſhoppes of ſincerity and courage,
 547. there would be moze Emperozs and Kings ſuch as Theodor-
 Lubber. de pap. ſus. Looke the hiftorie moze at large in Theodoret his firſt
 Rom. lib. 9. c. 6. viſ. lib. 4. c. 11. booke chap. 17. and Sozomen Lib. 7. cap. 24.
 D. Surcliff. ap. ſus. pag. 39.
 S. tales habemus epiſcopos quales Ambroſ. in Vita D. Ambroſ. Eraſmi, Theodoret lib. 1. 7
 Sozomen lib. 7. c. 24.

5. In iſt Indiſh is ſaid to haue a diſpenſation from God to uſe vanitie
 of apparrell to overcome the vaine eies of Gods enemies.

In the homilie againſt exceſſe in apparrell. Theſe are the wordes
 By what meanes was Holofernes deceiued, but by the glit-
 tering ſhew of apparrell which that holie woman did put on
 hir, nor as delighting in them, but ſhee ware it of pure ne-
 ceſſity by Gods diſpenſation uſing this vanity to overcome
 &c. Apparrell ſimplie of it ſelfe is not euill, vniſſe the manner of
 it, or the cuſe of it bee euill. For if naturall beautie bee no
 fault, how much leſſe when it is graced with commendable at-
 tiring ſitting the perſon and hir eſtate. Indiſh (ſaith Ambroſe)
 trimd her ſelfe to pleaſe an adulterer, yet hir ſelfe no adul-
 terreſſe, becauſe ſhee did it for religion and not for luſt. Yet vanitie
 of apparrell it is called for that ſhee vſually tooke no ſuch, nor toke
 delight therein. That ſhee now vſed it to overcome Gods en-
 mie was no moze unlawfull in her then in Iehu, who with a
 ſleight tooke all Baals Priests and put them to the ſwoord, of
 which ſaſt Conradus Pellican witneſſeth thus much by a diſ-
 penſation from God with a zealous craft they are all ſlaine.
 In the firſt of Samuel: Dauid before Achish dwibbles vpon his
 beard ſcrabbled vpon y wal, diſfigureth himſelfe as herein cōtrari-
 wiſe Indiſh did grace hir ſelfe. Which ſaſt of his P. Martyr though
 he make it no example to ſimitate, but peculiar to him to be ra-
 ther defends it then otherwiſe. And Pellican vpon the ſame place
 By a diuine inſtinct hee attempted a way for to eſcape. Po-
 meranus

Indiſh ſe. Et ad
 dultera places
 ret ornauit quā
 tamen quia hoc
 religione non a
 more faciebat
 memo eam adul-
 teram iudica-
 uit. Ambroſ. d.
 Virgini.
 Indiſh. 10. 4.
 2. Reg. 10. 18.
 25. 16.
 Diſpenſatione
 Des pio dolo
 reuoluntur ſu-
 mes. Pellica.
 ibid.
 Inſiſtiſtu diuino
 Giam euacendi
 tentamus. Pellic.

meranus witnesseth this. The Saints when there is neede fall in to these counsels they seeke them not, nor hold them to be followed. Nor must we make lawes hereupon. This be- fell *David*, some other way it shal befall thee by Gods ap- pointment, if hee see it good. &c. In the 4. of the *Judges* the histopie of *Isabel* what shee did to *Sisera* compared with the circum- stances of *Indish* what shee did to *Holofernes*, will satisfie the re- ception here taken. For whereas all such controuersies do not a little depend vpon the circumstance of persons considering that shee was a holie, vertuous woman, deuout in prayer strength- nered by the hand of the Lord to preserve his truth and people, we haue no reason to the contrarie but we may safely iudge that God himselfe did direct his heart to this politick stratagem: And if we make no doubt, but she might take *Holofernes* head from his shoulders he being the enimie of God as he was, and she inas- muled by his spirit therunto, neither need we suspect these wordes that by Gods dispensation she put on such apparel as was to her oppressors wantō etc, like the wedge of gold to *Achans* conetous epe. For any default els herein, or in any other circumstance it might be, as some things that are good bee ill don, so againe (saith *Optatus*) some things that are ill may be well done. But it well or ill, as wellfull or vnlawfull, in generall or particular: this we may resolutely determin, if any man shall hold it vnlawfull and that in his at that time, yet no fault to say that God who was rich in mer- cie to grace and adorne his with so many gifts of his beile spirit did grationally dispence with some point of circumstance: which is no common rule to bee practised by anie at all adventures. Thus much and no more is intended by the wordes in the homily.

6. It affirmeth that pluralitie of wiues was by special prerogative suffered to the fathers of the old testament, that they might haue many children, because currie of them hoped and begged oflen- times of God in their prayers that the blessed seed might come and bee borne of his stocke and kindred.

A special prerogative &c. that is holowormer then done, yet noe warrant for our times (though some haue so thought)

to doe the like, and to this purpose the heuillie addeth which thinges wee see plainly to bee forbidden vs by the law of God, and are now repugnant to all publike honestie, These and such like in Gods booke (good people) are not written that wee should, or may doe the like following their examples, or that wee ought to thinke that God did allow euery of these thinges in those men. In all which coherence of this argument not a worde that deserueth other censures then all the religious learned of former times haue thought iustifiable whose iudgement in this question wee referre the reader to, at large befoze cap. 24. Pag. 73. 74 &c.

7. Is there affirmeth that Euery concubine is a lawfull wife.

2 Tim. homil. 4. 189.
in my 7. edit.

Those wordes are in that booke (as in this place) deliuered by way of obication from such, as are offended at some places of scripture. And thus farre it may bee graunted for a true speech as it meaneth not now there is or was in the first institution of mariage, but a lawfull wife in that construction which the scripture maketh of that age when diuerse holie men had moze then one wife at a time. So as this worde (is) must bee vnderstood not for this present age as if now, but is spoken historicallie what sometimes it once was by a figure that puts a present fence for the time past. A verie vsuall thing in a matter of relation, speciallie being in forme of an obication as this here mentioned, and the answer in that homilie doth at large expresse.

8. Is affirmeth that A concubine is an honest name.

Ancilla Guita
Viro absque scri-
ptura, (id est
contra legem) et
sponsalibus, &c.

Et tamen Vxor in sacris literis Et palam est de Cetura quod dicitur Vxor, Gen. 25. 1. Pagnin. in
Thesau. Pet. in ar. Iude. 3. Et 2. Sam. 3.

called

called a wife, Gen 25. 1. and 1. Chron. 1. 32. a Concubine not implying hereby that shamefull name of harlot, Strumpet, &c. which are names of dishonestie and disgrace, but noting onely a difference in right of possession or inheritance. Otherwise in the case of legitimization no difference at all. After all these orderly, disorderly, howsoever handled as we may see a few Psalmes and Collects moze following are put to by others, as if men would never make an end of wrangling.

*Psal. 28. 8. He is the wholesome defence of his annointed, &c.
For he is the strength of the deliuerances of his annointed.*

The lesser Bibles follo to the Hebrew phrase: our Communion booke respects our owne language, and whether of them we take vnto, the sense is all one, for what is the strength of the deliuerances, but as our English hath a wholesome defence, yea the strength of saluations which Tremellius calleth salutare robura wholesome strength. But these points are not so fit for a vulgar vnderstanding, neither doe they concerne euery meane capacitie. Sufficient it is for the people, if they rightly apprehend the true sense which either translation sufficiently deliuereth.

Psal. 37. 38. As for the transgressors they shall perish together, and the end of the vngodly is, they shall be rooted out at the last, &c. For transgressors shall be destroy'd, and the end of the wicked shall be cut off.

This speech that said He could not away with men too diligent it may well be used at this time. For it seemeth some haue too much leisure, that can bestow prizes thus idlie in reprobating where is no iust cause at all. For some translation be true, howe is not the other: While interate this good Reader marke them both well, and then speake thy minde.

Odi inimicos diligentes.

Defectores spiritus dei pariter finis improborum excidit, Trem.

Transgressores delebuntur simul finis impiorum excidetur, id est, impii tandem excidentur. Moller.

*Psal. 68. 16. Why hoppe yee so yee high hills &c.
For why cast yee your selues downe.*

*Nusquam nisi
hoc in loco scrip-
tura & surpat*

*ideo difficile est
iudicare de pro-
prietate huius
Verbi. Moller.*

*In re obscura se-
quor communem
doctorem in-
ter, retum sen-
tentiamque
Verbo subsilen-
dis aut exsilen-
dis reddiderunt.
Ibid.*

Quasi diceret.

*Quid superbitis aut offertis, Vos & vestra celsitudine? Nihil omnia illa ornamenta vestra si
ad Sion comparentur. Ibid.*

It is hard to iudge of the proprietic of this word here
vsed, because it is onely in this place, and no where else.
The Greeke hath what thinke yee? Saint Ierom takes the
word to contend. R. Moses & Salomon Hadarlan, to the
in waste. Others coniecture otherwise but our translators doe
herein as Mollerus wisteth he did. In an obscure point I
follow the common sentence of the learned interpreter,
who render it by the word to Leap, Skip, or hop.
But busie must haue a band, or else they will neuer let a thing
alone when it is well. The Prophet vnder the name of Balaan
&c. implieth the brauerie of the wicked, as if he would say. Why
are yee proud, or why lift yee vp your selues so high? All
your trim ornaments, and glorie, when they are at the best
are nothing to Sion which is Gods hill.

*Ibid. Vers. 27. Giue thanks O Israell vnto God the Lord in the
congregations from the ground of the hart, &c. For praise yee
God in the assemblies and the Lord, yee that are of the fountaine
of Israell.*

In deede the lesser Bibles haue it thus: wherein as they
follow some learned men, so the Communion booke hath di-
uerse, whom it followeth. There are (saith Master Calvin)
that expound this of the heart, because we know that fained
thanks, which sound onely in (or) from the lips are accursed.
Of which doctrine he maketh this profitable vse, namely, that
our thanksgiving must be from the hart, hartie and unfained,
else they are an abomination to the Lord. 2. The word it
selfe signifying a Well or deepe ground (which we vse to dig
vp) may haue reference to the heart which is a fountaine or
deepe Well whence good or euill springeth: here in this place
good because thanksgiving from the ground of the hart. *any*

*Hoc de corde ex-
ponunt, quia
scimus fictas
laudes quae tan-
tum in labijs
personant cor-
de maledictas
esse. Calum.*

any shall say the word heart is more then is in the originall, so is the supply which the lesser Bibles make, when they adde (yee that are.) For in the originall these words are not. But vñall it is, neither can we otherwise choose in translating, but make supply for better explication of that, which else we could not make tolerable English: And the construction in this place so made misleadeth not any doctrine, but what is holosome and good in the iudgement of godly well aduised.

Psal. 75. 3. When I receaue the congregation I shall iudge according vnto right, &c. For when I shall take a conuenient time,

Whether of these interpretations we follow no danger at all. *Vterque sensus non male quadrat vocabulo interpretari possumus vel eum ipsum vel tempus constitutum. Calus. Moller.* The word beareth both significations namely a congregation and a conuenient time. When I receiue the congregation (that is) when the people of Israel shall ioyne themselves vnto me and follow my directions. For though he were annointed of Samuel yet he staid in Hebron seuen yeares till all the Tribes did resort and ioyne themselves vnto him. And therefore the word bearing it, the sense also agreeable, what meane our brethren to be offended thereat? But an euill minde hath an euill meaning.

agnoscere suum regem sequemur adiungere. Nam quamuis d Sam. Ingeretur tamen manus id Hebron donec omnes tribus conuenerent. &c. Moller.

Psalme 76. 5. The proud are robbed, they haue slept, and all the men whose handes were mighty haue found nothing &c. for The stout harted are spoiled, they haue slept their sleepe, and all the men of strength haue not found their handes

Both these drue to one end, implying the enemies were no more fit to battle, then if their handes had bene lame or cut off. The Psalter in the Communion booke taketh helpe from the Greeke which is not amisse sometimes, for the Apostles haue so done other times, citing thence as they finde the translation rather then the originall it selfe. *Nihil magis ad pugnandum idoneum quam si muris &c. ita fauissent ipsorum manus. Moller.*

Psal.

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For why cast yee your selues downe.*

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di reddiderunt.
Ibid. *Quasi diceret.*
Quid superbis aut offeris Vos Vester a se situdine?
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When I receive the congregation of Israell shall toyne them directions. For though he wers yped in Hebron seven yeares till open themselves unto him. And the sense also agreeable, what did thereat? But an evil minde

insequuntur coniungere. Nam quamvis d'Sau. Imperetur tamen manumnes tribusque coniungent. C. e. Moller.

5. The proud are robbed, they haue slept, and all those whose handes were mighty haue found nothing &c. for The stout harted are spoiled, they haue slepte their sleepe, and all the men of strength haue not found their handes

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Psal.

Psal. 93. 1. The Lord is King, and hath put on glorious apparell, the Lord hath put on his apparell, and girded himselfe with strength, &c. For the Lord reigneth, and is clothed with Majesty. The Lord is clothed and girded with power.

No difference but onely in the words and number of syllables. The Communion booke saith, The Lord is King. The Heb. saith. the Lord reigneth. Are not both these twins of one signification? The Communion booke saith, He hath put on glorious apparell. The Hebrew. He is clothed with majestie? What odds? Are they not both to one and the same purpose? Surely we may marvell, as Saint Austin said of the Donatists that men have blood in their body and blush not. In both translations (as the true meaning of the place is) the Prophet bringeth in God as clothed with roiall and glorious apparell. And therefore exception being taken here without any shew at all no farther answer needeth at this time.

*Habere in corpore sanguinem
& non erubescere, August.
Introducit eum
tanquam indutum
regis &
splendido vestitu.
Moller.*

Psal. 119. 21. Thou hast rebuked the proud, &c. For thou hast destroyed the proud.

The word in many places of Scripture signifieth both, and though happily as Master Calvin thinks the word destroy be a fitter word yet in effect & substance the matter (he saith) is not great. It is little materiall whether we take. And yet so little materiall, as it is very materiall we hold it that men obserue with us whether Danæus his words of Bellarmin be, on like occasion proue not true. What is this but to make hue and cry after euery trifle.

*Aptius perden-
di Verbum quā
quam ad sum-
mam rei parū
refert. Calvin.
Quid hoc nisi
minutias con-
fessari. Dan. cō
Bellarmin.*

Psal. 119. 122. Make thy seruant to delight in that which is good, &c. For answer for thy seruant.

*Non membrum
Sed reddens
interpretet, Mo-
ler.*

This branch interpreters expound diuersly. The Græke is, Accept of thy seruant: Others as our lesser Bibles haue Answer for, &c. Iustinianus renders it. Let it be sweete vnto thy seru-
uant

uant, Musculus, Delight or make thy servant to delight: *Muscol. (Adi-
Pagnin. Make thy servant to delight. The reason hereof may
be as Mollierus giueth because they read 117 for 112, and the
Chaldee as Munster interpreteth Make that, which is good
become sweete, which is the same in sense, with this place
make thy servant to delight. And in diuerse other places the
word recideth the like signification: needlesse therefore we
may well reckon their paines that will prooue this translation
contrarie to truth.* *ut subiecta ser-
uam suam.
Fecit ut homo ob-
lectetur. Paga-
nim,
Du ce fac (erus
Mauri.*

In a praiser before Baptisme it is said, That by Baptisme of his wel-
beloued Sonne, He did sanctifie the flood Iordan and all other
waters to the mysticall washing away of sinne. This is to be re-
prooued because not found in the word of God,

Not expressly found in so many syllables, yet the same in
effect, namely, that God in submitting his Sonne to be Bap-
tized in Iordan by Iohn Baptist hath manifestly made knowne
that the Element of water, whether in Iordan, or in any other
fountaine, or river may at the appointment of a lawfull Mi-
nister be set apart from his common vse to be a visible signe or
Sacrament of Baptisme to represent and seale by the inward,
spirituall, and mysticall washing away of sinnes by the blood of
Christ. So any river or water is sanctified, &c. As the Eunuch
said to Philip, See here is water what doth let me to be baptized? *Act. 8. 36.*
Hereunto the Fathers agree in their seuerall writings. Ter- *Caro Christi
tullian The flesh of Christ gaue cleanness to the waters. mūditiā aquā
tradidit, Tert.
Agatine, The nature of the waters was sanctified by the ho- de puritatis c. 6
ly one. Anone after more plainly. No difference now whether De sancto san-
one be baptized in the Sea, or in a poole, in a riuer or in cificata natura
a fountaine, in a lake, or in a brooke, nor it skilleth not, aquarum. Id. de
twixt those whom Iohn baptized in Iordan and those whom baptis.
Peter baptized in Tybris. Hilarie vpon Saint Mathew: est mari, quā
Christ had no neede to be baptized, but by him in the wa- an flugio, flu.
ters of our baptisme was the purgation to be sanctified. mine an fonte,
lacu, an aluo*

*diluator: Nec quicquā refert inter eos quos Iohannes in Iordane, & quos Petrus in Tyberi:
trahit, ibid. Non illi necessitatem habuit ablueri, sed per illum in aquis ablutionis myste-
riū erat sanctificanda purgatio: Hilar. in Math. Cap. 2.*

Optatus:

Christicaro ip
so Iordanis san
dior inuenitur
Et magis aqua
ipsa descensu
suo mundauerit
quam ipsa mun
data sit. Optat.
lib. 1.
Descendit in a
quam non quia
erat quod in
Deo mundaretur
(sed tunc ad my
steria initianda
& ordinanda
et implenda
baptismatis lo
cusest, &c.
Optat, lib. 4.
Non tam mun
datus est lau
cro quam lau
cro suo vniuer
sas aquas mun
dauit. Hieron.
aduers. Lucife
rianos.
Iordanis aqua
sanctificans id, in Math. c. 3. In Iordanis vnde aquas ad reparationem humani generis sub
baptismo consecrauit. In Epiphani ser. Dom. August. Omnibus aquis benedictionem dedit. Ibid.
Mundare cupiens aquasque abluta per carnem eius peccatis Etque uesciam baptismi iuris
duerque, Bed. in Lucan. 3. lib. 1.

Opratus: The flesh of Christ is found more holy then
Iordan it selfe, that it hath clesed the water by descending
into it, rather then that it is clesed it selfe. Againe, in his
fourth booke, Christ descended into the water not because
there was anything to be clesed in God, but &c. He
was washed to initiat and ordaine and fulfill the myste
ries of baptisme, &c. Saint Ierom writeth thus. Christ
was not so much clesed with the lauer, as by his lauer
he clesed ail waters. Againe, in his Commentarie vppon
Saint Mathew, Christ sanctifying the waters of Iordan.
Saint Austin in many places hath the like. Christ by Bap
tisme in the waters of Iordan consecrated the waters to the
repairing of mankind. Againe, He gaue all waters a bles
sing when he descended into Iordan by his onely singular
power. Venerable Beda vpon Saint Luke, The Lord was
baptized not desiring himselfe to be clesed, but clen
sing the waters themselues, which being washed by his
flesh ignorant of sinne might put vpon them the right of
baptisme. Many other like sentences all witnesses of this
phrase here in use with our Communion booke, and more if
more neede, are to be found in part. 1. cap. 31. pag. 186.
187. 188. &c. Whereunto we referre the Reader for sa
tisfaction in this doubt.

On the 26. of August the storie of Bell and the Dragon is appoin
ted to be read, where it is said that Daniel was fixe daies in
the Lyons den. And in the Canonick storie it is said, He was
but one night.

They are severall histories, and haue relation to diuers
times. For in the prophete of Daniel he was cast into the
den, because he prayed vnto his God contrarie to the Kings
commandement, and then as it seemeth he continued but one
night, because it is said. cap. 6. 19. The King arose early
in the morning and went in all hast vnto the Lyons den,
but in the historie of Bel and the Dragon it is said he first kil
led

led the Dragon which was worshippt for God, whereat the people much incensed did impoertune the King to punish him, and then was he cast into the Lions den, where for six daies he continued.

On the seventh of November the 24. of Ecclesiasticus is read where the wisdom of the father is alledged to speake of God the Father, videlicet, which hath created me from the beginning and before the world was.

For a more full declaration of this place looke unto the first part of our answer printed at Oxford. And if men will needes insorce these words to be meant of God the some which is the wisdom of the Father that he is created, then must they withall know that to Create is not alway taken for to bring forth in time of no preexisting substance, as the heavens and earth were created, for so the Sonne of God is not, but it signifieth otherwhiles to beget as appeareth in diuerse places we haue noted in Ecclesiasticus, and as the Psalme speaks 102. Αὐτὸς ἠρξάμην
με. Psal 101
alias 102. 18
18. the people which shall be created shall praise the Lord: that is to say, as some others well render it. The people which shall be begotten, &c. But looke part. 1. cap. 15. pag. 111, 112. 113. &c.

On the 18. of November the 48. of Ecclesiasticus is read, where it is said of Elias, That he was appointed to reprove in due season, any to pacifie the wrath of the Lord his iudgement before is kindled, and to turne the heart of the Fathers unto the children, and to set up the Tribes of Israel.

These words beare a safe interpretation given by Malachie, cap. 3. 1. by the Angell Luke 1. 17. by our Saviour, Math. 11. 14. cap. 17. 10. 11. 12. 13. Marke 9. 11. interpreting it of Iohn Baptist, and so may we well understand the Autho in this commendation given of Eha, because though not Eha the Thebrite in person yet Eha prefigured namely Iohn Baptist, who was Eha in spirit and power, & did all that is there mentioned. See Drusus his annotations upon the place.

In the Epistle appointed to be read the second Sunday after the Epiphany taken out of the 12. ver. 11. to the Rom. is read this sentence. Apply your selves to the time. These words are not in the text. Beside they warrant men to fashion themselves to the time, and to temporize, whereas the Apostle before had exhorted men, that they should not fashion themselves like unto the world.

αποκρισις
καιρο.
Fuisse in Graecis
rum codicibus
καιρο δελου-
τες.

Ephes. 5. 16.
1. Cor. 7. 31.
εὐδοκίᾳ τοῦ και-
ροῦ.
Rom. 13. 11.
Eccles. 8. 2.

Occasionem ob-
servare et in-
tentos in eam,
offerre et solent ser-
vis, observare
horas, etc. Bucer.

In the Greeke copies there are that read this word (Time) others that read the Lord, which diversitie proceedeth from the letters abridged. Our vulgar English reading, Apply your selves to the time hath (as Saint Ambrose was informed) diverse Greeke copies witnessing the same. And the ordinarie glosse hath the like. Among our late writers Erasmus, Melancthon, Lucer, Bullinger, Hemingius, Chitreaus, Spangenbergius, and Calvin interpret it of the time, diverse of them noting by coherence of the words in the same verse. Not slothfull to doe service, fervent in spirit, this fervencie with limitation: namely that our zeale be seasonable, accordingly as occasion is offered, fastning upon all opportunities, not lither, nor slothfull to doe good, and as the Apostle hath in another place, Redeeming the time, Ephes. 5. 16. and 1. Cor. 7. but specially Rom. 13. 11. and that considering the seasons, sorting our thoughts and affections as the times shall fall out, knowing as the Preacher speaketh there is a time and season for every purpose, and come what may come taking all things in good part: Rejoycing in hope that howsoever it be ill now, it will not last alway, mourning with them that moraine, rejoycing with them that rejoyce (for these the Apostle there mentioneth in that Chapter) which is not carnally to temporize, and dissimblingly to fashion our selves to the world, but wisely to forecast all haeres and seasons, and to lay hold of them with the soonest, and therefore to watch at an inch, and to give continuall attendance as the eyes of a handmaid wait upon her mistresse. Such service we must doe, and thus we must apply our selves to the time. But were no such godly construction to be made, which the place it selfe in coherence with verses before and after, and

other

other scriptures well beare, and the ascertained interpreters doe appoyne, yet wee take it no such error, as can endanger the truth. Daney against Bellar. granting it a fault upon supposall of the likeness of the letters (serue the time for serue the Lord) yet denieth that it is any error in the substance of faith, adding this withall. Such a change of letters begetteth no prejudice, nor error of mind, nor full occasion to doubt of the truth of doctrine. Being so, what reason haue our brethren to make their furious inuectiues against this and the like confirmation which this Epistle purpoeth, and wee doe follow:

*Non in ipsa scriptura
sed in a
et fidei doctrina.
Dan. cont.
Bel. de verb. lib.*

*1. cap. 7.
Litterarum huius
inmodi mutatio
non est doctrina*

ris nullum praedictum aut mentis errorum signum, aut dubitationem de veritate animis affect. lib.

On Saint Thomas day the Collect hath these wordes (that our faith in thy sight neuer bee reprobued) which are not warrantable nor in any case to bee allowed

These are the wordes of that prayer. Almighty and euermourning God which for more confirmation of the faith diddest suffer the holy Apostle Thomas to be doubtfull in thy sonnes resurrection, graunt vs so perfectlie and without all doubt to beleue in thy sonne Iesus Christ, that our faith in thy sight neuer bee reprobued. Heare vs O Father &c. Where warned by the example of the Apostle Thomas, and finding the grace given him not sufficient, suspecting our owne weakness, wee desire the Lord to graunt vs a greater measure and therefore since the faith hee had was reprobued, wee begge of the Lord that ours may not bee reprobued, that is so reprobued. Which prayer in effect is this. That wee fall not into that dangerous estate of incredulitie, as to doubt of our saviours his resurrection: it being confirmed vnto vs by sufficient witnessies, and wee instructed in it of a long time. For this was Thomas the Apostle his case. The Disciples worthy of credit, not one but manie told him vpon their credit, and good warrant that they had seen him, and this they did manie dayes. Yet he neither did, nor would beleue. So necessarie a point so thoroughly confirmed bee staggered in, which if wee shall doe the like, it is as much as if wee should ouerthrow the principle articles of our faith. For as Christ

bee not risen, then is hee not ascended into heauen, nor sitteth at the right hand of the father, then our preaching is in vaine, and wee are yet in our sinnes, and of all men, a christian is most miserable. And therefore great reason to remember this clause implying so many fruitfull and profitable requests as it doth to God on our behalfe. For inasmuch as there are others, who neuer saw him, and their estate it is our sauiour pronounceth blessed, it being lawfull as it is to pray that wee bee found in their number, then lawfull also wee may thinke it to pray that our faith bee neuer reproued so as the Apostle his faith was: Not that our faith can for any worthinesse deserue, but that it may bee bettered, not in respect of it selfe, for it is like the field, where the enuious man hath sowne tares, but in regarde of the object which is the merit of Christ, which iustifieth, sanctifyeth &c. and so is not reproued in the sight of God

On the day of the conuersion of Paul these words of the Collect are iustie to bee taxed. God which hast taught all the world through the preaching of the blessed Apostle Saint Paul.

That the Apostles preached in diuerse places Eusebius witnesseth out of Origen, as of Thomas in Parthia, of Andrew in Scythia, of Iohn in Asia others record of others as Gildas of Ioseph of Arimathea sent by Philip the Apostle out of France into our countrie in the dayes of Tiberius: Nicephorus witnesseth that Simon Zelotes came to preach here: Auentinus writeth that Lucius (Saint Paul his companion) came into Germanie. Theodoret mentioneth that Saint Paul preached here. But howe soeuer histories may varie in this point, yet no aduantage can bee taken against these wordes in the Collect of Paul his preaching to all the world. In which kinde of speech manie things may be fruitfullie obserued. As first he preached by his pen, to some by his voice to some & by both to others, many he spake to in his own person, where he was alive, & euen now speaketh to, so oft as his epistles are read in our Churches. For as tumb Zacharie beckning for writing tables did speake because hee writ, so speaketh Saint Paul at this day euen by and in those his holie writings which are read daily in our eares. For the booke which wee write concerning the doctrine of Christ may be called our preaching as a renowned learned man of our times well noteth in his preface be

Ioh. 20. 29.

Non subiectiue
sed obiectiue.

Gildas
Niceph. lib. 2.
cap. 4.

Auentin. in hi-
stor. Boiorum.
Theodor de Gra-
corū affectibus.

Luc. 2. 83.

for his booke of idolatrie. I preach the Gospel (saith hee) with my hand and writing. And Zanchius writeth thus of the Apostles. It was their office to preach to the end of the world. But this they could not do by word of mouth for they must die. Therefore it was their office to commit to writing the whole summe of the Gospel, & so by their writings to preach it vnto all, vntil the end of the world. In which sense if Saint Paul his preaching be understood, it may easily appeare that God hath taught all the world by Pauls preaching. Again since the preaching of the Apostles is gone into all the world *Rom. 10.* what scripture letteth but that Pauls doctrine preaching may be said to come into all the world. For was hee not an Apostle, had he not seen the Lord Jesus &c. But if we understand Pauls preaching for what he himselfe did write, suppose we that his epistles had come onely to the Romanes, yet their faith being *Rom. 1. 8.* famous throughout the whole world, needs must also Pauls preaching be known throughout the world: how much more when his Epistles were read in other Churches *Thestal. 5.* and *Collos. 4.* 16. notwithstanding if all this satisfie not, but that we must understand these wordes of Pauls preaching by word of mouth, yet herein is a manifest truth according to scriptures, because he was a teacher of the Gentiles *Rom. 1. 13.* and *1. 14. 15.* *Galat. 2. 8.* *1. Tim. 2. 7. 2. Tim. 1. 1. 1.* who are *Rom. 1.* called by the name of the world where it is said. If the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles &c. how much more may it be presumed for a truth that God taught all the world by Pauls preaching. all the world consisting of Iewes & Gentile, to both which he preached at several times, first *Ierusalem* and round about vnto *Illyricum* *Rom. 15. 19.* whose inhabitants Volateran calleth Slauonians. All his several Iournies & labors in the Gospel were tedious to remember. at *Damascus*, *Volateran*, *Ca. Ierusalem*, at *Salamin* at *Assuch* *M. Pisidia*, at *Lycium* *1. 14. 2* *Corap. 16. 8.* at *Thessalonica* *1. 17. 6.* at *Corinth* *1. 18. 1.* at *Ephes. v. 19.* at *Lisra* *cap. 14. 6.* at *Berea* *cap. 17. 10.* at *Asbent* *v. 15.* at *Rome* *28. 23.* in *Galatia* and *Phrygia* and many other places. To the Iewes hee became a Iew *1. Cor. 9. 20. 10* *in the Iewes* and to the Gentiles yea euen to all hee became all, to witte some. For hee had the care of all Churches *2. Cor. 11. 28.* vpon which place

Euangelizans mundum et scripturas.
Doctor Rains
praefat.
Euangelium officium fuit scriptis committere tota Euangelia summa est eam per scripta vniuersi in finem huius mundi predicant re. Zanch. de sacra scriptura.

Etis vna et in epistola.
Rom. 10. 18.
2. Cor. 9. 1.
1. Tim. 2. 8.
2. Tim. 1. 1.
Rom. 1. 13.
1. 14. 15.
Galat. 2. 8.
1. Tim. 2. 7. 2.
2. Tim. 1. 1.
Rom. 1. 1.

Rom. 15. 19.
Volateran, Ca.
1. 14. 2
Corap. 16. 8.
1. 17. 6.
1. 18. 1.
1. 19.
1. 20.
1. 21.

1. Cor. 9. 20.

Non cuius do-
mus sed ciuitatis
ac populorum.
Et gentium ac
totius orbis.

Christi. homil.

24.

Act. 9. 15.

22. 14.

Origen. in Epist.

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place Saint Christostom noteth bee had the care not of one house but of cities and people, and Gentiles and of the whole world. And if all this content not, wee referre our selues to the words of Christ touching Paul spoken vnto Ananias. Hee is a chosen vessel vnto me to beare my name before the Gentiles and Kings and the children of Israel; and to the commendation by Ananias vnto Paul. The God of our fathers hath appointed ec. For thou shalt bee his witnesse vnto all men of the things, which thou hast seene and heard, and lastly wee referre our selues to Paul his enemies who Act. 17. charge him to bee a subverter of the world. In all which places both this 17. chapter of the world & that 9. of Paul his bearing Christ his name before Gentiles and Kings and the children of Israel, as also the 22 that hee should bee a witnesse vnto all men must bee vnderstood concerning all the kindes of singulars, and not concerning all the singulars of euerie kinde. and this all the worlde is as scripture taketh it a comparison by opposition to Iurie, Samaria and Galilee where our sauiour traueled. So as these words (God taught al the world by the preaching of Saint Paul) are meant not the whole vniuersall world and every part or parcell thereof but of a great part of the world, as Maister Iunius vpon some other occasion noteth touching this worde. And that euid in Saint Luke chap. 20 of Cefars saying the whole world. Farther proueth, where the learned obserue it is a grace of speech amplifying with the most. For other wise the Goths, Armenians, and Indians were not subiect vnto Augustus as Saint Ambrose and Suetonius doe witnesse. Such a figure is it which the Pharisee vsd in the 12. of Saint Iohn that the world went after Christ. But in a worde to cut off all controuersie and to summe vppe all for this point. As the whole world was taxed that is to say the Romaine worlde and so much as was subiect to that gouernment, so it may be wel thought that God taught al the worlde by Pauls preaching that is al the worlde which was then christian, and at that time had receiued the Gospel.

On Saint Bartholomew day in the Collect: men and wo-
men pray they may become preachers.

A met

A more cauil whereunto as Saint Austin speaks in another large sight are sifter, rather then large answers. The Collect is thus. O almighty and euermlasting God, which hast giuen grace to thine Apostle Bartholomew truly to beleuee & to preach thy worde, graunt wee beseech thee vnto thy Church both to loue that which hee beleued and to preach that which he taught. Here is no one sillable of mē or weomen, vlesse because the Church consisteth of such persons, therefore men will conclude that their office is to preach as well as to beleuee. Which is no better argument then a fallacy of compound ing what is well distinguished; as if one would dispute to like purpose. Two & three are euen and odde but five are 2. and 3. ergo five are euen and odde. For so is their manner of reason ing. The Church both beleuee and preach: But men and weomen are the Church, ergo men and weomen doe beleuee and preach. Wherefore to draw neerer to the point wee make this direct answer. The word (Church) is taken either collectively, for the whole companie of the faithfull considered as a body mystical, or distributively, for seuerall members. Collectively the Church among other dueties which shee performeth of witnessing, interpreting, discerning the voice of hir beloued from others; this also is a part of her office to preach, publish, and make known his minde and to that ende shee begs of God his grace that shee may like wise doe it. Distributively this worde (Church) is taken for the faithfull, some of one sort, some of another. In which sense the (Church) prayeth that every one in their place doe what appertaineth to them, the ministers (namely) to preach, the faithfull both minister and people to beleuee. Secondly the worde (preach) may bee taken at large for the constant open confession of the truth with our mouth what wee doe beleuee with the heart vnto saluation, expresseing in our life and conuersation the power of godlinesse, and telling vnto others what great things the Lord hath done for our soules which was his case Marke 5. 20. who did publish and preach Luke 8. 39. Knap. Cass. Marc 5. 20 Luc. 8. 39. what great things God had done for him, yet this man after wards dispossessed of the deuiell was no such preacher, as we now straitly interpret a man of y^e sanction, but one that did magnifie the won-

*Talibus malis
magis debentur
prolixi gemitus
quam prolixi li-
bri, August.*

Polan dialect.
pag. 210.

*Tellu
Interpres.
Præci:*

byons works of God, which is the case of every good Christian both to doe and crave of the Lord that they may doe with all thankfulness. Thus whither way soeuer wee take it, and one of these it must needs be this prayer cannot be thought scandalous.

On the 19. Sunday after Trinitie the Epistle Ephesians 4. 19. Because of the blindness of their hearts, which being past repentance &c. for being past feeling.

Ἀπαλγιστοί; the word is. Where (feeling) is the same that repentance is, and both translations standing, the one in the lesser Bibles, the other in the communion book may minister a helping hand each to other. For no doubt a man that hath bene sorrowing, or grieving for his sin committed, that man hath bene repenting. The Apostle saith not ἀπαλγιστοί; men without feeling, but ἀσπληγιστοί; (or as some copies had, which the vulgar latin and Syriack follow) ἀσπληγιστοί; out of hope, for ever repenting and sorrowing truly for their sinnes because of the hardness of heart, which is impenitencie or as Saint Paul hath a heart that cannot repent, where he completh hardness of heart withall, as if past repentance, then past feeling, and if past feeling then past repentance. And Musculus upon this 4. to the Ephes. It is one thing to sinne with feeling and griefe of conscience, another thing to sinne without remorse and griefe or feeling, where is a feeling, and sorrow for sin there is some place for repentance, but where the conscience is become stupid, dull and blockish, that albeit sinne bee committed, there is no compunction nor pricking in the heart, there it can hardly bee ever hoped that repentance will finde place in such a sinner. This therefore past repentance here signifieth not, as if sometimes such a sinner did ever truly and vnscribedly beseech repent, more then that hee had anie true feeling, and sorrowe of heart for sinne, but this it implyeth, that such a one yeeldeth small hope of ever coming to a true feeling, and repentance of his life past because his heart is hardened, and cannot repent, or as the Apostle in another place termeth it, hee hath a cauterized and seared conscience.

Non indolentes,
sed desolentes.

ἀπαλγιστοί;
καρδίαι.

Alind est pecca-
re cum sensu ac
dolere consien-
tia et aliud pec-
care sine illo co-
scientia morfu.

Muscul.
Conscientia stu-
pida et insensa.

sa. ibid.
Aegre sperari
potest penitenti-
am aliquando
locum in eius-
modi peccatore
inventuram.
ibid.

On the 25. Sunday after Trinitie stir vp wee beseech the O Lord the
wils of thy faithfull people, that they plenteously bringing forth the
fruits of good works may of thee be plenteously rewarded through
Iesus Christ our Lord. Here a reward is asked in recompence
of good workes.

A reward is promised and therefore may be craued not of me-
rit but of mercy. For hee that hath mercy vpon the poore lendeth
vnto the Lord, and the Lord will recompence him: that which he
hath giuen *Proverbes 19.* Accordingly herunto is that *2. Corinth. 2. Cor. 9.6.*
9. hee that soweth sparingly, shall reape sparingly, and hee that
soweth liberallie shall reape liberally. It is every mans case Sa-
cerius noteth in Marlorat that whosoever soweth seede, he doth
it in this hope to receiue moze then hee commeth vnto the fur-
rowes. Anon after, This haruest must bee expounded of the spiri-
tuall rewardes of eternall life aswell as of earthly blessings.
For God doth not onely in heauen rewarde the liberalitie of the
faithfull but also in this worlde. For godlinesse hath the promises
of this life and of the life to come. So as being the Lord his will
that they which sow plentifully should reape plenteously, wee
may well pray, that the Lord will make good this gracious
promise. And therefore no matter of iust dislike. God who
wanteth nothing of ours (saith Ireneus) takes vpon him our
good working and al to make good vnto vs the retribution
of his owne workes. And God (saith Austin) hath made
himselfe a debter, not in taking but in promising: Say not
to God. Giue what thou hast receiued, but returne what
thou hast promised.

*operum. Iren. lib. 4. c. 3. Deus curat dona sua in nobis August. Debitum se fecit non accipi-
endo sed promittendo. Non es dic reddo quod accepisti sed reddo quod promissisti. Aug*

Farther wee are not to waite of this present. All wee find
wee haue set downe truly, as the copies were sent vnto vs. Now
in lieu of their methodicall exceptions to be serue before, wee pre-
sent vnto thee (good Reader) a briefe discourse out of their commu-
nion booke, which they would obtrude vpon our Church, and in
their owne termes propose it after their example.

Wee cannot subscribe vnto their booke of Common prayer, not onely because it is not authorized, nor hath giuen vs anie good prooffe, what acceptance it may deserue, but (were it in place authorized) euen for these causes wee cannot subscribe viz. because there are in it manie things doubtfull, disgracefull, vntruths, misappling, leauing out, putting in &c. Of all which onely a tast for wee desire to bee short.

Doubtfull.

First their interpretation they make of Christs descending into hel, namely to be his sufferings in his bodie hel toiments vpon the crosse. This wee doubt whither be the proper and true meaning of the words in the Creed.

2. Obedience to the Magistrate. For in the same confession they say, we must render to y^e ciuill Magistrate, honor & obedience in all things which are agreeable to the word of god, &oe as if any be disposed to wrangle and say, This or that I am required to do, is not agreeable to the word of God, there shall followe no obedience. Whereas learned, godly, wise Diuines, would stile it thus (In all things not repugnant to the word of God) Besides they would adde this wholesome instruction, in such things as are repugnant, the Magistrate must be so honoured and obetied, as that wee submit our selues in all dutifulnesse to the penaltie imoynd.

3 These platfoymers imagin their owne deuises to bee the onely ordinance of Christ, and all other formes of government of the Church to be the wisdom of man, couertly seeme to exclude all els (that are otherwise affected) from the kingdome of heauen, where they say in the end of their confession. Then wee, which haue forsaken all mens wisdom to cleaue vnto Christ, shall heare that topfull saying. Come pee blessed of my father &c.

4 These men doe mislike in vs to say Haue mercy on all men, yet in their prayer for the whole estate they pray not onely for the faithfull alreadye, but also for such as haue beene helde captiue in darknesse and ignorance. Nowe faithfull and not faithfull are contradictorie, & consequently we doubt whither they haue such cause to reprehend our prayers, as they see me to pretend.

5. In their order of Baptisme they haue these words. The Sacraments are not ordained of God to be vsed, but in places of the publike congregation & necessarily annexed to the preaching of the word as scales of the same. Where occasion of doubt is giuen vs, that they meane no preaching is effectually, where Sacraments are not so administered, and in effect argue. No Baptisme nor Supper without a Sermon.

6. In their administration of the Lord his supper they say: Our Lord requirith none other worthinesse on our part, but that vnfeinedly we acknowledge our wickednesse, and imperfection. If this were in our Communion booke, we doubt, we should be thought to exclude faith, charitie, purpose of amendment of life, and wholesome instruction concerning that holy mysterie and Sacrament.

2. *Disgracefull to the Kings Maiestie, In his title, and in his Authoritie.*

In his title. No part of the stile mentioned, but Quene Elizabeth in their Communion booke. And no other ceremonie, nor order being to be vsed (as they craue in their bill exhibited) Part. 7. pag. 58 sojourneth that no man must vse any other sojourn at all in his prayer, but onely the bare name of King James without mentioning all the other parts of his iust title accordingly as in our Universities is required, and in other godly faithfull prayers is duely administered.

In his Authoritie. For speaking in that booke of the ciuill Magistrate, they attribute not any direction or government for Ecclesiasticall either orders or persons, but onely reformation at the first plaunting. 2. In their Rubrick before Baptism, Authoritie is giuen the Minister by consent of the Presbyterie to appoint a publike meeting, which we call a holy day, & which hath bene a prerogative which Kings and Emperors alway had. L. A. Nulla, C. de feruis.

3. *In truth.*

As when they call it publishing the contract. For asking the banes is too olde, and may (perhaps) be accused of superstition.

pea what if the parties be not contracted, nor minde to be, till solemnization, as it often falleth out by consent of both parties, shall the Minister neuertheless peremptorily affirme that they haue contracted matrimonie. Againe, in distribution of the bread they say of the people, who shall distribute, and deuide it among themselves, that all may communicate. This ceremonie it seemeth they vse of necessitie. For they say (who shall) yet no such thing to be gathered out of Scripture, but the contrarie when it is said; He brake it and gaue it, not that they did breake and giue it one vnto another. As also appeareth by the Rituall of the Iewes, and their Caluad, and their very custome at this day. For the Minister of the family in the feast of sweete bread (which is celebrated after the Paschall Lamb is eaten) doth take a peece of sweete bread and giuing thanks (*per concepta verba*) there set downe, doth dip it in the sauce prouided to eate the sower herbs, which he doth eate and then breake so many peeces as there be persons sitting there, and giueth to euery one a peece to be eaten saying. This is the bread of tribulation which our Fathers did eate in Egypt, &c. Many other such points we might note, which if they were in our Communion booke should beare reproofe. But goe we on a little farther.

Scaliger. de emendat. t. mp. lib. 5.

Applying Scripture as that in the Commandement: Six daies shalt thou labour. Therefore no holy day to come together in publike but only on the Sabbath. And yet herein seemeth a contradiction, because with consent of the presbitery (as may be seene afoze) the Minister may appoint a publike solemn meeting, &c.

Misinterpreting. For they translate that in *Genes.* It is not good for man to be alone, thus, It is not good for man to liue alone, implying it shoulde liue unmarried. This license they take for translating, not induring any the smallest libertie vnto others to doe the like.

As where hauing spoken onely of the persons, the Father, and the Sonne they conclude. To whom be all praise. In our Communion booke such words would haue bozne exception for leauing out the holy Ghost.

As in the Action of the Lords Supper. Take eate, This bread is the body of Christ. Had it bene in our Communion booke we

Putting in.

We should haue beene challenged for adding these words. (This bread) more then is in the Euangelists, or in the Apostle Saint Paul. In all which alleadged (beside many else we might adde hereunto) as men vse to beat a cur-dogge in presence of a Lion that the beast for all his greatnesse of stomacke, may the rather be tamed, so haue we thought good at this time in mentioning these doubts, disgraces, contradictions, misapplications, &c. to bring downe their curst hart, who wilfully misconstrue, what they otherwise know was, and is the right godly meaning of our Church, that they who are so ready to finde fault, may themselves see their owne writings are not free from their owne intended exceptions. And not to multiply farther instances for that would be infinite. Generally in all their booke this may be tooorth our obseruation, that albeit themselves cannot deny, but many points are singularly set downe in our leiturgie, yet their spite is such vnto it, and themselves so wedded vnto inuouation and selfe loue, that (excepting the exhortation befoze the Communion they haue not transferd any thing from thence into their booke.

Conclusion.

By this time we hope it sufficiently appeareth what defence our Church maketh, notwithstanding oppositions intended against it. How farre soorth it preuaileth we know not, but that graue religious aduertisement which Saint Ierom giueth shall be our conclusion for this present. We pray thee good Reader (as thou art vpon a closing point) vnderstand what our defence is & remember the tribunal of the Lord, how we must all come before the iudgement seate of God. Doe not thou fauour one or other more then truth, but truth more then all. For what will it aduantage a man to winne the whole world, & loose his owne soule; or what can he giue to redeeme it. Preiudice not thy vnderstanding, determine this. For this is the substance of all, If all things here obiected be contrary to the word of God, as some make shew for, in steede of our praye, write nay, and for our nay write yea: Then iudge towhether such a course

be

*Quasi lector si
recederis tribu-
nalis Domini,
Et de iudicio
tuo te intelligas
iudicandum, nec
inhi nec aduer-
saris faueas,
sed causa iudicas
Hieron. aduers.
erro. loh. Hiero-
sol.*

be not the overthrow of thy faith, a perverting of thy iudgement, and the hazard of thy soules saluation. God forbid it should so be, and we pray the Lord thy selfe that thou apply thy hart to wisdom, least thou be deceived. And deceived thou art, if thou so thinke or write. But let thy censure be, as God shall direct thy hart: in iudgement feare it is, if thou continue obstinate, in mercie know it is, if thou incline to this counsell giuen. And that thou so doe, the Lord graunt thee his spirit of wisdom and humilitie, that (as Saint James speaks) thou receave our exhortation in mekenesse of wisdom: More expect not at our hands. For we cannot possible wish thee more, but grace in this life, and glorie in the life to come. Our pen may be tired, and our wish at an end, but no end we wish of thy good. For the good we wish, is thy endlesse saluation.

Alia in istius Dep
al' ei 3^{is}
signum.



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S.T.C.
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n^o 32.

REASONS FOR REFVSAL
OF SVBSCRIPTION TO THE

booke of Common praier, vnder the
hands of certaine Ministers of Devon, and

Cornwall word for word as they were ex-

hibited by them to the Right Reverend

Father in God WILLIAM CO-

TON Doctor of Divinitie

L. Bishop of Excester.

VVITH AN AMSVVERE AT SE.

verall times returned them in publike conference

and in diverse sermons vpon occasion prea-

ched in the Cathedral Church of Excester,

by THOMAS HUTTON, Bachi-

ler of Divinitie & fellow of

St. Johns Collin Oxon.

AND NOW PVBLISHED AT

the very earnest intreatie of some especiall

friends for a farther contentment of o-

ther the Kings Maiesties good

and loyall Subiects.

Detrahunt nobis, Ferimus: Canoni detrahunt,

veritati non detrahant. Aug. de

verb. Apost. Serm. 14.



Printed at Oxford by Joseph Barnes, and are to be
sold in Paules Church-yard at the signe of the
Crowne by Simon Waterston. 1605.

was created,) whereas the authour said it not. And that he said it not appeareth by circumstances of the place. For there is speech *not of the personall wisdom of God it selfe, but of our wisdom*, which is the knowledge of God, whether by the law, or gospel created in the soules of men. For in the first chap. v. 5. He sheweth that the worde of God is the fountaine of wisdom, and the everlasting commaundements are an entrance vnto her, v. 7. Vnto you hath the doctrine of wisdom beene discovered, v. 10. He hath powdered her vpon al his works, and vpon al flesh: so likewise verses 14. 15. 16. 20. 22. 23. 24. &c. In al which places appeareth what wisdom is mentioned, not that which is the everlasting sonne of the Father. In the 24. of *Ecclesiasticus*, her praise is set out in these words, All these things are the booke of life, and the covenants of the most high God, and the knowledge of the truth, and the law that *Moses* in the precepts of righteoulnes commanded for an heritage vnto the house of *Jacob*, and the promises pertaining vnto *Israel* which compared with the 11. and 12. verses, sheweth that *this wisdom* is to be vnderstood of the law of God written in the heart of man, and after published in tables, *Created before the world*, because God decreed before the foundations of the world were laide to indue men with the knowledge thereof. But giue them their saying that *Ecclesiasticus* by this wisdom meaneth the wisdom of God, the everlasting sonne of the Father. Were some as busilie imploied in reading the ancient writers vpon occasion of this argument, as they are vnneccessarily graviled in a causelesse reproofe, they might know that the word (*Create*) in this place is not to make of nothing, but to set over, and to ordaine, as when we say to *Create* a king, or a *Magistrate*. So *Athanasius* taketh it in his booke of decrees of the *Nicen Synod*, as also

*Creare non est
facere ex nihilo
sed proficere, &
constituere, ut
creare regem, &
magistratum.
Athanas. lib. de
decret. Nicen.
Synod. Eccles.
cap. 7. 15. c. 10.
39 c. 11. 16. ca.
44. 2.*

appeareth Ecclesj. 7. 15. c. 10. 19. c. 11. 16. c. 44. 2. Secondly the same father observeth in his thirde sermon against the *Arrians*, and *Cyrril* in his fift booke of his treasure c. 6. That to *Create*, *beget*, and *make*, are indifferently put one for another in Scripture, and the circumstance of the place must giue light how far forth to be vnderstood. Wherefore being said, that *wisdom* was *created* before god did any thing, yea from the beginning ver. 12. and before the world it is evident that (*created*) must be taken for (*begotten*) which is the very worde vsed in the fift verse. *I am come out of the mouth of the most high, first borne before all creatures.* And if before all creatures the surely not a creature it selfe. Thirdly by the same *Athanasius*, and *Cyrril* in the places afore quoted, and *Nazianzen* in his 4. oration of Diuinitie applie it to the humanity of *Christ* foreappointed of the father to be vnited vnto the godhead. To the like effect S^r. *Ambrose* in his treatise of faith. Not much otherwise S^r. *Austen* after the forme of a servant is said, the Lord created me; S^r. *Basil* writeth this word (*he hath begotten*) is to be taken and vnderstood of God the Sonne. And the word, *he hath created*, is to be interpreted of him that tooke vpon him the forme of a servant. Fourthly, *Hilarie* in his booke of *Synods* a little after the beginning. *Because neither words, Generation, nor Creation*, sufficiently expresse the production of *Christ*, therefore both are vsed, and yet singly apart they are but words of imperfection, that one may supply the others want. *Generation* because of the same nature of the father, and the Sonne. *Creation* because of the vnchangeableness of the father. To be *created*, therefore is to be fore ordained & appointed of old to be vnited vnto the creature, but not to be a creature, as if produced of nothing, which *creation* is properly. The production of the sonne is in such manner, that

Falsum. 3 con
Arrianos, Cyril
et Iesum. l. 5. c. 6.

પણ તે અંતિ-
મને અંત-
રૂપે.

Nazian oras. 4
de theodo.

Secundum formam servi Aug.
de Trinit. lib. 1.
cap. 12.

*A capiendus
est verbum Ge-
nuit, de Deo fi-
lio, Creatis au-
tem de eo, quā
formam servi
(insepis Basil.
lib. 4. in Eunom.
exponens illud
Dominus crea-
vis me.*

Hilar. lib. de
Synod.

Ex creatione
accipitur im-
mutabilitas pa-
tris, ex genera-
tione unitas na-
tura in patre et
filio Aquin. par.
1. art. 3. ad 4. id.
contra Gentem
lib. 4. cap. 8.

it receiveth the substance of the father, and so that production may bee called *generation*, but as it is without anie change, or alteration, which is not so in vs, therefore of some called *creation*. Both these names vsed, and al little enough to expresse the godhead, & manhood vnited in one person. And when al is done, it is rather a shadding, the a lively ful expressing. As for those that colourably take it offensive to say Christ was *created*, and purposely stumble, where they may tread with an evē foot, may it please their modestie to heare farther, how generally it is received by those (we are perswaded) that knew how to write on this

ὁ υἱος
ἀλλ' ὁ
ἕτερος. Greg.
Nazian.
Quod ad ver-
bum attinet cre-
ator quod ad
hominem crea-
tura Aug. Ep.
57.
Nova & inan-
dita contentio,
&c. Leo de Nat.
Multis timore
trepidant, &c.
Hier. in Eph. 2.
Apostolica fides
sacram quā dis-
pensatione tem-
poris Christi
creatus Hil-
arius. ὁ υἱος
ὁ ἀλλ' ὁ
ἕτερος. Est
Christus se-
cundum homi-
nem a dicitur cre-
atura, non tamē
simpliciter, &c.
Lom. 1. 3. dist. 11.

argument. *Gregorie Nazianzen thus. He that is, is borne, & uncreated is created. The Latin verses sound in like mā-
ner, hrist borne supernaturallie above all nature, & created
after an uncreated manner. For so the ancient fathers shor-
ugh want of proper words sometimes speake of the sonne of
God taking our nature upon him, not intending to call him a
creature, as he was the everlasting sonne of the Father. S.
Austin in his 57 Epistle. As concerning the word he is a crea-
tor as touching man hee is a creature. A new and a strange
covenāt (saith Leo) God who is & was, is become a creature.
S.
Jerome in Ephel. 2. Many tremble (saith hee) for verie
feare to say Christ is a creature. Put wee proclaime it, as not
fearing who heare vs. Wee proclaime it is no danger at all, to
say Christ is a creature. Hilarie whom wee mentioned afore,
delivereth it thus. The Apostles saith well knoweth in what
dispensation of time Christ was created, and in what eterni-
tie borne. The fathers of the Greeke Church hold it bricflie,
as it were in this riddle: In an uncreated māner uncreated,
as he was he was created. Peter Lombard in his third booke.
Although Christ as man bee called a creature, yet not simplie,
but with additi. n to be called, and named a creature. Among*

our late writers Iacob Grinæus upon the Coloss. writeth of Christ, hee is vncreated in respect of his godhead, but created in respect of his humanitie: Zanchius intreating of Christ, He is a creature, because the worde became flesh. Not a creature, because all things are made by him. Much more might bee brought in prooffe hereof, but as S^c. Ambrose vpō like occasion these may suffice. I wil not wrap my selfe up in infinite allegations, least the treatise grow so great.

I, but many instances are given, that wisdom is taken for the second person in the Trinitie.]

Were there, as many mo, yet al are answered afore. And the instances are farre more, that wisdom is taken for the singular grace of God in beautifying the soule of man. Vnto which interpretation Zanchius vpon mature deliberatiō doth rather incline, as appeareth in his treatise of the 3. persons the third booke, & 8. chap. Prooffes he brings out of Ecclesiast. which are mentioned afore, Eccles. 1. 10. & 24. 26.

In diuers verses of the Chap. it appeareth that wisdom is taken for the sonne of God.]

It is no strange thing, that one, and the same worde may both waies bee interpreted in one, and the same sentence, much more in one, & the same chap. as in Math. 8. 12. Let the dead burie their dead. So Rom. 8. 3. By sin condemned sin in the flesh. As also 2. Cor. 5. 21. And therefore wisdom may beare both waies, as alreadie hath beene exemplified, and no daunger at all. Whither for Christ, or for his graces in vs, if for Christ either his humanity, or his office. If for his graces in vs, God giving an vnderstanding soule furnished with wisdom, and knowledge from aboue. None of all these offensiue, and one of these we may vuell vnderstand it to be.

CHAP. 16.

Ecclesiast. 46. 20. See their reasons.

Not Samuell but Satan, &c.]

Men acquainted with controversies of this time wel know, that this question of *Samuels* selfe appearing, or not appearing is countenanced with learning, and good probability. Wherefore to cut of the arguments, that are brought to and fro, we thinke it the best way to affirme of this historie, what we doe sometimes of Canonical scripture where things are delivered probably in the streame of an opinion commonly received, the author grounding him selfe in some circumstance vpon a generall fame, as *M^r. Iunius* well observeth: *All things* (saith hee) *in scripture thorough the use of the vulgar sort are two manner of waies stiled. Some truly as they are indeed, other some not so exactly, but vulgarlie, as they are commonly taken.* So may the words of the author in this place (*Samuel* prophesied after his death) beare a kinde interpretation drawne frō the general voice of those times, and the opinion of *Saul* and the Witch then generalie currant. And so the conclusion made, as wee speake (*quoad hominem*) sufficiently forcible in respect of them, & their age: *Marvel it is* saith *Iunius*, *Bellarmino* observeth not *Samuels* shade is called in a popular stile by the name of *Samuell, &c.* This a safer and easier conclusion rather then any other, that shal altogether condemne it, which verie counsel *Iob. Drusius* giveth vpon that verse. As for the censure *D. Fulke* makes is more sparing, then theirs, that alledge him. For this is it you quote, *The son of Syrach* (seemeth) not to be directed by the spirit of God, (seemeth not) more (belike) he saith not, and more hee needed not.

D. Fulke

Raisonnées in serm. ex vulgari: ubi 2. modis appellari solent aliter quidem alii dñs n̄ xpi q̄ u dñs. ad hunc av, id est pro va res / uns ex veritate, alia vero h̄ dñs. Eos vel dñs a si cū ex opinionem.
Iun paralib 1. Paral 3.
Loquitur secundum opinionem Saulis, &c.
Leviti, 2. part. de spectru, ca. 8.
Misum non animadverti, &c.
Jun. con. Bel. contro. 2 lib. 4. esp. 11.
Iob. Drusius in Ecclesiast. c. 46.

D. Fulke in the preface of his booke against Martin, fol. 77. saith, where as we refuse the bookes of Tobie, and Ecclesiasticus for Canonically scripture it is not (as you say ridiculouslie) because Luther, and Calvin admits them not, but because they are contrary to (anonically scripture.)

The Doctor his reply is not to be misliked in making the defence he doth. For it were iustly ridiculous, if we should refuse, or receiue truth respectiue, because of mens persons. And though other things may bee in those bookes of Tobie, and Ecclesiasticus thought contrary to the worde of God, yet these alledged we finde not so. Arguments wee acknowledge more forcible then any here mentioned, to separate them, as we doe from being held Canonical. Concerning Ecclesiasticus how reverently all learned in former ages haue thought, to mention at large were to burne day, men of sincere religion in these last times may be thought fitter witnesses: Bullinger hath these words, Ecclesiasticus, who is intituled the son of Sirach hath many things in common with the Proverbs of Salomon, but that this is more full, and hath lesse difficulties, &c. Pellican thus, For the bookes of VVisdom and Ecclesiasticus, there is no doubt but they may and ought to be proposed with all the rest, in our schooles, and churches, and that with exceeding great profit. The same partie in his preface vpon the booke it selfe. It is a true and holse Ethicks serving to instruct Christians in morall precepts. The truth of the doctrine herein is more cleare & sure, then neede, or should depend vpon mans authoritie: and how ever it be not Canonical with the Hebrews, yet is it an Ecclesiasticall booke, & was alwaies in vse with all Saints, to teach holy manners, to instruct Gods Church to every good worke, and as a quiver or storehouse of Catholike doctrine. The commendation Iosephus Scaliger and Ioh. Drusius giue, appea-

Ecclesiasticus
qui Iesu filij
Sirach inscribit.
m. &c.
Bullin. pref.
in v. sonm
Lecm Jude.
De lib sapientia
Ecclef. Iesu Sy-
rach nū est quod
dubietur, quin
&c. Pellican
pref in Apoc.
Est vera & sa-
ra Christiano-
rum Ethica, &c
Sanctissimū
in v. sonm
fuit, &c. Id.
pref. in Ecclef.
Ioh. Drusius
q. quib. per Ep.
Ioseph. Scalig.
Epist. 108.

reth by their Epistles one to the other, and among notes *Drusius* hath expresse made vpon that booke, all which we holde necessarie for these times to bridle their iudgement that ride post al on the spur leaving behinde them that soft paced moderation, which alway much tempereth over hasty quicke censures.

CHAP. 17.

Baruch. 1. 2. See their reasons.

IF a diuers cōputatiō of time might worthily convince of irreconciliable contrarietie, the Canonically Scripture should not bee free. For it reckoneth diuerslie, and yet without error, because in a diuers manner, taking a rise higher, and lower, els in deed could it not be cleare. Were a difference of time in cōputation such a dangerous point, as that the truth faileth vs, where we faile to proue it, *Chronologie* must be their studdy, who poore soules know not to account times more then the Psalmist speaketh. Man goeth forth to his labour vntil the evening, &c. Quotations here given, 2. King. 24. 28. 29. 30. Imply either so many several Chap. or so many several verses of that 24. Whither of them we thinke, we thinke amisse. For neither are there so many Chap: in that second booke of Kings, nor so many verses in that 24. Somewhat in the 25. 8. 9. verses, where it is said the 19. yeare of King *Nabucadonoxer*, which in the second verse of that Chap. falleth in the 11. yeare of *Zedechia*, where the 11. and 19. yeares are more at ods in shew, then the 5. and 11. yeare, yet no contrarietie; because the number, as it is diuers, so the account is. One reckoning *Zedechia* his time, the other *Nabuchodonoxers* Raigne, which *Iunius* comparing with *Jeremie*. 51. 59. findeth the 4. yeare run, to be the fift yeare running (in *Baruch*) after

for refusall of Subscription.

119

Iechonias was carried into Babylon. At which time wee may understand a fire was begun by the Chaldeans, but that extinguished the towne was kept safe, and then some 7. yeares after wasted out-right. Such probable answers may well satisfie needlesse obiections.

Eris intelligendum ignem a Chaldeis subiectum fuisse, &c. Iunius in Baruch. 1.2.

CHAP. 18.

In Baruch. c. 6. A copie of the Epistle, &c. See their reasons.

IT might be said (sent by *Jeremy*) because not the *Authenticall* it selfe, but only translated, or a *copie*, as the subscription witnesseth, therefore not esteemed other, then Apocriphal. Notwithstanding so far forth, as agreeable to truth it may be receiued, and held for a truth. In regarde whereof, as also because annexed to the propheticie of *Ieremie*, the fathers call it by the name of *Jeremy*, as *S^c. Cyprian*, *Hilarie*, *Ambrose*, *Basill*, *Chrysostome*, *Austen*. Others as *Clem. Alexan. paedagog. lib. 2. cap. 18.* and *Ambrose de fide lib. 1. cap. 2.* call it *diuine scripture*. All authorities of the ancient counsels, and others to this purpose wee alleadge not. For that were infinite. But it more then seemeth those holymen that penned the *communion booke*, proposed before their eyes these aforenamed, and many more for a clowd of wel aduised godly witnesses in reverencing this booke, and therefore in retaining the vse thereof appointed it at times to be read in publike as we doe.

Cyprian serm. de orat. domin. Hilar. prefas. com in Psal. Ambrose de patient. li. 1. ca. 8. Basil in Eunom lib. 4. Chrysost. in orat. quid Christus sit Deus. Aug. de ciuit. dei lib. 18. cap. 33. Clem. Alexan. paed. lib. 2. cap. 3.

CHAP. 19.

Baruch. 6. 2. See their reasons.

THIS, and the former obiection some made in the conference had with them, as also some other exceptions, which as occasion shal serue wil appeare in reading. This we answere in general, and more particularly. In generall
'their

their negative that this vrge may be thought verie ventu-
 rous. For *Pellican* saith in an expresse affirmatiue, Ten
 yeares may be called a generation. But grant we the word
 (*Generation*) is not taken in the old Testament for so few, as
 ten yeares, which men of great reading in scripture doe de-
 ny, for so *Pellican* doth, yet that no argument to impeach
 this place. Because the question is not whither in any place
 els it be so, but whither it may be taken so here. If so it may,
 then what is said to the contrary inforceth not a contrarie-
 tie to Gods word, which is, or should be the proote, if men
 will bring fit proote to any good purpose. This is once, let
 suspicion busie her selfe as much, as shee can wel intende,
 the substance, and argument of this booke is not unprofitable.
 It containeth some things which seeme to curious priers lesse
 agreeable to scripture, but to the simple honest minded, that
 rather seeke truth, & fruit then after words, it is convinced
 to containe nothing dissonant from scripture. And because it
 teacheth nothing beside the sentences of other Prophets, that
 it seemeth an abridgment, or collection out of the law, and the
 Prophets, and agreeable to the sacred Canons of holie scrip-
 ture, therefore it hath beene appointed by the Ecclesiasticall
 fathers, ever since the time of the Apostles, and by the Nicen
 concell to be read in the Church, with the rest of the Apos-
 tolicall or holy Scriptures. Out of which booke S^r. Austen,
 and other Doctors of the Catholike Church are no whit abash-
 to draw reasons and arguments, which as they availe not a-
 gainst obstinate Jewes, (as doe not many Canoniall books, yet
 can they not contemne it, acknowledging therein a propheti-
 call stile, not abhorring from the phrase of *Ieremie*. And thus
 much is avouched by some whose eie is Eagle-sighted to
 finde out the tracke of any the least apparant falshood.
 More particularly wee tender our defence thus. First it
 might

*Decemanni ge-
 neratio dici pos-
 sunt. Pellican
 in Barnab. ca 6.*

*Rem & argu-
 menti ducimus
 inuensa inuile,
 Iun. in Barnab.
 cap. 6.*

*Que curioso-
 ribus inquisi-
 ribus minus
 quadrare viden-
 tur, &c. Pellicā
 in proem Barnab.
 Quia nihil pre-
 ter prophetarū
 aliorum senten-
 tias dicit, &c.*

*Ab Ecclesiasti-
 cis patribus ab
 Apostolorum
 temporibus, &
 in Niceno con-
 cilio legi in Ec-
 clesia consti-
 tum est, &c.
 Ex quo libello
 &c.*

*Non tamen eū
 contemnere pos-
 sunt, &c.*

might be a certaine number for an vncertaine, as *Lev.* 26. *Consuetudo omnium gentium certum numerum capiendi pro incenso Pellican in Barnab. c. 6.*
 18. 21. 24. Secondly, if 7. generations do in some mens chronologie signifie more then 70. yeares, yet sorrowes account is alway of the largest, and with the most. O that my grieffe were well weighed, and my miseries were laide together in the ballance, for it would now bee heavier then the sand of *Iob. 6. 2. 3.* the sea. 3. In chronologie men diuerslie reckon as *Act.* 13. 20. of the iudges government, and *Saul* is said to reign 40. yeares, whereas in looking backe to the history of the kings it is cleare that *Samuell* is vnderstood. So in numbring 70. soules, *Act.* 7. 14. in *Gen.* 46. 27. but 65. soules. Fourthly 7. generations may imply so many changes, and courses in a mans life by so many tens, or decads of yeares allowing as the *Psalme* doth 3. score yeares and ten for the life of man, *Psa. m. 90. 10.*
 Fifth, in these 7. generations here mentioned, vnderstande we siue completer, the other 2. exclusiue, the doubt is soone answered. The like is in other places, as *Math.* 17. 1. After 6. daies *Iesus* took *Peter* and whereas *Mark.* 9. 2. Six daies after *Iesus* tooke *Peter*: *S^t. Luk.* 9. 28. hath it came to passe about an eight daies after. The first, and last are reckoned for none. So in seaven generations the first, & last for none, by which reckoning 14. yeares make vp a generation. And where so many interpretations, and every of them may intreate our peaceable thoughts without iniury to the truth the age present, and to come, wil iudge we haue no knowledg, if we are ignorant, or no loue, if we acknowledge not so much, as we ought to know.

CHAP. 20.

Daniel cap. 14. See their reasons.

Fables though some call these additions to *Daniel*, and among the rest that 14. Chap. here alleadged, yet that is

Q

not

not the reason, why it may not be read. For *Iothams fable*, *Judg. 9.* is received. How the trees went forth to anoint a king, and said vnto the Oliue Reigne thou over vs, &c. In writing for this, and the rest before questioned none will take that we indeavour to proue it, or them *Canonically*, (let that be the care, and labour of others whose error it is) but to shew we regard it in many respects, partly for that the ancient, such as were immediatly after the daies of our Saviour account of it, *Tertullian, Origen, Cyprian, &c.* partly for the argument, which the learned *Iunius*, holds to bee a *godly historie*, and of the next Chapter the like judgement is given: *Conrad. Pellican* writing of the historie of *Susanna* so much commended in ancienter memorie determineth the point thus: *The Catholike church hath decreed ever since the times of the Apostles that the godly, and profitable historie of that most vertuous woman Susanna shoulde bee read in the Church among Ecclesiasticall bookes, as the rest but of lesser authoritie, then the Canonically.* This tract is not accounted in the Canon but is very hole some, and altogether conformable to holy d. *Scripture* containing (No doubt) but onlie of the time. In Arithmetike of nothing commeth nothing, yet where No doubt is how many doubts are made. But as the Psalme speaketh, they feared where no feare was, so now a daies me are disposed to doubt where (No doubt) is but only of the time. When *S^r. Ierome* excepted against these parts (now in question) annexed to *Daniell*, *Ruffinus* is not behinde hand to tell him as wel of it. *The body of the old Testament* containing the said Ecclesiasticall bookes *Ruffinus* termeth, *A diuine instrument*, & the pawne of the holy Ghost, which the Apostles delivered to the Church. Afterwards he charged *Ierome* farther, *Is it not a robbery whē some things are changed, and yet men will say they correct an error.* For all the

*Historiam hanc
argumento p̄
asse agnoscimus
Iunian Dan. 13
De hac historia
idem iudicium
ac de superioris
facimus Id. 14.
Susanna hone-
stissima famina
piam atq; uirile
historiam eccle-
sia catholica,
&c.
Saluberrima est
& omnino con-
formis doctrina
sanctæ, &c. Pel-
lican in illud
arg.*

*Instrumentum
diuini, &c.
Ruffinus in uel
in Hieron.*

the historie of *Susanna*, which was a patterne of Chastity to the church of God is cut out, cast aside, and neglected by him. The song of the 3. children which is sung in the Church of God most of all upon solemne feast daies is quite scraped out of his place by him. Anone after particularizing his speech he proceedeth, And the whole church throughout the whole world, either of them, which are in their body, or of thē that are gone to God, whither they were holy confessours, or holy Martyrs, all these and others that sung the song of the three children in the church of God, were deceived, and sung false tales. S^t. *Jerome* vnderstanding what was returned him by *Ruffinus*, answereth what hee writ was not his owne minde, but in the person of the Jewes whom also hee would haue refused, but his leisure served not. And as occasion was eue in his 41. Epistle to *Ruffinus*, so doth he, Epist. 22. to *Eustochium* make great vse of those examples, *Abacuck* feeding of *Daniell*. The like may be observed in other the ancients for that other of *Bel*, and the *Dragon*. These parts that are taken out of *Theodotion* read with discretion may profit much, as for the Jewes, our resolution must be as is that of *Pellican*. We weigh not the flouts, and scoffs of the wicked Jew. Howsoever might we grant all these places contrary to the word of God, yea as a third paper afore termes them blind, and false *Apocrypha*, yet surely a man, that loveth the peace of Gods Church, and wel considereth how our congregation hath an eie to the measure of obedience we performe to Christian godly authority, might haue read these chap: at the time appointed, & withal shewed briefly (but with great moderation) what verses in such and such chap: some now, & at other times heretofore did any way doubt of. And yet because the Church alway read them, & found them verie fitting for instruction in good manners, there-

*Non quid ipso
sentiam, &c.*

*Hieron. Ep. 41.
ad Ruffin.*

*Ierem. Epist. 22.
ad Eustochium.*

*Nihil moramur
impj Iudai in-
dicium & san-
nas Pellican in
reliquias ad 3.
Dan. ex Theod.*

*Vetus sunt A-
pocryphi, & le-
gi quidem in
Ecclesia possum
& sicut ex il-
lis etiam sume-
re documenta,
quatenus cum
Canon consonat
conf. Helu. scilicet
2. art. 4 & 6. pp.
20. & 13.*

fore now also the same order being retained continually, & withal generally, it was not for any private person, & therefore not for him peremptorily to break. *They are profitable, and may well bee read in the Church, yea also it is lawfull to take from them doctrines so far forth, as they are consonant with the Canonical.* So writes the confession of Helvetia: or should a man (not able to salve these doubtles proposed) spare reading these Chap: because of offence to his owne soule, and insteede of them read some other in the old, and new Testament, not otherwise disobedient to the government of the Church, it may well be thought he should never haue beene molested. Yea wee dare boldly challenge any one of them all. What one for the time these petty controversies haue beene on foote, that was ever cited, or indited for only varying a chap: and supplying it by another? But we know, they cannot name any. So little cause had they to complaine at this time, whither you consider the words or the interpretatiō, or the practise among vs, which reiecteth from reading in the church the 3. and 4. booke of *Esdras*, the first, and second booke of *Machabees*, as in examining, halfe an eie may plainly discerne, as also in expresse words authoritie giveth vs power to *change some one or other chap: that fals in order to be read upon Sundaires or holydaies, with some other of more edification as appeareth in the Admonition to al Ministers Ecclesiastical.* Thus having gone over the particular instances men bring, vvee come forwarde to the generall grievance they conclude upon.

CHAP. 21.

Because Apocrypha are called holy scripture. See their zealous.

AS if here vpon comparing the book of *common prayer* with the booke of Articles, we would infer the *Scripturall* to be *Canonieall*. Wherevnto wee answer that they are called *holy Scripture* in a signification at large because the subiect they intreate of is God his *loue, power, our sanctification, and obedience* to him. And they may be held *Canonieall* wholesome doctrines being thence deduced though not simply of themselves, yet wherein they agree with the Canon, as also because they may serue, as they alwaies heretofore haue done for a rule to direct, and order our conuersation aright.

*Ar. 17. 149.
Hieron.*

*Pat. est ex illis
sumere docum.
ta quatenus est
Canonieis confa-
nant Hieron.
confes. ut in su-
periori capitulo.*

CHAP. 22.

Because some excellent bookes and vpon a great penaltie forbidden, &c. See their reasons.

WHere is any *penaltie*, any *great penaltie*? Or how appeareth it our Church *forbids* them to be read? As *Hieron* against the *Luciferians*: So may we say, *our li- ble world Great Brittain*, may wonder sinee is become thus suddainly popish, and that so strangely, as hauing alway allowed, defended, commanded the reading of the Scriptures, expounding, interpreting, sinee is now held as a punisher of them, that read these Chapters. What vntruth is it they will spare to speake in huther muther, and vnderhand, that dare thus vntruely slur paper, to their owne shame.

*Ingenitum totum
orbis Christiani-
mus est mirum
est se factum esse
Arrianum Hie-
ronim. aduersus
Luciferianos.*

For first the genealogie of Christ is read, and if at anie time to be spared because of other dueties, that presentlie come in place, the wisdom of a godly discreet minister may with good commendation easily determine. Secondly, as concerning the *genealogie*, the *Canticles*, the *Chronicles*, & the *Revelation* doe they not, may they not, vse they not to paraphrase, expound, interpret, and take their text from

forth of any these bookes, either by way of set lecture, or otherwise? *Thirdly*, know we not some wedded to their will, in these their wilful opinions beeing at times to expounde S^t Math. and S^t Luke, when they come to the genealogie overhip the places, pretending they are a ranke of harde names, & make not so much for edification? Yet this they commit themselues, and condemne in our Church calling it *blasphemous*, for so the second paper in the second paragraph from a hot fire fierce zeale spareth not to write. And to returne the author thereof his own words, as S^t Hieron to Ctesiphon. *so we to them*, upon the first appearance there is manifest blasphemie, neither shal there neede any other request then the sentence it selfe, which no sooner is discovered, but as soone confused. Therefore are they inexcusable whosoever they are. For they that condemne doe the same things. *Fourthly*, haue we not seene in our time, which is but yesterday in respect of the generations afore, some adventure in such corrupt manner to speake of Christ his holy marriage with his Church, as if they would reade some wanton, idle, amorous pamphlet? It is to be observed, saith Lambert Avennion: that wee must dare lesse to breake in vpon handling this booke then any other booke of the holy scripture. *Fifthly*, for the Chronicles, who knoweth not the bookes of Kings containe the same argument, which beeing appointed to be read in publike, proverth that we admit the history of the *Chronicles* to be read. But ill wil never said wel. *Sixtly*, for the *Revelation*, may it not seeme strange, that many chap: beeing expresse appointed, yet some men, as if they had made a league with falshood, threap vpon our church the contrarie? It is not so much read in deede, because so many words so many misteries, & the fulnesse of time much helpeth the vnderstanding of that booke. And in a godly discre-

*Pars prima
frons blasphemia,
Hieron. ad Ctesiphon.
Sententia v. pro
prodigio superaddit.
Idem. Polag.
cap. 4.*

*Observandum
est, quod minus
in hunc libellum,
&c. Lomb. Avennion:
in prolog.
Comit.*

*Quis verba
dei mysteria
Hieron.*

these, diuers misteries, & the full meaning is not thoroughly agreed vpon, neither can yet bee. Such is the booke of *Revelation*, and of the *Canticles*. Thirdly, in *genealogies*, & such chap: as haue that argument, vse may be, and is acknowledged; but not that vse so expresse for sanctification, and holynesse, as craue the bettring of our liues, rather then the making vs know much, not to so direct purpose, as the other. The equitie of which speech drew M. Luther, to prefer (as our *communion* booke doth) some diuine bookes before others: whither primarily *Canonicall*, or by *application*

Luther prof. in
Rev. Test.
Cochl. lide scrip.
& Becl. answ.
cap. 3. & in sep-
ticipite. cap. 5.
Nō quod sub-
stantiam veri-
tatem & graui-
am sed quod
modū tradendi,
&c. l. i. c. vi.
Bel. de verbo
dei lib. 3. cap. 6.
Regula Regula-
re.

in agreeably *Canonicall*. He (but vniuſly) taxed by Cochlam for preferring *Paul*, & *Peters* Epistles before the 3. gospels of *Mathew*, *Marke*, and *Luke*, to our service booke in appointing some, rather then some, *Apocryphall*, rather then *Canonicall*, not for the substance, truth, and grace, which we confesse to be in the *Canonicall*, but for the manner of deliue-
vie and application to our vse. And therefore howe ever an offensive speech to prefer *vntruth* before *truth* (for that we cōdemne) yet that, which is *vntrue* in some particular, may otherwise having much truth in it bee worthy of regard, and in that respect being agreeable to *Canonicall*, doe no iniurie to *Canonicall*, more then timber, that is fitted to the squire, or that, which is ruled to the ruler. Wherefore men that make these demands may be intreated to deliver the termes thus to their own contentment. Some part of the *Canonicall* may be lesse edifying, then some other though *Apocryphall* in name. Because in particulars, when it cometh to reading such and such verses, and chapters are either expresse *Canonicall*, or by *necessarie consequent*, or *no way contrary thereto* ypo iust examinatio diligentlie, & faithfully made therein. But proceed we, for they haue not yet done. In the second paper we finde their cōplaint thus.

Prophecies, histories, &c. called *Epistles*. See their reasons.

M^r. Theodore Beza in his replie to Castalio. When all parts are agreed in the thing, and words haue bene of long continuance with al men, whence cometh this desire of novelty, and new fanglednesse, but from a foolish, and ambitious wit? The word *Epistle* hath bene vsed time out of minde in this manner, as we doe, and when there is no question about a matter of substance, we fall a quarrelling about a terme of circumstance. The word (*Epistle*) is as everie word els a terme of art beholding to such, as may be thought in these points Maisters of their art. This we must confesse if wee obserue ought, that words in respect of our vse are diuerse times diuerllie employed as (*Anastasis*) a Greeke word taken for the *resurrection*, was not so in times past, but for the vtter overthrow of a place, or the inhabitants. *Nature* taken for the very substance, and *nature* of a thing, yet sometimes for an accident, or an accidental qualitie, as in Saint *Peter*, where it is said we are partakers of the diuine *nature*. So the word (*Somaticus*) *Colos.* 2.9. In whom the godhead dwelleth *bodily* (that is) personally. Secondly, by this worde *Epistle* the *Corinthians* are called, yee are my *Epistle*. &c. able to commend S^r. *Paule* sufficiently. Why did not some in those daies tell the Apostle, as these tell vs now? That to stile a whole Church by the name of an *Epistle*, is contrarie to truth, and a good conscience. Yea S^r. *Paule* his gospel for the matter, was for the forme an *Epistle*: none the was so quick witted, as to returne vpon S^r. *Paule*. He was much overseene, that contrarie to Gods word (for that is stil the question) he would giue contrary names. Thirdly, the whole

Epistola sum a scripture of God is called other whiles, and the name ap-
Deo missa, &c. proved without controule, *The Epistle of God to his creature,*
Chrysost. in 2. or *the Epistle of God to the world.* If al may be called thus,
Thessal. 2. then any part of it may be so called. For as the Philosopher
Quid est scribo- in nature delivereth his rule, it is true in this also: *The rea-*
ma sacra, nisi son is alike of all, and a part. Fourthly, as it is said of all crea-
quedam episto- tures, *They haue all a heart, or somewhat, that supplieth the*
la dei omni po- use of a heart, and the instrument for sense of touching, in
rentis ad crea- flesh, or in others somewhat in proportion thereunto: which
turam suam? might be *Abrahams* meaning to his son *Isaac*, when there
Gregr. mag lib. were none but they two. No beast for sacrifice, more then
Epist. 84. his owne sonne, which yet he in obedience to God at his
Etalem est ratio commandement thought to offer, when he answered, *God*
scilicet, & partu will provide a beast: not that *Isaac* was so, but because hee
in hominigenis must supply the place of one, for other they knew not of.
1. de cel. cap. 1. So al are *Epistles* the read, or put in steed of an *epistle.* Fifthly
Cor aut cordi a- the Apostle, *1. Cor. 15. 39.* calleth fish by the name of flesh.
nalogum Aisti, Al flesh is not the same flesh, but there is one flesh of men, a-
de hist. animal. nother flesh of beasts, another of fish, and another of birds: is
in ong. & in a prophecie or historie an *Epistle*? The like deniaunde may
vois d'adans 78 be made. Is flesh fish or e contra, distinct they are, yet one
aradlogov. name for both. Sixthly, what doe we herein, but that which
Id de anima other Churches of God, *Heidelberg, VVittenberg, & their*
lib. 2 cap. 11. pastours, and teachers doe the like. *Spangenbergius Chri-*
Gen. 12. 8. *traeus* and others in their postils, that wel knowe, what to
a. Cor. 15. 39. speake, giue the name of an *Epistle* to the prophecies *Acts*,
1oh. Spangen- and *Revelation* not quarrelling, as ours doe about wordes:
bergius postilla. Seventhly, as *Epistles* are sent to persons one, or more, so is
David Chitrai the gospel of *S. Luke*, and the historie of the *Actes* written
postilla. by name to *Theophilus*, so is the *Reuelatio* to the 7. churches
 so were the prophecies, like an *Epistle dedicatorie* to the Rea-
 der. For this the Prophets vied, when they had made their
 ser-

sermons to the people, they did abridge them, and penned them briefly setting them vp in some open place, that all the people might read the same. So the Lorde bad *Abacuk* to write the vision, which he saw, and to make it plaine vpon tables, that he may run, which reads it: 8. If in some respect the *prophecie* of *Esaie* may be called a *gospel* without anie preiudice to the truth, and a good conscience, because an Evangelical Prophet; why not as wel somewhat of his, indure the name of an *Epistle*? Or if these 3. *Prophecies*, *Gospel*, *Epistle*, be words of an incompatible qualitie, like fire, and water, then a *prophecie* may not bee called a *gospel*, more thē an *Epistle*. The reason is alike. 9. These parts of scripture, whither out of the prophets, or out of the other haue this one name of *Epistle*, because read at the time of the communion, as *Iustin Martyr*, and *Tertullian* witnesse. 10. If because a *prophecy*, therefore not to be stiled by the name of an *Epistle*, how commeth the 29. chap. of *Ieremy* so to be intituled. 11. This quarrelling for that we stile *prophecies* *gospels*, and *histories* al by the name of *Epistles*, is like a brabble *Cochlaus* intends against *Luther*, whom he chargeth to say, *There was but one gospel*: againe that there were more the 4. *VVhereas* the author his meaning is, that the *gospel* sometime is taken for the substance of the glad tidings of the *gospel* so it is in signification, but one, *Gal. 1.* Secondly, for the historical books of the sayings, & deeds of Christ, in which sense he acknowledgeth only fowre, penned by the Evangelists. Thirdly, for al manner of diuine bookes, and holie scripture intreating of the doctrine concerning Christ, & fitting it to the vse of the godly. In which signification there are more then 4. *gospels*. For so, as it compriseth the ministry of the new Testament, the *Acts*, and *Epistles* may be stiled by the name of *Gospels*. Thus far *Ianius*, and *Pezelius* in

Perkin in the Creed, pag. 3. lin. 27. 28. *Abacuk. 2. 2.*

In Synax Iustin Martyr Apol. Tert. apol. 2. 38.

Cochlaus lib. de script. & eccl. antiq.

Inn. con. Bel. de ver. dei 1. 2. 6.

Pezel part. 2. Exam.

defence of this interpretation, 12. Every of these whithin in the *prophecies*, or *Acts*, or *Revelation*, is named an *Epistle*, if not for the matter, yet for the place they take vp, nor that strictly, and alway the lesson was taken out of the *Apostles* writings, but because for the most part thence it is taken, the denomination following the greater part. As *Dauids Psalmes* they are called, and the *Psalter of David*, though some *Psalmes* were penned by *Moses*, and other the servants of God. Lastly, this shal serue for a note to the Reader, that the *Revelation* is not forbid to be read, which in the former chap. some pretend, but fallie: for these places quoted in the communion booke, beside a many other witnessse the contrarie.

The booke of Common praier commands vs to read of that which is vnttrue; for the Revelations, Histories, prophecies are called Epistles, which cannot properly, & truly so be called.]

An argument of no validitie, nor strength: for if that, which is not properly spoken bee vntruely spoken, then all the instances before given, and al our figuratiue speeches, which are vnproper, and in a borrowed phrased, are vnttrue, and that booke (and that booke is the scripture,) which commands vs to read them often may not lawfully bee subscribed vnto. By which rule, may it goe for currant, what shall we think of the 26. v. in the 16. of S^t. *Luke*, delivered by our Saviour in the person of *Abraham*. So that they which would goe hence to you cannot, neither can they come from thence to vs. Certaine it is, many wish they might go from *hell* to *heaven*, if they might to doe with a wish, but would any goe from *heavē* to *hell*? This speech narrowly sifted is not properly, but vnproperly spoken. for no such desire can once so much as steale vpon the godly; yet thus the scripture speaks,

*Improprie hoc
dicitur. si quis e
culo ad inferos
descendere velit.
C. 14. in Luke
16. 26.*

as if they would, though they never wil, so long as the world standeth. How many *vnproper* speeches, not a chapter in the bible but hath examples of more, or lesse. And may this reason goe vncontrold? (*It is vntrue because not properly spoken*) we may giue advantage to Atheisme, and impietie to finde vs worke inough in their mint of prophane godlesse, abhominable obiections. That God hath *eies, feet hands*, and al *vnproper* speeches, and everie one *figuratiue*, not overbusily to be examined in the strictnesse of the letter. But what neede an Irish lackie to strike of the head, where the heart is quite gone? no likelihood this argumēt can hurt, if our answere be considered.

CHAP. 24.

The booke in the Psalmes leaveth out diuerse wordes, and all the titles of the Psalmes, &c. See their reasons.

THis accusation is set downe in the third paper, wherein for omitting many titles in the *Psalms*, our church is accused, as substracting from the truth of GODS word. And, *we say they be to him that diminisheth*: In defence we make this answere. Those titles in the *Psalmes* are not of the learned greatly stood vpō. The Hebrews themselves not knowing what to make of them, as *Lamenat seach, Gnalamoth, gitsith, machalab, mecloth, maschill, miēlam, Neghiloth, Neginoth, Sheminith, Shigaiōn, Shiginoth, Shoshannim*, about all which the diuersitie of mens iudgement is great. So for *shir mismon*, and *mismon shir*, and the like, whose vse, and doctrine countervalue not their doubts, & vncertaine opinions. For to tel you that, which when vve tel you is to little purpose, is a labour better spared, then ill imploied. But we refer our selues herein to the knowledge of the learned in that tōgue, whose modestie causeth more

Interea sunt omnia & infirma mixta coniectura in Psal.

Silence then bayards ignorance can wel indure.

Whole sentences left out. See their reasons.

*Ludovic. viues
de causis corrup
tarum artium.*

*Vignot. in A-
poca. vi à Mar-
tin. citant.*

IF a portion of scripture be enlarged in other words more fully, and thoroughly, as sometimes it falleth out, and that that thrice for once it be confidently acknowledged, as is this same hearty acclamation giving glorie to God the father, the sonne, and the holy Ghost, may not the authors of this their calumniatio be held alike disposed to the authors of the legend, who had a leaden hart, and a brazen face. For how els could this holy, sound, true, christian applause of greater antiquitie, then the conquest of Arrianisme instead of thanks giuing vnto God bee obliquely twitted with reproach, and infamie. *Pignetus* upon the Revelation cited in *Marlorat*: They detract (saith he) that doe lighten the authority of scripture, or malitiouslie suppress any part, & all because they would not displease men. What shal bee given thee o thou false tongue? Haue we impeached, or diminished the booke of God, that vse those verie wordes before the reading of the Psalmes, *Praise yee the Lord*, and at the close, or foote of the Psalmes interpret it more fully in that verie ancient godly forme, *Glorie be to the father the sonne and the holy Ghost, as it was, &c.* Vnlesse your meaning bee that in giuing glory in this wise we doe not praise the Lord To what purpose els serue these perplexed speeches, we cannot presently coniecture. But goe on.

CHAP. 25.

The Communion booke appointeth a part of the Lordes prayer to be left out. See their reasons.

Which

WHich *communion* book theirs, or ours meane they? If their owne, why raile they accusations against themselves? and if guilty themselves, why call they not the mote out of their owne eie? Shall a Negro mocke a blacke a More, or a captiue his fellow prisoner? Our *communiõ* book they like not. And of their owne whither first, second, or third it is, they approue, we know not. First, seconde, or third, we say. For so many al differing each from other with in some few years, one after another they set out about 20. yeares agoe to be received of our Church. In one of which there is somewhat taken out of the Articles of our belife, somewhat also out of the Lords praier, as it is witnessed vpon good warrant by word of mouth, and vnder their hand, that haue seene the bookes of this argument. If any doubt hereof we refer vs to the answer given by that very learned and painefull *Deane of Excester* to I. T. his letter, p. 40. li. 30. Nowe then doth their *communion* booke appoint a part of the Lordes praier to bee left out, and must ours beare the blame?

*Liber luvipedum
derideat Aethy.
opem albus.*

*D. S. in his an-
swer to I. T.
pa. 40. line 30.*

For thine is the kingdome, &c. left out. See their rea-
sons.

It is generally in vse with the whole Church of God, to repeat, that praier, as *S^t. Matthew* hath recorded, some-
times againe to repeat it, as *S^t. Luke* doeth, *S^t. Matthew* mentioning the clause, *S^t. Luke* omitting it, and wee hope, that good Evangelist learned not to leaue it out, as taught by the *popish missall*, or *masse booke*. Doeth our *communion* booke appoint that comfortable conclusion of the Lords praier to be left out according to the *popish missall*. A treble falsehood in a single sentence. For neither doeth our Church leaue it out, nor appoint it to be left out, nor herein is it according to the *popish missall*. Much after this sort disputeth,

*Mat. 6. 10.
Luk. 11. 2.*

she :

*Ps in regno Pa-
pe factum est.
Beza 9. msc. cōs.
Anabap. 1. art.
de bapt. p. 572.*

*Papisticum fig-
mentum, ibid.
pag. 834.*

*Luth: explanas
apoc. dom. 3. 7
pag. 116.
Pro. 16. 2.*

*Non addiderūt,
Eccl. 1. 1. con.
Bel. de verb. dei.*

*the Anabaptist with that Reverend M. Beza: Baptisme must be ministred vnto them, that of themselves desire it, & not to infants, as they do in the Popes kingdome. And so with that memorable grane learned man dealeth Michael Ser-
vatus. If the thing like him nor; streight vp with it is a popi-
stical devise. Holding it for prooffe sufficient in the mistake
of any doctrine, if they can put it of with, it is popish, or pope-
rie, or it is according to the popish misall. If any particular
Church leaue it out at anie time, doth the booke appoint it
so, or did it? Is not Tertullian, Cyprian, Ambrose, Hierom,
Austin and Luther guiltie of as much, & are they al become
accursed this day? But a causlesse curse returneth on the
head of the deviser. The Lattin ancient fathers haue it not,
but S^t. Chrysostome, Theophilaēt, and the Siriack translation
haue it, The Lattin fathers haue not added it, because they
held it not expedient, their church should bee moved about it,
or any contention arise, since it was so long emitted: would
God our giddy age did learne to advise themselves by ex-
ample of those staied, graue, moderate ancients.*

The Minister may vse it if he list.]

Well it is, that wee are cleared from beeing thought to
take it vtterlie away. Which by his, or their leaue, that so
excuse vs, must needs be true (it is quite left out) if the booke
appoint it to be left out. And this they said in the last excep-
tion, as appeareth to him that will turne his eies backe to
these words afore, *The booke appointeth a part of the L. prai-
er to be left out.* It is not onely said: Some few leaue it out,
but our whole church doth so. For if the booke should so ap-
point it, our whole Church must, and doth leaue it out. But
our iudgement and practise is contrarie as seemeth also by
their owne speeches that warilie salue this their supposed
obicction.

So the Papists may excuse the taking away of the second commandment.]

How far forth the Papists may be excused, or accused, for dividing the 10. commandments, or omitting any one of them, we hold no way pertinent at this time to discusse. Their portes called *officium B. Maria: Aquinas* in his Sums, *Laurence Vaux* in his Catechisme, and *Torrens. in confes. Aug.* are evidences of their practise. What you sit, but how vnfairly, stands vs vpon to examine. (So the Papists may excuse.) So you say, but what you say is, but so so. For first we handle not that conclusiō of the Lords praier with any such ill purpose, as the papist slubbers over the doctrin of the second commandment: he is thought to do it, least his spiritual whoredom in worshipping images might receiue a checke. No false doctrine is borne out on our parts by omitting this last clause of the Lords praier, were we appointed to omit it, as we are not. So therefore cannot the papists excuse their taking away the second commandment. Againe there is no warrant in scripture for their cōcealing the second commaundement. For our omitting the last clause there is protection from the gospel of S^r. *Luke*, who remembreth it not at al (So may not the Papists excuse their taking away the second commaundement.) And yet these be far differing speeches to omit a scripture, & to appoint it to be omitted. The last of them is in question, but neither of them proved. Miserable were the state of the Gospel in mans iudgment, if no other stood vp in defence for it then these languishing disputants, that helpe at a dead list with, so may the Papists, and so forth. And when al comes to al, al is like an *etcetera* in a sentence.

This rotten assertion discovereth an ill minde, corruptly iudging of our lawes, and lawgivers, as if they drevve the

Offic. B. Mariae
reformat. 2. Pim
Quinto.
Aquin. 1. 2. 4.
100. artic 4.
Vaux Catech. 2.
3. Tit of charity
Torrens in conf
Aug. lib. 2. ca. 6.
iii. 3.

sword to punish wel doing, for so you write in effect, that would make the world beleue (*for recitall of the close in the Lord his praier a man is subiect to inditement.*) to plain & evident it is that so many as thus cōsolaine, acknowledge not our gracious king a defender of religion, but an impugner of the same, neither make you that godly accout of our Reverend Iudges in the lande, as might wel become you. What is this other then a lewd abetting of a stale shamelesse reproach, that among those who deale in the cause of iustice there are found wicked Lawyers and Iudges, that lie in wait for the blood of Gods saints, as he that setteth snares: Godlesse men that make of the statutes ordained for the maintenance of religion, and common quietnesse, a pit wherein to catch the peaceable of the land. But wee are no such men as wil intertaine that action against you, neither doth the authoritie, and wil dome of that honorable bench neede our advertisement herein. To them you stand, and fal.

*Xpi. to Reform.
no enemy. p. 3. B
lin. 30. 27.*

If the Minister adde to the booke, &c.]

Reason good, if it be heretical, or schismatical, poison of the faith openly, or the bane of Christian loue at home: otherwise, how many times in our Churches are there vpon occasion of the plague, and pestilence, or feare of invasion by the forraine enemy, or some such like cause, prayers enlarged at the discretion of the godly Minister, yea how many congregations wel, and peaceably affected in religion haue particular additions, as in some port towns a set form of praier for our Merchants and merchandise, some others haue some other smal additions, and explanations, but al consonant to the truth of Gods word, and the booke of common praier? And the time is yet to come, that ever any one of these was molested, or troubled. So might men inioie christian libertie, if they were of a Christian moderation, and

and government, but els it is not meete to leaue it to every mans choice, for then we should never haue done. But so many alterations, augmentations, diminutions, differences, that the booke in a little while would not be like it selfe. And this but late experience warranteth vs to write. For vpon an exact surway not long since taken by faithfull examiners of *their severall communion books* at diuerse times obruded vpon our Church, the account of alterations, augmentations, diminutions, ariseth strangely. Twixt *their booke of common praier* printed at London, and their writtē booke exhibited at the parliament, the differences are 415. twixt *their booke of common praier* set out at *Middleburgh*, and their written booke exhibited to the parliament differences, 395. twixt *their booke of common praier* set out in London and their other at *Middleburgh* differences, 123. twixt their booke of common praier set out in *Scotland*, & their other in *London* differences 112. Such fickle, skittish, vnstaide courses doe not any way beseemē the Church of God in her well advised, graue, motherly counsel, vvhich sheweth her obedient children for their better directiō.

CHAP. 26.

Because the booke of common praier, commandes the signe of the Crosse in baptisme, &c. See their reasons.

The crosse in baptisme is a stone of offence, but of their parts that so take it, because they mistake it. For they list not know, that our fathers, whose children we are if we doe beleue, did commendably vse it aforetime in the primitive Church established by such authority; as Christ in such cases for matters indifferent hath lefte vnto his spoule, and in that consideration requisit to be observed, til authoritie see occasion hereafter to remoue it, as nowe to

retaine it. And no question had our dread Sovereigne King James, found a iust cause to abolish it, as Ezechiah the brazen serpent, he would, and it appeareth hee would. We appeale to the latest remembrance not yet a yeare since, *when our liege Lord sat, as religious Constantine, or godly Theodosius* to iudge, what might be laid on both parts. And might good Ezechia haue found the brazen serpent freed frō abuse of incen'e, which the Jews offered, because of a diuine power they thought was in it, a toleration had beene instead of a remoueall. There beeing not like cause to doe so in the crosse, the like is not done. This was it, in the Sacrament of the Lords supper, the crosse was vtterly abolished, & in baptism next. First because not abused in the one, as in the other, 2. not so anciently approved in those times that were nearest the daies of the Apostles. As for other obiections they are scarce worth examining.

The signes that Christ hath instituted (saith a second paper) are sufficient, &c. See their reasons.

Concerning the crosse it is only but a *signe*. Baptisme is both *signe*, and *sacrament*. The water *essentiall* to baptism, and of necessitie to be iniointed, because of Christs institution, the crosse *accidental* only, and for outward reverence sake, because for ought we finde, it hath alway been, immediately since the Apostles time. And if because one *signe* may not be added to another, therefore a crosse may not be vsed in baptism, then surely mens sitting at *communion* *table* must not be allowed, as a signe betokening rest, and full accomplishment from legall ceremonies in our Saviour Christ, and so many, as bring that ceremonie in are inventors of a new word, and gospel. For the word of God doth nowhere teach, that men to signifie so much, should sit at
the

the Lords table, yet this the authors of the graue admonition in parliament haue written. And if nothing *accidental* may be added to a sacrament by way of some outward intimation (for so this is,) then no *ceremonie* at al may be vsed in any sacrament. For *ceremonies* must be significant, else are they in vaine. That sentence may be alleadged (which one else where fitly remembreth) *It is not lawfull any thing be added, whereby sacraments be supplied, as if otherwise, else they were lame, but yet lawfull it is, those things be added whereby men may be stirred up, and moued to consider the dignitie of the sacrament.* But did this which in the obiection some affirme (els they proue nothing, &c.) any way derogate from *baptisme*, our Church had reason to reforme it, as they thinke they haue reason to informe vs. Or did vvee not hold a childe *baptised* without this *signe*, they might reprove vs more iustlie, then as yet they can proue their own exception.

It was vsed because of the Gentiles, now they are not, it needes not.

This is no argument at al, but for the whole premises, & conclusion haue no agreement at al. Though wee are not, as the *Gentiles*, who fro *paganisme* were converted to the *christian profession*, yet al ot vs are of the *Gentiles*, and their childre we are, whose fathers inherited lies. A reason they make like, as if one should vse the words of S^r. *Peter*. I beseech you as strangers, and pilgrims, abstaine from fleshlie lusts, which fight against the soule, & haue your cōuersatiō honest among the *Gentiles*, &c. The slander by shoulde reple: *I, among the Gentiles enemies to the Crosse of Christ* But God be thanked we are christians, and neede not this admonition. They that say these things argue to no purpose, and therefore may haue patience to be told, their argumēt

13^a Sess. 2.

Nihil addi debet, quo sacramenta vim suam la supplicium, addi vero licet quibus, &c. De fens. li. de officio p^r viri pa. 112.

Pet. 2. 12

is weake, and of as much strength to indure examining, as flax, or tow, when fire is put to it. See we not dayly, how Atheisme aboundeth? the time was when *Gentiles* became *Christians*, and now *Christians* become *Gentiles*, yea many more prophane scoffers, & deriders of the Crosse of Christ and that exceeding glorie in that honourable service, then ever was *Julian* that grosse *Apostata*.

We can spare the vse of the Crosse now.]

Which exception of some few (for a few they are in comparison) is an exception impeaching the wisdom of our Church, and the sacred authority of our deare Sovereign. As if these few only were the only sufficient Judges to teach their superiours, what may be spared, and what not. Themselues private men having never canvased the question, but among themselues, where al say one thing, & no man replieth. Whereas ours are superiours, and the *Kings* most excellent *Majestie* superiour to al, and after examination had of the arguments vrged, the answer found, the opposition weake, they resolutely concluded; the signe of the crosse shoulde bee vsed, in what decent manner it was heretofore retained in our Church.

For we are now of more understanding.]

Externa humana infirmitas rudimenta, quibus tametsi non indigemus omnes, &c. Calvin. Inst. li. 4. c. 10. § 31.

Outward rudiments, and instructions of mans infirmitie though we all neede not, yet we all vse, because we are bounde to one another in loue. Are any so able that they neede them not, their obedience to authoritie, their condescending to their brethrens infirmitie, would more commend their wisdoms, and loue, then idle striving against an harmlesse ceremonie, which (while some do) it sheweth want both of loue, and wisdom.

Ezechiah removed the brasen serpent.]

True: because superstition not removed. But had hee found

found it free from superstition, as he did not, he had suffred it, as in the daies of *King David*, when not abused it did serue for a remembrance of Gods goodnesse toward the. And therefore in all'eadging examples wee must not onlie see, what was done, but how wel: nor how wel, but withall in applying examples see whither the like may be done stil: if so, whither any such necessitie, that it must, and if necessitie, how far forth it inforceth, least wee make supply of one evil with another, or a worse. For to cure alway by abscission doth seldome commend chirurgeries, or is liking to the patient. Hee cureth best, that can so restore a part il affected, that it stil continueth an ornament, & grace to the bodie, as before. *That man reformeth him selfe amisse who receiuing wholesome admonition to shun covetousnes becometh prodigall.* To vse a thing il, & not to vse it at al be both feareful extremities, and he rightly makes a redresse, who stripping of the abuse preserveth the good vse of a thing. Crooked boughes bend one way to much, now to wreath them as much the other way is not to make them streight, but crooked as before. We hold it wil dome in a souldiour to flie his enemies trench, but then must hee not leaue his owne garrison. There is an error on the right hande, so is there on the left: Theeues on both sides, Christ only in the midst. Blessed are they that indeavour, 'as neare as they can not to tread awry, but to make streight steps, that, that which is halting may be turnd aside. Folly it is, to shunne a few heat drops to run a mans selfe into the water overhead and eares.

*Non ego auerſi
Quum vultu
fieri, vappam
inbeo, &c. Her.
L. 1. Satyr. 1.*

Basil. epist. 43.

Pro. 4. 27.

*ipſe vultu
ipſe vultu
Dum vultu
fluit vultu in
contraria (30)*

*It is a new, and strange doctrine that two lines a crosse,
&c. See their reasons.*

*It is a new, and strange doctrine (saith the blinde man)
for he speaketh in effect, when he giveth it out as a thing*

ne-

Ioh. 9. 32.

never heard of since the world began, that any one borne blinde should haue his eies opened, yet *new*, and *strange* as it was, and as blinde, as himselfe was, he could and did vuell see, it did nothing impeach the trueth of the miracle done vpon him by our Saviour.

Act. 17. 9.

A *new*, and *strange doctrine* it was the *Athenians* charged *Paule* the Apostle with. But was it ere a whit the more, because they said so: Whereas it was the gospel promised of God by the Prophet in the holy Scriptures; or was it a nie good argument to preiudice his Apostolical labors? So little advantage is had by accusing it for a *new*, & *strange doctrine*, which yet is not *new*, nor *strange*, vnlesse a ceremonie of 1500. yeares continuance bee thought newe, and strange.

Rom. 1. 2.

It cannot make a man not ashamed, &c.]

No can? They whose obiection this appeareth to bee might be *ashamed* so to speake, as they doe, who had they knowne, as their ignorance is wel known, their knowledge would haue beene a bit, or bridle to stop the mouth as *S^r. Peter* calleth it of foolish ignorance. It hath beene seene that men opposite to ceremonies in Church are most ceremonious in their owne actions, gesture, protestation, and

quæritur de scriptura
1. Pet. 2. 15.

Deo præmis-
si alia suspiria,
sive quædam cū
gemitu, &c.
Bern. in Cant.
Serm. 24.

the like: *Travelling with a demure countenance, simpring of the cheek, knaking up their broken complaints with odde ends of sobs, and sighes, as if their hart would rine in twaine, boweing on their brest, spreading their armes, strouling of their eie, bearing downe their head, tuning their voice mournfull, but bawling & cursing, or inweighing most bitterly, which to their thinking that stand by is so much the more plausible, as it is reckoned to proceede of a godly sorrow, what is uttered in their pestilent mallice. Al of it when they haue made the most, is but a Pharisee shrowded in the habit of a poore*
Pub.

Publican. Which pharisaical actions, histrionical gestures, boisterous, and violent as they are, must, and doe (forsooth) import great holynesse in them. Thus hipocrisie (as it is) in too many wil beare it selfe out in token it is not *ashamed*. Relligion (as it is) may not haue any thing to vse in token, that they, who profess it *be not ashamed*. Though such a course may finde grace in the eie of a malcontent, yet the godly, wise, discreet, cannot but mislike it.

It teacheth no such thing.]

An argument easily objected, but crossing as crosse may be the ancient historie of former time. *Prove a thing hath bene good, good prooffe such a thing may be so still.* *St. Cyprian* exhorting to martyrdom in time of persecution among other argumentes presseth this cerimonie of the crosse.

Arise your forehead vnto all boldnesse, that the signe of God may be kept. The vse of it was in former times to glorie in the service of our Lord Jesus Christ, & not to beare down our heads, as if any cause in our profession, whereof to bee *ashamed*. The *signe* in that place set, where reproach vwill shew it selfe with the loonest for feare of doing ought, that may iustly procure shame. *In that part where the signe of shamefastnesse is, namely in the forehead, we haue the signe of his crosse.* The action semblably to the grace of speech, where it is said, That the elect of God are signed in the forehead in token of their resolution, and true confession. That which the godly did wel vse for a restraint, that which antiquitie doth witness was a restraint, these men take vpon them to denie can be a restraint. *VWhom is it you beleue?*

It teacheth no such thin.]

If *teaching* be only by word of mouth, it *teacheth* not, nor *can teach*. But doe not actions expresse the minde, and did not matronlike conversation without the words. (This

Ila. 3. 9.

*Ortaſ ſuprà in
fronte percuffus
offenſo domino,
etc. Cyprian li.
de unit. eccleſi.*

is with the word) win the vnbeleeving husband to the goſpel? Did not the trial of Iſraels countenance teſtifie againſt them? Js it not in the margent, That when God ſhal exam-
min their deedes wherevpon they ſet an impudent face he
ſhal finde the *marke* of their impietie in their *forehead*? And
as he finds it ſo marke it, as we read of *Vzzia*, who was ſmit
aboue in his forehead, the Lord being offended *even in the ſame*
part of his bodie, wherein others are ſigned, that doe pleaſe
the Lord.

There is not any promiſe in Gods word, &c.]

There is *not any promiſe*. If there were, they vould reſt
ſatiſfied, as others doe. And yet theſe are wordes without
deedes. For once, this we are ſure of, Baptiſme is the ſcale
of the promiſe, and children borne within the covenant of
grace haue a promiſe made in baptiſme at what time the
ſigne is made. Are not the wordes of baptiſme a part of the
goſpel? doth any one ſpeake for the bare *ſigne* at randome,
and at al adventures? or doe we not miniſter the uſe of it in
baptiſme after the wordes of holy institution, & that the ſo-
lemne action of baptiſme is firſt finiſhed? It is to be wiſhed
whither one, or moe do, or ſhal obieſt this that they would
learne how in the wiſdom of fleſh, and blood they reaſon
like ſophiſters.

*That the ſigne of the Croſſe ſhoulde worke any ſuch ef-
fect, &c.]*

As much *promiſe* in Gods worde. That the ſigne of the
Croſſe may haue ſome good uſe to the like effect, as other
the like ceremonies haue, which God by the ſpirit of wiſe-
dome puts into the hearts, and minds of the faithfull, being
met together in a holy feare vpon due examination, what
in ſuch caſes is fit, and convenient to be uſed in his church.
Very fraudulēt their dealing is, that bear the world in hand

we teach the people to thinke the bare signe of the Crosse in baptisme, or out of baptisme of it selfe, as of it selfe can work any such effect to make a man not ashamed of the crosse of Christ: whereas the words of the booke doe not holde it for an efficient cause to make a man so, but a remembrance, or signe he should be so, for thus the words are. *Intoken that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner against sinne, the world, and the devill, and to continue Christs faithfull souldiour and servant to his liues end.* That as souldiours notwithstanding they haue received prest mony, taken the oath of warfare, and giue their names to their capitaine al which are sufficient bonds thoroughly effectual to put them in minde of their duety, & to challenge any one of them, if he should revolt, yet afterward when he cometh into the field, looking vp to his colors, he then remembreth who he is, and whose he is, & against whom to fight which after circumstances are in themselves nothing to binde him (for that his oath hath done alreadie,) but is an outward inducement, and remembrance stirring vp his memorie, & giuing courage in an vnspokeable manner: so may it be thought of the souldiours Christ, whose holy baptisme is their sacrament, a sufficient bond to keepe them to their duty, yet the after signe of the Crosse imprinted in their forehead, what with the reverent manner of doing it in baptisme, the eminencie of the place where it is done, the significatiō wherefore, the continual practise of other the godly, & vertuous in times past is no smal helpe externallie to succour the vnderstanding, and memorie to know, & remember, what was done, and the better to bethinke a mans selfe what is to be done, namely wheras other enemies to the crosse of Christ trample it vnder their feete, and could be content al reme-

μη οὐς ἀλλοιῶν,
ἀλλὰ μετὰ
τοῦ κυρίου.

Sacramentum
militis.

brance of it should perish; he beareth it in his forehead, as an ouch or frontlet, that *Pagan, Turke, Jew, Infidel, Apostat, Renneget, Miscreant, Atheist, the Devil* (and he wil) may vnderstand it is a *Noverint universiper presentes*. Be- hold a party baptised into the faith of Jesus Christ, so farre from being ashamed of what he professeth, that to the shame of hell, sinne and the world he professeth himselfe a souldiour under Christ his Crosse, accounting ignominie & reproach for the gospel his crowne, and glorie, and because he canot weare as Princes doe a diadem on their heads, he wil beare it as a tablet aloft in his forehead. Other meaning then this we haue not, and therefore of their parts, that accuse vs, it is plaine sophistry eccluding it for an efficient cause, which we hold not any, but a *signe or token*, as the booke expresse observeth. *In token that he shall not be ashamed, &c.*

But this men are taught by preaching of the gospel, &c.

We are taught by preaching of the gospel not to bee ashamed of the crosse of Christ: therefore the *signe* of the crosse in baptism may not be vsed, &c. is to as much purpose concluded, as if a false teacher would contrary *S^t. Peter*, where he giveth *Apostolicall* counsel, that the holy women of God in his time shoulde bee obedient to their husbands, because if their husbands obey not the word, by their wiues conversation, they may be won to the word. Here vpon a caviler should reason. This (quod he) may seeme absurd, that a man can be gained to the Lord without the word for this is done by preaching of the gospel: Whereas *S^t. Peters* meaning is not, that only outward holynesse of life brings an vnbeleever vnto Christ, but that it *softens, and tempers his minde, that he is the lesse alienate, and estranged from religion*. Men are taught by preaching of the worde, for that hath the preheminence, and yet outward helps are

not

*De illis qui
dicitur.*

1. Pet. 3. 1.

*Vbi eris illud
fides ex auditu
Rom 10. 17.
Respondet non
sic intelligenda
esse, &c. Calvin
in 1. Pet. 3. 1.
Mollit, ac tem-
perat corum a-
nimos ut à pie-
tate minus ab-
horreant.*

not excluded, but though in a more inferiour manner may and doe attend vpon the like businesse. In which kinde the crosse of Christ may, and doth finde allowance in baptism, not intēding the least disgrace to the *preaching of the word*, we administring the Sacrament more then the *Apostle* intends to disparage the word, when he speakes of outward actions in our life, howe without it sometimes they *gaine* men, that they doe beleene:

The Minister doth but mocke the people, &c.]

What was said of *Peter* his speech bewraied him to be a *Galilean*, is true to much better purpose of this author. His gibing, and scoffing bewraieth what he is. All of vs vvhose practise is obedience to the orders of our Church all of vs are *mockers* in administring this holy Sacrament. What the wise man said of laughter thou art folly may wel be vttered of this sentence: thou art scoffing, & saith one of Christ his accusers, This deceaver said thus and thus. It puts vs in remembrance of the iniurie done our Saviour: *This deceiver* Mat 27. 31. *vers this mocker*. In al which reproaches we are made conformable to the image of Christ, assuring our soules the wrong done our Ministrie in the name of our Ministry toucheth the apple of the eye of our God. Which being so, worth him, that wil loose his own soule, rather then his iest. So say not wee, but scripture of him that wil doe evil to his owne soule. Yet this evil hath he done whither *Simeon*, or *Levi* one, or mo; that for al the discharge of our duty, and a good conscience chargeth vs to be *mockers*, and *deceavers of the people*. It is said of the holy mā *Iob*, whē much wrong was done him, and he not provoked in al this did not *Iob* sin with his lips, *A christian patience may beare much, but if any thing, sure this is able to tire out our patience*. Wee are charged in administring the Sacrament of Baptisme to

*Nemo enim esset
progradiens in
multum est, vnde
serenū est, &c.
Aug. de verb.
Apl. ser. 14.*

mocke, & deceaue the people, yet in al this we desire the Lord to guide our heart that we offend not in our tongue.

As the Crosse is commanded and practised, &c.]

Who commandeth vs, but they to whom we owe Canonical obedience: our Reverend Bishops, and Diocesans in the place, where we liue, they commande vs: as wee practise we are commanded, but we mocke the people, as we practise, therefore to mocke the people we are commanded. The lesse may be our fault, yet great enough. Surely intolerable their sin belike, that wil haue it so. But whence haue they power to commande, if not in the power of the Lorde committed vnto them by the hand of his Maiestie? So as how ever odiously their Episcopall proceedings are taxed, yet little other, then vnduetifully the kings Highnesse royall commandement is prophanely censured. The counsell of God by Ecclesiastes is curle not the king in thy heart. What ever depraving of the king, though it get not our from the closet of the heart a curle it is, and accursed how much more, when it is publisht in the streets, and let flie abroad a swagring in loose wast papers. Let some take pleasure in iesting at the accustomed solemne actions of our ministrie, and make themselues sport with the cōstitutions of our church and with the Kings imperial edict by writing thus lavishly, as they doe, yet if no admonition wil prevaile, they may in the ende feelee the smart of their vnbridled folly. But vwe spare to aggravat this fault, they are of yeares to bee wise for faith, and obedience. Proceede we on in their sentence.

For hee saith, hee signeth the childe with the crosse yet makes no signe at all.]

It is a signe they would make much adoe about something, that for nothing are thus contentious. If he make no signe at all, the lesse cause haue our plaintifs to be busied, & by

Eccl. 10. 20.

*Caveant scribe
re in eum qui
pro se profri-
bers.*

by this reckoning their complaint is causelesse.

Neither of any colour, nor of any impressiō in the childes forehead.]

A prooffe he makes *no signe* at al. That which is of *no colour*, nor of *any impressiō* is *no signe* at all. But the *signe* of the *croffe* made in *baptisme* is of *no colour*, nor *impressiō*, *ergo no signe* at all. An argument like *Sphinx* his riddle, I saw, I saw not, a man, not a man standing, not standing vpon a tree, not a tree. So this, *hee makes*, and *hee doth not make*, a *signe*, and *no signe* at all. But wee take his meaning, *It is no signe*, because of *no colour*, nor *impressiō*. Should this argument be handled in *Geometry*. For that is the court of iustice, where it must hold plea, because of the line laid overthwart, vvee know the parties would not appear. A hard matter to measure truth by their writing in this kinde, who haue neither *Homer*, nor line of knowledge in the liberal sciences (for so some haue not,) yet see howe liberal they are of that they know not. *Because it is an action suddainly parting the aire and cloasing againe*, *ergo* of *no colour*, & therefore of *no signe*. As if one would dispute thus, where it is said of our Savior, He lifted vp his hands or eies in *signe*, and token that hee gaue thanks, one might argue *it was no signe* at all. For tell vs what colour it had. Or thus *S^r. Paule* in signe of his humble praier for the *Ephesians* did bow his knees, & afterwards went into the ship, one should reply as these disputers doe, *He made no signe* at all. For what colour was his kneeling, or what *impressiō* made it in the aire? *Esaⁱ imbraced Iacob*, *Gen 33. 4.* and kissed him in *signe*, & token of his curteous intertainment. *He did mocke him* (say these obiectors.) *He made no signe* at all, neither was it of any colour, or *impressiō* in his side. For what *impressiō* made his imbracing, or what colour was the kisse hee gaue, or what Print did it leaue in his cheek.

but burieth not. Well: Retaine wee our irreproachable discipline in this kinde, had we noe church to loyne handes of fellowship with us herein, as yet wee knowe we haue examples both of elder and present churches: Greg. Nazian. touching of y^e holy man Basil witnesseth, how lamentations for him were so great as the Psalmes then sung were quite borne downe with mourning and heauines. Againe in another place comparing the gouernment of Constantine with the tyranny of Iulia the Apostate and of their death: He (that is) Constantine was brought with solempne publick prayes, and orations to the graue, and withall such complements, as wee christians thinke to honour a Godlie translation, or death of godlie men. Anon after hee calleth the duties then performed. A funerall recompence of Psalmes singing &c. S. Chrysostom of his time what are himnes (saith he)? Doe we not with them glorifie & thanke God, that at the last he hath crowned (our friend) gon hence now he is eased of his sore labours? Againe anon after. Consider what thou singest at such a time: Returne O my soule into thy rest, or that Psalme I will not feare what man doth vnto mee. For these were the Psalmes of David it seemeth they sung in those dayes. As thus in the grecke church, so in the west churches the like manner was: for Tertullian sheweth that the dead were wont to be buried by the presbiters or ministers with prayer: Origen vpon Iob, witnesseth that there was thanksgiving to God for the dead that they dyed in the faith and every one wished the like for himselfe that he might make the like godlie and peaceable ende. Saint Ierom noteth the like of the life and death of Paula y^e whole companies of y^e city of Palestina came forth to hir funeral, & there were sung in course Psalmes in Heb. greke Latine, and Syriack, and in other places of his woordes hee alledgeth asmuch of others. And Saint Austin also implieth that his second sermon vpon the 103. Psalme was at some time rall wherfore he was giuen to abide his speech. The thort-

Φαμεδίας
ὁρνοῖς ὕπερ
νικώμεναι.
Greg. Nazian.
orat. in laudem
Basil. pag. 516.
Gra. 64. 98.
Αἱς χριστιανοῖς
τιμὰν μεταπο-
σιν εὐσεβῆ νυ-
μίζουσαι.
Id. orat. 2. in
Iul. pag. 304.
Παλλῶσαν ἀν-
τίδοσις ἐπι-
τάφιος.
Pag. 305.
Τί σὺ οἱ ὕμ-
νοι ἔχῃ τὸν
θεὸν δοξαζο-
μεν, καὶ εὐχα-
ριστοῦμεν ὅτι
ἀποθνήσκοντες
ἐπαινεῖς τὸν ἀ-
πειράδουτα ὅτι
τῶν σῶντων
ἀπὸ ἡλλὰ ξεν.
Christ. homil. 4.
ad Heb. p. 124.
Tertullia. lib. de
anima mortuos
etiam oratione
a presbyteris co-
poni consueuisse
Centur. 3. c. 6.
pag. 138.

Origen 3. lib. Iob. lib. Totā ad funus eius Palaestinarum Urbis turba conuenit: hebraos, græco, latino sermone psalmi in ordine personabant. Hieron. in epist. ad Euseb. Pauca nos dico de temporis cogit angustia, quod mouit et charitas vestra debere nos exequiis fidelis corporis solenne obsequium. August. con. 2. in Psal. 103. sub initio.

ness of the time forceth me to be briefe and the reason your Ioue
knoweth, because we are to performe a solemne duetie to the
funerals of a faithfull bodie. In the counsell. 3. of Toledo,
can. 21. They who by God are called out of this life must bee
brought to the graue with Psalmes onely, and the voyce of
singers. As for a funerall song which was commonly sung for
o: to the deade, we utterly forbidd. In the counsell of Colon.
Par. 7. c. 52. In burials and funerals the people must care-
fully be admonished of mortallity, and they which are present
must be roused up to recount with themselves, that they must
depart hence after the same manner. Among the Iewes as their
otome Rabbins witnesse the fashion at buriall, hath beene and
is this: Besore the corpes be deliuered to the graue, certaine
points are recited by their auncesters witten to this purpose
wherem the diuine iustice is commended, and mens sinnes exag-
gerated, whereby they deserued death, and God is intreated so
to exercise his iustice, that withall bee forget not to be mercifull.
But these examples are (peraduenture) out of date, and some la-
ter practise nearer home in our reformed churches will better
content some. These therefore bee the confessions of other chur-
ches at this day. We utterly disallow al Clinicks, who neglecting
the bodies of the dead, o: els tumbling them into the earth in a
most negligent & contemptuous sort neuer once mention a good
word of their dead. Heluer. confess. Again the church of Wit-
tenberg. c. 24. Loue and charitie exacteth at our handes to
wish the dead al tranquillitie and happinesse in Christ: Besides
that wee must commend our dead to honest buriall so neare as
we can in regarde of the time, and of mens places and all to wit-
nesse the hope of the resurrection. Therefore iudge wee it expe-
dient that in funerals those thinges be recited out of holy scrip-
ture and then published, as doe make for strengthening of faith
against the terrours of death, and to confirme our hope of the re-
surrection. But leauing this argument sufficiently handled so
farre forth as it concerneth other mens contradictions o: our iust
defence, wee proceede to the chape: following.

*cations ab hac
vita recedant
cum Psalmis
tantummodo &
Psallentium vo-
cibus debent ad
sepulchrum defer-
ri. concil. Tol. 32
can. 21.
In sepulchris ex-
equiis morta-
litatis admoni-
tio diligens fiat
& excitandi in-
ter alia prae-
sent, ut recognos-
cant sibi eodem modo
hinc excedendum
esse. concil. Col.
part 7. c. 52.
Antequam cor-
pus tradatur se-
pultura quadam
recitantur a
maioribus coru-
ad hoc conscrip-
ta, quibus diui-
na iustitia com-
mendatur & ho-
minum peccata
exaggerantur.
&c. Maimoni.
tractat de luctu
c. 4, apud Tré.
in marc. 4. 8.
Improbamus
maxime Cyni-
cos corpora mor-
tuum negli-
gentes, aut quā
negligentissimos
contemptissimos
que in terram
abicientes non*

quam vel Verbu hominum de defunctis facientes Heluer. conf. poster. c. 26. Sect. 16. Iudicamus Viti-
de esse &c. in funeribus &c. & sacris literis recitantur & explicentur, quia ad corroborandam
fidem in horrore & mortis &c. ad confirmandam spem resurrectionis conducunt. Wittenberg. confess.
cap. 24. ibid. in hoc.

Chap. 2.

We cannot Subscribe, Because we know not how it agreeth with Gods word to desire him to grant any thing, which our prayers dare not presume to aske.



Gods ministring this doubt, are taken out of the Collect on the 12. Sunday after Trinitie. Almighty and everlasting God, which art alwaies more ready to heare then we to pray, and art wont to giue more then we desire or deserue, power downe vpon vs the abundance of thy mercy, forgiving vs those things, whereof our conscience is afraid, & giuing vnto vs that, which our prayers dare not presume to aske, &c. Herein our sin-faults, and their abettors make plaine what they mislike, but what cause they haue so to doe they mention not: It falleth out very often that the minde of him who prayeth is otherwhiles much streightned, as thinking it doth not pray, when it doth, and forgetting how it dares while it complaineth that it dares not.

These words are contrary to another Collect read on the 23. Sunday after Trinitie. God our refuge and strength, which art the Author of all godlinesse, be ready to heare the deuout prayers of the Church, and graunt that those things, which we aske faithfully, we may obtaine effectually. To aske faithfully, & to aske doubtfully, are contrarie one to the other.

These two are no such extremities but for a time one indur-
reth the other, as heat and cold, when either of them is indiffer-
rently found in the same person, but with this difference that
they are imputed to a severall beginning, the one of nature the
other of grace, the one of flesh the other of the spirit. The flesh
begetteth wauering, doubting, perplexed thoughts, and all
from a law in the members rebelling against the law of the
minde.

minde, where the strife is like the fight twixt the house of *Sau*
 and the house of *Dauid*, no day nor houre but giuing or taking
 a foile. His expectation goeth away in a dreame, and perissheth
 like an adoztine that thinks he can haue abundance of the one,
 and no touch of the other. For our Faith being vnperfite
 as it is, the very best belecue not so fully as they ought: But
 though we feele some spice of distrust in our selues, yet
 must we not be quite out of hart, as if we had no confi-
 dence at all. To begin this point somewhat higher and speake
 more thoroughly to it, and of it. First, they that contrarie our
 Cõmunion Booke must know, that the Collects are certaine
 dartinings & quicke ejaculations, such as the earnestest deuotion
 is well acquainted with, fittest to expresse the speedie thoughts of
 our Soule, when she is winged as a Dove in hir flight toward
 heauen. The motions are diuersly raised & they diuersly fall, some-
 times as in a full sea our thoughts beare aloft, sometimes they are
 at a low ebbe, all a-mozt, dead and aline in the twiningling of
 an eye: sometimes as the Crow out of the Arke howering twixt
 heauen and earth: and as in a sicknesse a good day and a bad day
 interchangeably haue their entercourte, euer and anone so these
 haue some swaite in or other. Such are the spirituall apoplexies
 and traunces, whereinto the faithfull are cast, and yet like Eu-
 rythus they draw life though inwardly, for a holy substance is
 in them, as in an Elme or an Oke, when they haue shed their
 leaues and (briskely clustres as they seeme) *Willow* is found in
 them Destroy them not for their is a blessing. Subject they
 may be, and are vnto doubtings, manumterings, and the like,
 but overcome they are not. They stagger but sticke not. They
 may be, and are humbled in the sight of their owne sinne, but not
 destitute of all confidence in Gods mercies. Wherefore the cur-
 rant of their prayer in such a perplexed stile speaketh better
 things, then it pleaseth some to thinke. And as *Ierom* of *Moses*
 for lone ynto *Christ* would not haue *Christ*, so our Church
 in a childlike boldnesse, while it presumeth not, to aske, maketh
 bold to aske. Secondly, they that knit these knots, and cast a
 mist before the Summe, should consider what is the couris of
 these severall Collects, how (commonly) they are a summary
 abydgement of some speciall matter handled in Epistle, or Go-

Quamuis vide
antur hac duo
pugnare memo
tamen est qui
non idem in se
experitur.

Maro in Marc.

y. 24.

Quum usquã
extet fides per-
fecta sequitur
ex parte nos esse
incredulos, ibid.

Eriam si in non
his aliquam
diffidentia po-
temus sentiamus
non tamã prop-
tea despondendũ
esse animum

quasi nulla fide-

cia donati su-

mus a doming-

Zaneb. de relig.

lib. 1. de diffiden-

Oraciones breues

uissimas & rap-

tim quod amodo

ejaculatas. Au-

gust. ad Probũ

epist. 121.

Act. 20, 102

May. 6, 13.

2. Cor. 4. 8.

Pro charitate

Christi uolũ

habere Christiũ

Hieron. ad Al-

pell, or both, as they know that busie themselves in a diligent
 observation of the particular contents in the Epistle appointed
 to be read that day: Saint Paul speaking of their dignitie that
 labour in the word sheweth the insufficiencie of man, yea of the
 chiefest such the Apostles, that they though they haue trust to
 godward through Christ, and so both themselves & their pray-
 ers dare much, yet are not sufficient of themselves to pray, be-
 cause no prayer is without imployment of our thoughts wherein
 such weakenes they acknowledge, that whereas a man would
 take it for the easiest matter of a thousand to lend a spare
 thought upon occasion, they renounce all possibilitie: How then
 should their prayer dare presume to aske? For if they be able
 to any thing the same cometh of God: all this the Epistle
 compasseth: no sufficiencie how then may they dare? not da-
 ring how can they presume? neither daring, nor presuming
 a truth it is their prayers dare not presume. In the Gospell
 read the same day, the like may be marked out unto vs. For the
 historie taken out of the Euangelist, sheweth, how certaine of
 Decapolis brought unto Christ a man that was deafe and
 stammered in his speech, and they all prayed our Saviour, that
 he would lay his hands on him, not mentioining, what they
 would haue cured, nor how, nor in what manner: As for the
 partie himselfe he was so farre from speaking (for the string of
 his toung was not vntied) and so farre from hearing for he
 was deafe, that if Christ had not bene more ready to heare,
 then he to speake, and to graunt more, then his or their prayers
 did presume to aske, he might haue liued and died in his infir-
 mitie. Whereupon our Church gathering brieue notes out of
 the Gospell (and the collection is warranted by the text) ob-
 serueth of Gods part it is meete to acknowledge, he is more
 ready to heare, then we to pray, and is wont to giue more then
 either wee desire or deserue, yea so gracious our God is, that
 he forgiveth vs, what our consciences may well be afraid of,
 namelie sinne, and giueth vs, what our prayers dare not to
 presume to aske (namely in temporall blessings) such and such,
 in this or that manner, at this or that time, which our prayers
 dare not presume to aske in such speciall sort: 3. they should
 thinke as the candlelight is rife fit helpe to finde out the day, but
 it

it owne selfe must shew it selfe, else we see it not: so a spirit,
and that a holy one, and that in like measure may best giue
iudgement of prayers thus indited. Wherefore this considered,
we returne them what our Saviour said of his Disciples. *Luk. 9. 35.*
They know not of what spirit they are. Had they such bruised,
humbled, wounded consciences, as that servant of God (who
sooner in his meditation penned these Collects) they would sooner
skill how the pulse of such a prayer beateeth and hoeueth sunt
very pleasingly in the eares of the Lord. For as a discord in
Musicke giueth a grace, and commendation to the song, so
these discords and lars in our petitions desirous to pray, and
yet not daring to pray, comming, returning, and making a
broken note, much pleaseeth our Father, which is in heauen,
though they seeme to displease vs: *Why art thou cast downe O my* *Palm. 42. 5.*
Soule, why art thou disquieted within me, Hope in the Lord, for I
will yet giue him thanks for the helpe of his presence. The like dis-
pute of and on Saint Ierome writteth Hilari- on had. *Egrederis ani-*
ma mea quid ti-
mes, egredere
quid trepidas,
70. prope annis
seruisti Christo
et mortem ti-
mes? Hieron. de
Hilari.
Act. 27. 41.
supra quous in
tum sis.
Philip. 1. 23.
Almost 70. yeares hast thou serued Christ, and dost thou feare
death? Such wanering affections like Pauls ship caught be-
tweene two seas, when the forepart stucke, and the hinder part
was broken, and yet the passengers safe. These streights
they fall into, that fall to prayer, and (what Saint Paul said of
life and death) they are difficulties the faithfull are streightned
with. The presence of his Father to whom they pray, the
guiltienesse of their sinne, the rigour of the law, the multitude
of their wants, some bid the pray for mercy, abundance of mer-
cie, as if a little would not serue but abundance must be pow-
red downe, some againe (so their thinking) forbid them to pray,
and demaund how they dare presume, and so both waies their
speech saoureth of confidence, and infirmitie. Such mixture is
alwaies in our petitions, because such mixture in our selues,
flesh and not all spirite, some distrust, and not all fulnes of faith,
sometime a feeling that we beleue, sometime complaining
that we doe not beleue the tongue of our ballance bearing so
doubtfull, doubtfull it is, which scale will preuaile, & yet the bet-
ter in the end preuaileth. For thorough stritch it goeth, commeth,
ouercometh, and ouercomeing triumpheth, triumphing conclud-
eth.

death, and the conclusion is through our Lord Iesus Christ, so as in the same sentence the fall of the leafe, and a spring againe, fire in the ashes and stirred vp againe: A little faith appeareth not with the soonest, but like fruit in the bud, whence his nature and substance is, so coucheth, and so is preserved. Thus it fluttreth swift daring and not daring praying and not praying because it would haue abundance of mercie, and yet kindly waues in the petition. This striving in the womb of the same collect argueth the life of faith rather quickened then dying, springing then falling, so faultlesse it is, if all be well considered. For as Rebecca when she felt the twins in her womb (though it pained hir yet) thereby knew, she had conceived, and that the childre were alieue, so they who are brought vpon their knees, finding the maiestie of God infinite, his iustice strict, his knowleedge searching the reines, his holinesse such, as Angels are not pure in his sight, and what themselves are on the other side, their basenesse obious, their ignorance blockish, their sinnes abominable, their wants lamentable, (at what time notwithstanding they conceiue comfort, for els could they not pray) are souly abashed and delected, as professing they dare not aske somethinges at the hand of the almighty. Which to like effect we finde: as if an honest good heart laying open his estate in moze wordes would be thus understood. Whereas our prayers, by which we craue that thou powere downe the abundance of thy mercies are thorough the want of a most holie faith overlaid with unspeakable imperfections, such as tire them out in the way to heaven, therefore we pray thee O Lord with al other transgressions forgive vs euen our prayers, whereof our conscience guiltie as it is (& they are so stained as they are) presumeth not nor dareth presume: to aske, what otherwise it would, and at other times both, when moze comforted then now it is, thou well knowest O almighty God the petitions of them that aske in thy sons name, we beseech thee mercifully to incline thine cares to vs, that haue made now our praiers and supplications vnto thee, and graunt that these things which we haue faithfully asked according to thy will, may effectually be obtained to the reliefe of our necessity & to the setting forth of thy glory &c. Thus a faithfule soule in praier sometime raised & anon delected

Collet 23 sung
after Trinitie
and after the
Communion
at dismissing
of the Con-
gregation.

defected wrestling wth God as did Iacob in his conflict with *℥* An-
 gel. biterly turneth the phrase of his troubled spirite & not with
 standing a supposed discord keepeth measure & concord with faith
 and with the holy scripture. But when men set their wits vpon
 the tenter to reach out their objections, and to deale as if
 they had to deale with Beuis of Southhampton, thinking noe
 moze reuerently of the humble, duetifull, bashfull, modest, low
 and lowly speeches proceeding from a broken heart, thence it is,
 they make a doubt where no doubting is: if the same minde were
 in them, as becometh censurers of the prayers of the church, those
 irreprouable collectis would haue greater commendation, then
 be thought a stumbling block of offence, as they are. Take we
 example from *Iob*, *Abraham* and *Salomon*. Holie *Iob*, of
 whome scripture giueth testimony, that he was an vpright iust
 man, one that feared God, and eschewed euill confesseth of him-
 selfe though he were iust he could not answer, but would make
 supplications to his iudge, holding it moze fit to leaue wrangling,
 disputing, boasting, for these wil obtaine naught, but pray-
 ing zealously, behauing himselfe submissly he may find sauour at *℥*
 Lords hand. yea were he iust, his own mouth would condemne
 him, were he perfitt the Lord could iudge him wicked, because
 none is innocēt, whē God iudgeth, & he it is, that knoweth
 vs better thē we our selues, & seeth such sins, as we neuer
 think for. Accordingly whereunto *℥* Bernard speaketh I doe
 not wholly belieue my selfe, nor my own conscience, for it cā
 not comprehend me all, neither can he iudge of the whole
 that heareth not the whole. Anon after, God heareth in the
 hart of him, that he thinketh, which a mans own selfe hear-
 eth not. yea were *Iob* righteous, yet should he be ashamed with *℥*
 brightnes of God his maiestie, that he should not know himselfe.
 We see how the look of a p^{ri}nce dasheth his subiect out of counte-
 nance & therefore much rather may the presence of *℥* Lord (who is
 a dreadfull God clothed with vnspeakable maiesty, as with a gar-
 mēt, whose glozy surpasseth *℥* brightnes of al the lights in heauē)
 astonish *℥* bused conscience of *Iob* who knew, if he should wash
 himselfe with snow water & purge his hands most cleane, yet
 should God dyp him in *℥* pit, & his owne cloths would make him
 uncleane. For God is not a man, *℥* he should answer him, if they
 should

Genes. 32.34.

Iob 1.1. c. 9. 15

Altercando, dis.

ceptando, glori-

ando, nihil corā

deo obtrimbimus

Lanater. Ibid.

Deo iudicante,

neuius infans est

ipse meliusquam

nos ipsi nouit

quales simus, et

videt peccatum

ubi nos nullum

animaduerti-

mus. Ibid. 20.

Nō ex toto cre-

do me, vel ipsi cō-

scientia mea,

quippe cum me

ipsa quidem

querat me com-

prehendere totū

neque iudicare

potesi de toto,

qui totum non

audit. Bernard.

epist. 42.

Audit deus in

corde cogitantis

quod non audit

vel ipse, qui co-

gitat. Ibid.

Licet integerr-

mus essem tamē

adeo (sulpore

manestatis eius

conseruaret,

Et de me ipse nū

hil scirem. La-

uater. in Iob 9,

should strue in iudgement. All which sentences debasing him discover the true estate of an humble soule, who upon due examination made, saith in effect as a troubled conscience in this collect, that dareth not presume to aske, & yet wou'd gladly have what it standeth in neede of. The like may be obserued in *Abraham* the father of all the faithfull, who in his communication with God & prayer to him for *Sodome*, minisreth to our edification these excellent notes. First he confelleth he was dust and ashes, not forgetting he had a living soule, but chusing the most contemptible things, & emptying himselfe of al other things where he might Glory: so y^e faithfull saying in their praises they dare not presume, proueth not they want al confidence in God his fatherly loue, but chouse rather to lay open their abiect and distressed condition. Secondly it is to be obserued in *Abraham* The nearer a man draweth vnto God, the more feeling he hath how miserable & wretched mans estate is. For the onely brightnesses of the Lord his glory it is, that putteth to shame & truly humbleth men, so as they are stript of al foolish confidence in themselves, wherewith comonly they are besotted & starke drūke. Thirdly in these wordes: let not my Lord be angry y^e I speak &c. And 32. Let not my Lord now be angry, & I will speake but this once: he prayeth to turne away y^e Lord his wrath, & so maketh his petition acceptable by his humble sute, teaching vs withal, how we must not be saucy nor impudēt to aske any thing at al aduēturs, but to preferue shamefastnes & bashfull modesty when we pray to God. And what els doth y^e collect in these wordes forgiuing vs those things whereof our conscience is afraid, & giuing vnto vs, y^e which our prayers dare not presume to ask, which soyme of prayer is very agreeable to y^e place. *Pro. 28.* Blessed is y^e man y^e feareth alway, meaning is wary, and of a tender conscience loth to do or say, yea euen in praise y^e least thing that may offend God, as y^e other branch of y^e verse, & the 16. of the 14. Chap. sufficiently proueth. This is certaine he y^e neuer doubted of his saluatio after he was called to y^e knowledge of God in christ, y^e man neuer rightly beleued, for he which beleueth in y^e truth (of a truth) seeth many want s & doubts like a sound man after a recovery fro an ague seeth many grudgings of that disease, which if he had no health, nor life he could not seele at al. Let men please themselves,

Non oblitus erat Abraham se anima immortalis praeclatum esse sed quod maxime contemptibile est eligit qui se commiserat eximiat. Luth. in Genes. 18. 27. Quo propius ad deum accessit eo melius sentit, quam miserasit & abiecta hominum conditio. Solus est animi dei fulgor qui homines stulta & ebria sui fiducia exutas pudore confundit, & penitus humiliat. Ibi Non debemus impudentes esse ad petendum quidlibet sed pudore seruare ac vere eundiam. Mose. Ibi. Pro. 28. 14. c. 14. 16.

helues, & are disposed to thwart this truth, what Tully spake of
 Metrodorus fitteth the wel. They say so to others, but not to
 theselues. Fourthly we are to mark in whose name these prayers
 are offered not for the minister himselfe onely, or some few, & have
 profited in the waies of godlines, & may be thought to have a grea-
 ter measure of grace, but for the most, who commonly are the weak-
 est, & but lately yeard in the sound of christ, tender lambs they must
 needs tremble hearing, as they do the Lions, such as Abraham, &
 Job behauing theselues in fearefull & bashful manner. Onely be
 that knoweth not what belongeth thereto, will thinke all this a
 great deale more the needs. But if we will obserue what is giuen
 euery one, it will easily appeare the fewest haue an excellēt faith
 a very few an indifferēt faith, & the most are they, that haue
 the least measure of faith. Should a nurse be lipping to the babe
 on his knee, another that stands by knoweth not the reason. It is
 sufficient that she doth. Our brethren think we do in repeating this
 straine what becometh vs not, we answer. Let alone now. For it
 wel becometh vs to fulfil al humility, & if any be vble in his owne
 eyes vpon true repentance for sin, he will thinke of himselfe more
 vildely the all this cometh to, resolving the more a man is a-
 shamed of himselfe, & hartily sorrowfull, & more he profiteth in the
 course of repentance. Did we not know more sin of presumption the
 are guilty of faultles humility, & come to the Lord like hailfellow
 wel met, rather the smitten with a holy feare, such clauses as these
 might otherwhiles be spared. But most of vs in our hearts know
 the contrarie. And were we (as some thinke) they may be bold
 and confident, it is for vs to haue a liuely touch for sin. No man
 but the lesse he pryzeth himselfe in his owne eyes, the more he
 pleaseth the Lord, who giueth grace to the lowly. And though it
 may seem the speech of a dastardly conscience, yet vnto who will
 the Lord looke, but vnto him that is pooze and of a contrite
 spirite, and trimbleth at his wordes? Say a sonne may bee
 bold, and wee will not say other wise, yet a father liketh his son
 neuer a whit the worse, if he make not alway so bold as
 the father would haue him. What made Saint Paul vse this
 course. Sanctified he was from his mothers wombe,
 yet hee held himselfe chiefe of all sinners, in regarde what
 hee once was, though it were forgiven him. And hee

*Afferimus tibi,
 non sibi. Cicero.
 de diuinatione*

*Pauçissimos esse
 qui excellens fi-
 de polleant, pau-
 chissime mediocri
 plurimos autem
 mensura exigua
 esse predictos.
 Marc. 9. 24.*

*Tristitia &
 pudor sunt com-
 munita semper,
 ubi est vera poe-
 cati agnitio.
 Quod sic cognos-
 cere velimus an
 in penitentia
 profecerimus,
 videamus an
 prauis istis
 duos affectus
 habeamus. Cal.
 Luc. 18. 13.*

Isay. 66. 2.

Galat. 1. 25.

1. Tim. 3. 15.

Eph. 6, 18, 19.

that prayed for: *Corinth, Ephesus*, & the like, beggeth prayers at their hands like *Lazarus*, & begged crums at & rich mans table. Pray for all saints & for mee, As if he were no saint, or as if & still can in his mynd, how hee had bene a persecutor of & church of God. Which kinde of thoughts having their course, & recourse in prayer are a damp, & if not (as they cannot quite) put out the light of our hope, yet they dim, & calm the heat of our confidence, that it be not more hardie then is expedient.

Forgiving vs those things, whereof our conscience is afraid.

This clause may stand uncontroll'd. For is not forgiveness the remission of sin, & hath not our conscience good cause to be afraid of sin, doing that which God severely forbiddeth, omitting that he strictly commandeth, negligently performing & best duties, we should intend: Can it be other, but that our conscience may well feare, till it be released, when it calleth to minde ether wherein, or against whō the offence is committed: Wherein, namely in prayer for so it is many times, as diverse of & ancient witnesses. S. Austin with griefe confesseth seeing our hart (saith he) is a little hold, or seat of conceit of such things (he spake of toying thoughts a little before) & carrieth after it whole troupes of plenteous vanity, hence is it that our prayers are often interrupted, & troubled & that in thy presence O Lord, while with & voice of our heart we apply our selves to thy eare, I know not how so great a service is cut off in & very entrance by trifling thoughts rushing in upon vs. S. Ierom witnesseth & like, whē I am at my prayers (I should thus & thus lament my sins & intreat my saints our) very often one while I am ether walking in our gallerys or casting vp my accounts, or caried away with filthy thoughts or doing those things, which a man should blush to name. All w^h strike the conscience with feare & shame, so do they & more; whē we consider before whō, & unto whom it is, our supplications are directed. In time of prayer we must entreat, saith Bernard the court of heauē, euen that very court wherein the king of heauen sitteth on his thron, attended vpo with an vnspeakable armie of blessed spirits, & therfore with great reuerence, with great feare with great humility should a vile contemprible little frog, crawling out of a marsh come before him, how

*Copiosa Vanitas
tis cateruas
August. confess.
lib. 10. c. 35.
Irruentibus nu-
gatoriis cogita-
tionibus &c.
Ibid.
Abdusus turpi
cogitatione citā
qua dictu erus
bescenda sunt
gero, Heiron.
dial. aduers.
Luciferia.
Quanta cū re-
uerentia, quā a
timore quanta
illuc humilitate
accedere debet
a palude sua
procedens repēs
ranuncula Gi-
lis, quam tro-
mebundus, sup-
plex & sollicitus
Bern. de 4 modis
orandi.*

feareful

fearfull how suppliant how humble, & carefull, wholly, heartily thoroughly intentiue on the maiestie of his glory in the presence of his Angels, in the counsell of the iust can such a habberdehoy dare to stand or shew his face.

Assistere poterit humuncio Ibid.

Gining vs those things which our prayers dare not presume to aske.

Neither dare they presume to aske. For why should they? and yet God giueth vs, what we neede, else we might perish both here, and hereafter. There are (saith Bernard) that thinke because they pray, that God is indebted to them. Peradventure also eternall life some seeke for not in humilitie, but in speciall trust, they haue of their owne merits. Upon like occasion it seemeth Saint Austin giueth like counsell: Presume not of thy owne worke or prayer, but of the fauour of Christ. Accordingly our Church speaketh here, and in the Collect after the offertorie, where it saith, for our unworthinesse we dare not, &c. A phrase we dare adventure vfed by ancient and late writers. One of each so; example. S. Austin of old and Iosias Simler of late time. Saint Austin writteth that God furnished Constantine the Emperoz after his conversion with so great earthly blessings, as no man else may dare to wish the like. A wish every man knoweth is far lesse then a prayer. If sometimes God bestow somethings, as no man dare to wish for the like, what reason is there, but we may acknowledge, God giueth somewhat which our prayers dare not presume to aske: Iosias Simler in his Oration vpon Peter Martir his death toward his conclusion maketh this prayer. Grant vnto vs O most gracious good Father, if not another Martir and such a one we ought hardly somuch, as to pray for, yet at the least, &c. Where it appeareth how the excellencie of God his gifts so raiseth the mind of an humble suter, that in the fulnesse of admiration astonished with the Lord his singular mercede, and on the other side with his owne lothsome wickednesse, he plainly confesseth his prayer dareth not aske what the Almighty notwithstanding giueth for his Sonne Christ. In which sense any equall Reader shall doe well to thinke our Booke vseth it, if he doe well bethinke him, how he must not speake against the light of his owne hart.

Sed et si aternam fortassis aliqui non in humilitate quarunt, sed tantum in fiducia meritum Idem. Serm. 5. de Quadrage. Presume non de operatione aut oratione tua, sed de gratia Christi. Aug. serm. 28. de Verb. dom. Constantinus imperatorum tantis terrenis impleuit muneribus, quantis optare nullus auderet. August. de Ciuit. dei. lib. 5. c. 25. Quandoquidem vix petere debemus. &c. Iosias Simler. in obitum. P. Martir.

These are directly against the word and true saith, Heb. 10. 19. By the blood of Iesus we may be bold to enter into the holy place. And verse 22. Let vs draw neare with a true hart in assurance of faith, &c. And Heb 4. 16. Let vs goe boldly to the throne of the grace. These places are directly against doubting, and slauish feare: Ergo not to be Subscribed vnto.

Be they, and euer may they be places directly against doubting, and slauish feare. Such doubting as is a slauish feare we admit not, because the assurance of our faith doth not: yet our knowledge in Scripture teacheth thus much, that Faith is beholding vnto feare, both in h^r entrance, and after wards in the growth. In the entrance, when she takes possession of our harts. For the iudgements of God and the terroirs of the law in humbling vs, are a Schoole-master vnto Christ, and after too, when we many times are likely to play the wantons, and thinke our estate like mount *Sion* that cannot be moued, so as that is said of Faith and Charitie is a true saying of assurance and feare. They are better distinguished in our Bookes, then in our persons. Such there is in vs of the flesh, that is vnregenerate, though like a begger still mending his cloke, we make vp the breaches by daily repentance. At the entrance how it worketh may appeare by a similitude taken from a Sempsters worke, who whither *Dorcas*, or some other drawing her needle in & out bringeth the silke after. The needle commeth and goeth, the silke stayeth and maketh a garment of needle-worke, yea it maketh a samplar for many yeares, though the needle breake, or be lost, or the partie dead: So is it in feare. The worke begun, the point maketh an entrance, after which the mercies of God as fast as silke follow, and stay to make vp a garment to put on, where no needle is now, but once was, so no shew of feare to fore, but the

*Vides qd chari-
tas bene diffini-
untur in libris
sed male in mo-
ribus.*

Act 9. 38.

*Osculatur mis-
ericordia pedem
Et pedem indi-
cis non attendat
Ber. serm de S.
Maria.*

effect of it may be seene in the euill not of punishment, but of sinne, which as certainly draweth on punishment, as *Abaz* diall in a Sunne-lyne day casts his shadow. Farre wider he is (saith Bernard) that doth so kisse the foote of Gods mercie that he doth not heede the soote of his iudice, as

if he were a father and not a Lord. If a Father where is his
loue, if a Lord, where is his feare? *Malach. 1. 6.*

By the blood of Iesus we may be bold to enter into the holy place.

Heb. 10. 19. The Author sheweth all ceremonies haue an
ende in Christ, and where in time of the law people might not
enter into the Sanctuary, but must, and did stand without:
now we may enter into heauen it selfe whereof the Sanctuary
was a tipe. Such boldnesse we haue to Godward thorough
Christ his blood.

*Populo aditus
in visibile sacra-
rium prohibe-
batur. Marlar.
Ibid.
Non symbolic
tantum, sed rea
ipsa ingressum in
caelum. Ibid.*

Let vs goe boldly to the throne, &c. *Heb. 4. 16.*

That is, Let vs not sticke, and be doubtfull in seeking af-
ter other mediators, as if he alone were not sufficient. Such
wauering, and uncertaintie propending to inuocation of An-
gels, or Saints (as if there were not a God in Israel) our
Church is no lesse vehement in prosecuting for erroneous do-
ctrine, then any other Church prayed be God. What doe these
places *Heb. 10.* and the fourth Chapter more discredit the vse
of this straine (whereof our consciences are afraid) then
Maister Caluin, who speaking of the Publican his vnfained
humiliation wisteth, that God will not be intreated of any,
but those who in a trembling manner, flye to his mercie?
Where this fourth to the Hebrewes hath, Let vs goe boldly,
this author wisteth tremblingly, yet will not we fondly inuoy
him so much, as these doe wrong our Church with taunts, & re-
proches saying, It is against the word, It is against true faith,
&c. A doubting which proceeds of infidelitie may be thought
so, but not that doubting, which ariseth from admiration, like
that in *Iosel 2.* who knoweth whether God will turne & leaue
a blessing? Which wordes carry a doubt in sound, but in
effect imply a sound affirmation, and are most apt for repen-
tance to speake with, because they include a sence of sinne, & yet
withall some hope to speed. Not amisse obserued by S. Ierome
mens doubting other whiles maketh the more earnestly peni-
tent. And it may well so be. For if doubting be the mother of

*Christi sacerdo-
tis admi virtutem
quandiu
basimus. Mar-
la. Heb. 4.*

*Nisi qui trepidat
ad solam eius
misericordiam
confugimus. Cal.
in Luc. 18. 13?
Dubitatio infusa
delictis Admi-
rationis.*

*Vox apertissima
penitentis Vocat
que continens
sensum peccati.
Mercer. in Iosel.
2. 14.*

*Ambiguum po-
nitur, ut dum
dubitant homi-
nes, fortius agat
penitentiam.
Hierō. Ibid.*

*Auopia. per
Inquirie*

Inquirie

Potuerunt peruenire, nisi putarent se peruenisse. Seneca. Illud ingeniorum praeceps genus non temere lingua peruenit ad firmum. Quamvis. Institut. Job. 1. c. 3.

Arbor enim at tendit, Petiit improprie et sursum excreuit, Egit radicem in humilis, et Verticem cedat in caelum. Aug. de Verbo. dom. in Job. serm. 38. Multas impedit a firmitate praesumptio firmitatis. Id.

Luc. 5, 8.

Gen. 4. 3.

Luc. 7. 38.

inquire (as they say it is) because he that doubts not seeketh not, then also is fearefulnesse the mother, or milch-nurse of a kindly repentance. Well had it bene with some long ere now, if they would haue skilled of this point, that as in learning some held themselves for great Scholeris, who faile of it, because they thought, they had obtained, what they haue not: so in duties to godward some want true confidence, because they are not rightly confident making overbold, where it is moze wisdom to vse modestie; moze courage to seele their owne saintnes. moze audacitie to acknowledge their owne feare, fearing as they ought to be afraid. Marke the tree whose branches are seene. A graine (for thence sometimes is the beginning) lieth in the earth, sinks low, but the branches shoot forth that birds may nestle in them. It first taketh downeward, then seene above, at the first low, afterwards aloft. Many are blinded (saith Austin) of their strength, while they presume on their strength. Men that finde such contrarietie twist Heb. 4. and this Collect our consciences are afraid, may by their wrangling principles cauill with ease at a thousand places else, yea, and set Scripture against it selfe. As where the Publican is said to stand a farre off, loth to come to the Altar, not daring to lift vp his eyes, that the Lord might lift vp the light of his countenance vpon him, &c. May not a faire glasse be set vpon it that he did amisse? For say they, where he stood a farre off he should haue gone neare. And was not Peter well chidden in saying, *Goe away from me a sinner?* As if the nearer the better, the worse the farther off. Again, in that he would not lift vp his eyes to heauen, he was much to blame. Such a looke *Cain* had, for is it not said? *He cast downe his countenance.* Much of this making shall they, whose delight is to weaue, though it be but a spiders webbe, and men of their mettall are like inough to charge *Mary Magdalen* for a micher. Well she escapeth, if not repproued for want of faith. Let vs goe (say they) Why then stood she still? Boldly. Why did she trouble hir selfe with Christ his seete, when she was to goe to the throne of grace? And what was he of whose seete she stood, but the author of gracie? (weeping) a womanish condition: moze courage would haue done well, and she began to wash, not daring to goe on, *The basest in man* (his seete)

why

Why not his head? Too too much strangenes. (With her teares)
 Why? Water of the next brooke might haue serued. The moze
 blame she that would not make bolder. Was her eye dim, that
 she could not see eye-water was moze pretious, then to tricke
 at ones teete? (She did wipe them) Happily with a towell,
 so such matter. The tresses of hir haire she wiped them
 with. A great deale moze then needed (as they thinke that di-
 spute thus) twirt friends and kinfolk in the spirit. He no
 doubt our eldest brother would haue accepted of farre lesse, then
 all she did, for is he not our brother and moze, if moze neede, to
 all that doe beleue? Another it was came behinde him. Both of
 them contrary to this exhortation. *Goe with boldnesse* she said. *Math. 9. 10. 11.*
 But who heard it? For she durst not aske it with her lips (she
 said within her selfe, If I may) What Ifs and Ands be these,
 Why did she not goe boldly? (Touch) why did she not embrace?
 (But touch) was not he reponed that smote but three times,
 wht he might haue smote a many moze? (His garment) why not
 his person? Belike a little would serue the turne. Quermuch
 squeamishnesse spopleth all. Boldly she should haue gone, and
 prest forward and thrungd before him, not neare him, or to him,
 much lesse behinde him. A signe of a seruile and crauenlike
 feare. All this yet their argument maketh good that oppose.
Heb. 4. to discomtenance this truth (our consciences are a-
 fraid) Faith we acknowledge & reuerence in hir certaintie, and
 full assurance. She may, and is, and must be in the faithfull, yet
 that no ground of dislike to our selues, or cause at all, why we
 should not in a goodly zealouise suspect our owne waies. Nay by
 wrestling, and combates in this kind we learning what bigor, and
 life is in our faith. The Collet speaketh neither of slavish nor
 seruile feare, neither of the spirit of bondage, onely this is all
 (whereof our consciences are afraid.) Now all feare is not
 contrary to faith. For if we feare not, a carelesse securitie of
 flesh creepeth vpon vs, so faith languisheth, the affection to
 prayer becommeth dull, and in the ende a due remembrance of
 God and his mercie is extinguished. One and beside, they which
 are not touched with a sense of euils to be afraid of them, are ra-
 ther dullards, then constant. Their feare stirreth vp and quick-
 neth faith. Little to the commendation of the Disciples, that our

Math. 9. 10. 11.

1. King. 13. 18,

*Lucta fidei. Pro
 fu. Carech.*

*Quemlibet vi-
 morem non esse
 fidei contrariu
 inde patet, quod
 si nihil mortui-
 mus, obrapis sa-
 pientia carnis (con-
 ritas, ita lani-
 guescit fides.*

Math. 8. 16.

*Scrupulis magis
 sunt quam con-
 flantes. Ita th-
 uor fidem solli-
 citas thid.*

Dauid our said, *Why are ye afraid, O ye of little faith?* A small faith, but faith notwithstanding. And a small faith in God his children is no small portion, which when it is the least though overcast with terrors of sin, concealeth hope, even in her dearest and dearest time, knowing the spirit of adoption keepeth fire in the hart, and that in most apparant weaknesse his power in Christ is perfected, gaining by her losse, raised by her fall, and after the combat finished, returneth home a conqueror. In which opposition of faith and feare, that which feedeth one, nourisheth the other. The mercies of God are the support of our faith, so are they the roote of our feare, and forgiveness of sinne, a iust occasion ministering sufficient matter for true humiliation (forgiving vs those things, whereof our consciences are afraid) like those couples in the Lords prayer Forgive vs our sinnes & presently in the next petition Lead vs not into tentation: The one immediately following the other, as if we said more then euery one is aware of in saying (forgiving vs those thinges) &c. either because of sinne (the remembrance wherof is grieuous, the burden intollerable) or else because of forgiveness it selfe, as if when they are forgiven, even then in that very instant we are afraid. For that when we haue most securitie, we haue most cause to feare, as if the sentence of S. Paul went for a watch-word. Be not high-minded but feare, or that of our Dauid our, *Thou art made whole, sinne no more lest a worse thing happen vnto thee*, as it will soone doe, where securitie breedeth pride: S. Austin intreating how feare is in vse with Gods seruants, and how farre soorth out of vse, aduiseeth in these words, Be not high minded but feare. Loe the goodnesse of God, feare his seueritie. Both these will keepe thee from being proud, For in louing thou dost feare, least thou grieuously offend thy louing and beloved: If thou loue not, feare least thou perish, if thou loue, feare least thou displease. He that said you haue not receiued the spirit of bondage to feare any more, said that himselfe was among the *Corinthians* with feare and trembling: He that said be not high minded but feare gaue a generall aduertisement to all the members of Christ, worke out your saluation with feare and trembling. Anone after that blessed father addeth. Doth not that sentence beat thee of from presumptuous pride, woe vnto the world because

Amor dei bonitatem, timorem, seueritatem, Virumque se superbum esse non sinit: Amor de enim timorem amatum corruentem perdat. August. de sanct. Virg. c.

37.
Si non amasti me ne perdas, si amas time ne displiceas. Ibid.
Rom. 8.
1. Cor. 13.
Philip 2. 12.
Non te à praesentibus elatione reuerberat, Gaudio à seculis salutis: Non contentum est &c. Ibid.

because of offences? Dost thou not stand in awe? lest thou be reckoned among those many, whose loue should waxe cold and iniquitie abound? dost thou not strike thy brest when thou hearest this sentence. Let him that stands take heed lest he fall: As for the other clanke (Giuing vs those things, which our prayers dare not presume to aske) is and may be referred to spirituall & temporall blessings, which in the generall we may assure our selues shall be graunted, and we must dare to aske, but in particular as in this, or that very manner, at this, or that very time, by such & such meanes, we haue no warrant to limit the holy one of Israel, nor comendement to craue or promise our selues. Paul prayed that Satan might be remooued, and he prayed often, *1. Cor. 12. 6.* and earnestly, yet was he not then remooued. Some things we may pray for absolutely, and affirmatiuely, as that the kingdome of God doe come, his will be done, the forgiveness of sinne, & our owne saluation, but the meanes sometimes we may faile in, while this way or that way, after this fashion, or that fashion, we pray they may come to passe. S. Paul could not be ignorant of so easie a point, and therefore it was not the soyme he stood vpon, as the end he proposed. The very like is to be thought in temporall blessings: David prayed to God for his child, which he had by *Bethsabe*, throughly & fully perswaded of Gods mercies towards him, though touching the babe, his thoughts and speech were not so resolute, but arguing rather his expectation, then assurance. For this he said, *Who can tell whether God will haue mercy on me that the childe may liue?* Thus it appeareth that euery particular neither may we, nor dare we presume to determine. Leave we that to the wisdom, and gracious good pleasure of the Lord. Beggars must not be choosers, nor caruers, their own caruers. Thus they will haue it, and this; or else it sticeth not him, that cometh in prayer vnto God. He may assure himselfe in generall, but in euery particular he may not, he neede not, he must not. It may be victory; it may be an overthrow, it may be peace, it may be persecution: He may haue a child, he may goe childlesse. He may pray now, but the issue of his prayer is like *Abraham* a great way off. Such is the course of the faithfull. They apprehend Christ Iesus, in whom all the promises are yea, and Amen. Sure of this once. That if they haue what they dare not indent for at Gods hand, they will be thankfull, & if they haue it not,

2 Sam. 15. 25.

*Quod aeterna
salutem certus
erat, sed hic de
restitutionem
regnum agitur
At leui ei re-
gnum, &c. P.
martyr. ibid.
2. Sam. 16. 23*

*Cur dicit forte?
Non quod de
aeterna salute
dubitarer, sed
de restitutione.
Id. in 2. Sa. 16.*

Amos. 5. 45.

*Bonus dominus,
qui non tribuit
sapē, quod volu-
mus, & quod
malimus attri-
buit, August.
Paul. epist. 34.*

not, they will possesse their houses in patience, only because, they will not be thought worse then the Lord, they commend all to his blessed disposition. When Zadok carried the Ark into the Citie these words David uttered. If I shall finde fauour in the eyes of the Lord, he will bring me againe, and shew me both it and the Tabernacle thereof. But if he thus say, I haue no delight in thee, Behold here I am, let him doe to me, as seemeth good in his eyes. Here is a doubtfull, & perplexed speech, yet not destitute of assurance, which a holy faith misistreteth. For he was certaine of his saluation; yea and certaine of the temporall kingdome which God had promised him: But here was all the doubt: He knew not, whether the promise was absolute, or vpon condition. The like followeth in the next Chapter, where the same Prophet maketh this vse of Shimeas his railing and reuiling. It may be, that the Lord will looke vpon my affliction, and doe me good for his curling this day. In that be saith (Peraduenture, or it may be) not doubting of his saluation, but of being restored to his former estate, or else thinking of the harshnesse of sinne before committed, doubteeth whether his afflictions should be asswaged so speedily. As who would say, Peremptorily I affirme it not: my finnes haue deserved more then all this cometh to. This I take as a gentle remembrance to put me in minde of my duty, It may be: If not: I knowe what to trust to: He not attempt to teach the Lord: I neither doe nor dare presume to aske, that it may be thus, and no otherwise. The Prophet Amos hath the like. It may be, the Lord God of Israel will be mercifull to the remnant of Ioseph. He meaneth inpreuenting their captiuitie: But whether deliuerance, or no, the reckoning is made, they forgoe not all comfort, well perswading themselves, that if the mercy of God faile them one way, some other way it shall meete with them, and they with it, knowing of a truth that God is good vnto Israel in not giuing vs many times what we would, that he may giue ouer, and aboue, that which we should rather. So as to winde bp all on a small bottome, and comprehend much in fewe words (our prayers dare not presume to aske) many things, which God giueth, because they dare not set the Lord a tune, nor binde him to such, and such meanes, but resolving of

the general, & making faith of our duty therein, refer our selves wholly to the Lord, for all such changeable circumstances, knowing that fall they out so, or not so, or contrariwise, they fall out (as Rom 8.28. the best to them that leave the Lord)

Cap. 3

Almighty God those things, which for our vnworthinesse we dare not, and for our blindnes we cannot aske, vouchsafe to giue vs &c. These words directly fight a gainst gods word & true faith *Iam. 1. 5. 6. 7.* If any lacke let him aske in faith & wauer not &c. For such receiue not. And *Rom. 14. 25.* Whatsoeuer is not of faith is sin.



These words are in the collect after the offertory Almighty God the fountaine of all wisdom which knowest our necessities before wee aske, & our ignorance in asking, we beseech thee to haue compassio vpon our infirmities, & those things, which for our vnworthinesse we dare not, & for our blindnesse we cannot aske, vouchsafe to giue vs for the worthines of thy sonne, &c. This, & the last chap. for their neighbourhoo may communicate each vnto other mutuall helpe. Such hath been said already, whereon we might be content to stay our selves without farther proceeding, but y we are dyaone on to a larger discourse, by reason of their so great importunity, that hold these wordes matter of fresh complaint: There is no doubting, nor Stammering, nor vncertaintie in saying these wordes for our vnworthinesse we dare not, nor for our blindnesse we cannot aske. They are the wordes of sobriety & humility, not of feare nor despaire. For we are certainly perswaded as of an article of our faith, that we are both vnworthy, & blind. Yet some urge scripture to the contrary. So, *Lames, 3.* say they, bids vs aske in faith without wauering. We hereunto we answer. So doth a penitent person aske that is fully assured he hath naught to commend him befoze the Lord. Againe they urge

*Non desperati-
one dictum est
sed sobria et
p̄a humilitate.
August. de Verb
dom. serm 33.
Iam 1. 5. 6.
Rom. 14. 23.*

Rom. 14. whatsoeuer is not of faith is sin So thinke we the man sin-
nety

ness that continueth doubting of Gods mercy whil he cometh to
 God in prayer. A conscience not resolved in such a point of doctrine
 hatheth the worke in hand, be it neuer so specious. Happily these
 men (whose obiection this is) thinke that the faithfull, because of
 the full assurance of Gods mercies, therefore may not be cast
 down in sight of their sin. As if y^e voice of a man blissing himselfe
 before the Lord, were not the voice of a man that builds vpon y^e
 Lords his comfortable promise. When surely y^e Calvin mistooke
 what he praised for, when vpon occasion of the words in the p^{ro}phet
 Ieremie 17. (The heart of man is deceitfull, & wicked aboue all
 things, who can know it) maketh this prayer. Grant almighty God
 since we are plaine nothing, yea lesse then nothing, that see-
 ing this naughtworth estate, & casting aside all confidence
 both of our selues, & of the whole world we may learne to
 lye in all humility vnto thee &c. But y^e Calvin mistooke no
 more, then they that of our sauiour learned to hold themselves vn-
 profitable seruants, not, y^e they had done lust nothing, but when
 they had done all, and all (if possible) that was commanded. For we
 are seruants in so many offices indebted, as we canot come
 out, though all our thoughts & all our parts, or members
 were turned into the duties of the law. Wherefore if we hold
 our selues vnworthie, & such, as for our vnworthines dare not
 aske, what are we any whit the worse more then the woman in
 the bloudy issue, who was sufficiently perswaded of Christs pow-
 er, but hauing hir faith mixed with feare durst not craue with
 hir lips, what hir body stood in neede of. And the prodigall childe
 was thoroughly grounded, & established in his fathers kindly loue,
 yet because of his lewd pranks, so far debased himselfe y^e he durst
 not aske the roome of a son, but thought it well, if he might bee
 reckoned among his fathers hired seruants: concerning whom
 venerable Bede speaketh thus. To a sonnes affection, that
 reckoneth all his owne, which his father hath, this vnthrif
 doth noe way presume to aspire, but desireth onely the
 state of a seruant &c. Some such vnworthinesse was that of y^e
 Centurio who had done much good to Christ, his countreime, built
 the a sinagog &c. yet professeth he was altogether vnworthie y^e
 our sauiour should come vnder his rofe, or boughfale him so much
 as talking with. Whose modest conceit of himselfe is not for vs

Quando nihil
 prorsus sumus,
 et minus quam
 nihil, visentia
 animus nostram

ed'vlar
 cor abiecit omi
 fiducia tam
 nostri quam to-
 tius mundi.
 Calu. in Iere.

17.
 To subsequis
 defenerati, quot
 de sum? non pos-
 sumus, etiamsi
 omnes nostra co-
 gitaciones, om-
 nique membra
 in legi officia
 verteremur.

Marlo in
 Luc. 17. 10.
 Mat. 9. 20.

Luc. 15. 21.
 Ad filis affectu,
 qui omnis qua
 patris sunt sua
 esse no ambigit
 aspirare; nequa
 quam presumit,
 sed mercenariis
 statum iam pro-
 feruitatis,
 mercede desides
 rat, Bede lib. 4.
 super Luc. 15. 21.
 63.

Deo proponitur
 Et admiremur
 tantum sed etia
 Et imitemur.
 Marlo in Mat;

to admire, but to follow, which is then doe, if we truly acknowledge, what we are of our own nature in the sight of God; and if anie be wile to thinke we are more vile then the basest *Abissus in in*
For is this humbling our selves, nor daring to present our persons in the Lords sight an argument, we want faith, more then *humilis in*
this behaviour of the Centurion so highly commended for his faith *serior. Ibid*
both speedy, & well settled, upon very small beginnings. In the confession, which *Daniel* maketh for *Israel*, and in that prayer while *Israel* thinks and speaks of their name vnworthinesse, *Dan. 9. 4. 5.*
that vnto the belongeth confusion of faces, that they haue sinned, & committed iniquitie & done wickedly, yea rebelled & departed from Gods precepts and iudgements, largely amplying the iudgement against their owne soules, they take hold of the mercies of God, and haue comfort in this that compassion and forgiveness of sinne is the Lords. In the tipe of the lost child spoke of before, reclaimed to God the point is much laboured. I am not worthy to be called thy sonne &c. Yet, he that said so, and saide, but a truth, was not ere the more witheld from conuining to his father. Let vs beware. (saith Christ some) how we speake glorious things of our selves, It is noe meane point to thinke meanly of our selves, noe small grace to disgrace our selves in the presence of the Lord. The words of the Centurion (saith hee) were, I am not worthy and hee was in more admiration, then all the Jewes beside: So spake the Apostles I am not worthy, and he was the chiefe. The like vs *Luk. 18. 19. 21*
Cautemus de nobis dicere gloriam, minimum de se sentire tam maximum quidem, quam maximus rei sacris, Christi hominis
33 ad pop. Antiocheum.
John, I am not worthy, and he was a friend to the spouse, yea that hand, which he thought too base to touch the smock of Christ did couer his head with baptism. All these rebasing themselves were aduanced. And if became our faith excludeth carnall doubting any small distrust of Gods saving health, it must also spare confession of our vnworthinesse, then (beside) we shall doe well to giue way to those supposed arguments, that vpon the mispious conclude possibility of merit, & impossibility of error. For if no such vnworthinesse, why may we not merite & if not sure blindness what feare is there of running into error. For y first step we as y deuines of Louain God forbid the iust should wait for life euerlasting, as a poore ma doth for an alms. It is far more glorious, that they as conquerours & triumphers possesse it as a reward

*Discamus de
nostra quoniam
industria, ma-
gis autem de
nostris diffidere
meritis. Bern. in
fest. Paul. serm.*

*2.
Obtusus sumus,
& indulgenter
nimium senti-
mus de nobis.*

*Marlo in
1. Cor. 13. 4.
1. Cor. 8. 2.
Psalm. 19. 12.*

*Deus solus nouit
quod nescire po-
test etiam ipse
quis fecit. Am-
bros. in Psalm.*

*118.
Plerumque in-
ter vitia, virtu-
tesque caliga-
mus. Greg. mor.*

*lib. 9. c. 17. c.
19.
Genes. 18. 15.
1. Ioh. 3. 20.
Iob. 37. 19.*

*Remus nostra
ignorantia qua
mentes nostra
loborant. Ec.*

*Mercer. lib. 4.
Caci sumus in
rogando deo
Ec. Marlo in*

*Rom. 8. 26.
quam ut recte
eligant, quid
conueniat,
vel expediat
Ec. lib. 4.*

rewards due to their sweat and travail. For the second say we
as they likewise doe, because the faultfull are led by the spiritte
into all truth, that they are therefore exempt from all blindness
to be seduced. But if we so say, wee deceive our selues, and noe
maruell then, if easily seduced. It remembre whereof let vs learne
to distrust our owne selues, and altogether our owne industry
but most of all our owne worth and worthines, as Bernard
speaketh. The collect peelding asmuch, to what ende serueth some
mens reprooche. Is it to make vs thinke better of our selues, then
there is cause, who can nether do nor thinke ought as of our selues
who are dull and ouer partiall toward our selues, who if we
know any thing know not as we ought to knowe, whether of
our sinne, or wants, or conscience, or what God hath done for
our soules. Of our sinne, how manifold and grieuous for number
and weight, inasmuch as David prayed Lord cleanse me from
my secret sinnes: Secret yet knowne to God, when the party
that commits them knew not somuch. For how often haue
our eyes crinkled and wetten vice for vertue, as Iacob with
Lea, for Rachel. How often haue we hoodwinked our consciences
that intreate vs like the Angell, when hee told Sara she laugh-
ed, though she made shew to the contrary: How often, when
our conscience cleared vs to our thinking, God (that is greater
then our conscience) hath, or might haue condemned vs. How of-
ten haue we not prayed, & should; in praying haue been to seeke
what to pray for, as Elkan wel confessed, for we cannot (saith hee)
dispose our matter because of darknesse, and that great igno-
rance wherein we are: The regard of truely truth led St. Paul
to say asmuch, where he writeth we knowe not to pray as we
ought. For blinde we are in calling vpon God, and though we
feele our wants, or evils, yet our mindes are more intangled, &
confounded, then that readily they can well choose what is good
and commend: How often haue we called for a stone, when we
thought we did call for bread: How often haue we prayed a
misse, either in respect of our selues bleaklie, coldlie, presumptuously,
as if a north winde blew out of our mouthes; or in respect of the
end, to abuse Gods gifts in pride, lust and sensuality, turning the
graces of God into wantonnesse like the serpents reit, that
chargeth all into payson. Lasse how often hath our ignorance
bene

beene moze, then all this: And for all this shame we not with the Jewes to make a doubt, Are we also blinde that speaking vnto God in prayer take it offensive to confesse our vnworthines and our blindnesse? Among many things we beg of God when we aske well, this must be a clause necessarie remembered to aske, that those things may not be giuen, which we in our ignorance did not well to pray for. Now the conclusion answerable to the collect, shalbe that of the Apostle, where setting forth the infinite power, & mercies of God, he emptieth himselfe of words & so much the rather to disable man, with whom he entreth comparison: vnto him that is able to doe exceeding abundantly aboue all that we aske, or thinke according to the power that worketh in vs, bee praise in the church through all generations, for ever Amen. Thus far be the exceptions vnder one mans hand exhibited in one schedule or scroule, yea & all to in a second, which were intended with their answer in the first part, but that we were disappointed by the Printer.

Inter alia, quam petimus cum bene petimus, illud est, in esse debet ut petamus nobis non dari, quod ignorantes non bene petimus. August. tract. 73 in Iohannem.

Eph. 3. 20. 21.

Tea bus in the second schedule were there no others

The answer as he doth in § Doet, whē Thraso mustred his for ces, what other do you meane? Onely a scol, or gird is remaining y last & least worth. Bare repeating whereof is answer sufficient.

Qui denum a seipso Iamnis seruat domi.

Chap. 4

Last of all, we desire to be resolved, whither all the Rubricks are not so to be vnderstood, & expounded as they may agree, & not be contrary to the word of God & of religion establisht by the law, and the analogie of faith now profest in the Realme.



The answer is short & easie: It was neuer the minde of any our famous princes either past, or present to in- sinare the consciences of their trusty and welbeloued subiects. That religious Prince Edward who in y blooming of his age was translated into heauē, for in the prime of

Offendunt tueri hunc iuū fati, nec vixisse suunt. AEnoid. lib. 6.

the Gospell restored he did shew, and but shew himselfe, establishing the booke of common prayer, gaue way to noe such promise of error, and false doctrine, as in this our vnthankfull generation is sinistrly conceiued. No; did that gracious Ladie our late good Quene Elizabeth, far was it from hir innocent vertuous soule; or any manner of authoritie designed by her sacred appointment, to admit anie the least sillable of doctrine contrarie to Gods word, and true religion. The like (as we must acknowledge to the glorie of God) both manifest it selfe in that royall care of our dread soueraigne, wherein we may safely repose our selues knowing for our part, his maiesty, as he holdeth himselfe obliged both in conscience and wisdom, so hath, and will vse all good meanes to keepe his subiects from being infected with superstitious opinions in matter of religio. This speciall deuine care, his learned, orations, generall proclamations, finall determination at the last conference haue all solemnely witnessed to the world, in redeeming the state of our church from all such scandals, as were iniuriously brought vpon hir, and vpon that truth, which we doe maintaine: So as it, is but a waspish doubt euen of purpose set in the last place, to leaue a sting behinde in steede of a farewell. Not but that a third, and fourth paper object moze, as followeth to be considered.

Proclamation
at VVestmins-
ster the 22. Fe.
1603.

*Est non aliqua
machina; mortuus
us est. Virg.
Eclog.*

Chap 5.

Lord we beseech thee keep thy church, that it may be free frō al aduersitys: This is against the manifest word, & decre of God, & true faith *Act 14. 22.* we must through many afflictions enter into the kingdom of God, And *2. Timoth 3. 12.* all that will liue godly in christ Iesus shall suffer persecutions. And *Ioh 16. 33.* In the world ye shall haue tribulation. God hath promised we shall not be swallowed vp with aduersitie: but noe promise that we shall be free frō al. Ergo to pray for that wherof we haue no promise, is against faith, & so sin Ergo not to be subscribed vnto.

Edm



His collect we finde the church vltim on the 22. sun-
 day after Trinitie. And we beseech thee keepe thy hous-
 hold the church in continual godlinesse, that through thy
 protection it may be free from all aduersities, and de-
 moutly giuen to serue thee in good workes to the glory of thy
 name, &c. In which prayer the church supposeth not all immu-
 nity and freedome, that noe aduersitie shall come neere hir, but
 knowing that it will, she beggeth of God to be deliuered from it.
 The righteous (saith Salomon) is deliuered out of trouble, but
 so, that he may goe free. For otherwise the church cannot bee
 ignorant, nor is, that afflictions wait vpon hir, and compasse hir
 on every side. Who knoweth not, that in our Letanie such a par-
 ticular sute is remembred vnto God that in all time of our
 tribulation he will deliuer vs, that in all our troubles, and ad-
 uersities whensoever they oppresse vs, those evils which the craft
 and subtlety of the diuill, or man worketh against vs be brought
 to naught &c. He confesseth hir frailty, & with out the Lord she
 cannot but fall that she cannot continue without his succour, and
 therefore calleth vpon God, that he will mercifully looke vpon hir
 infirmities, & in all dangers, and necessities stretch forth his right
 hand to helpe, and defend, putting away all hurtfull things, and
 giuing things profitable to hir saluation, that so being governed
 and preferred euermore both in body & soule by the steadfastnes of
 faith, she may be defended from all aduersities. In all which pla-
 ces & honest godly vertuous meaning of our church wel appear-
 eth praying to be free from all aduersities, not but that she must
 feele the, but that she may not fall by the, not, but that like surges
 they may come ouer hir, but in assurance of hir God, she may
 overcome them. Therefore is it she beseecheth God, the course of
 this world may be so peaceably ordered by his gouernance that she
 may ioyfully serue him in al godly quietnesse, craving by this free
 dome such readinesse both in body, and soule, as a free heart that
 would accomplish those things, which the Lord would haue done
 All which petitions concurring in this clause minister diuerse
 good notes. first, & weight of griefe, & in anguish of soule casteth a
 cloud twixt ioy & our vnderstanding, at which time it may be said as
 Elisha of & woman. Let hir alone, hir spirit is vexed within hir. A tro-
 bled prayer may easily be pardoned, if not so aduisedly othertwiles

Pro. II. 8.

1773

REVI

C. 11. 13.

15. Sund. after
Trinitie.26. Sund. after
Trinitie.3. Sund. after
Epiph.Septuages. for
the second sun-
in Lent,
8. and 15 after
Trinitie.

1. King 4. 27.

6. It is without sense. Or euer your pots be made kote with thornes, so let indignation vex him, euen as a thing that is now. Psalme 58.8.

*Quia vox he-
braea & ollas et
spinas significat
subobscurus est
hic locus, &c.
Marlor.
Vulg. Marlo.
Tramel. Ste-
phan, et alii.*

The difficulty in this place commeth hence, because one and the same word signifieth a por, and a thorne. Be-
foze the thornes shoot vpye, or as a thing that is raw suddainelie
ooke out of the por, ere the thornes crackle vnder, both which in-
terpretations (giuen by learned men) giue ayme to one and the
same marke, shewing the speedinesse of Gods iudgement by two
similitudes in one verse; herein our bulgar english translation is
to be thought no more senselesse, then that which Marlorat and
Auias Montanus follow, vnlisse men, whose exceptions these
are, intend to disgrace the originall, who is in this an example to
our conimunion booke, and either both are free, or both accessary
to this senselesse imputation.

7. It is without sense. When the company of speere-men and multi-
tudes of the mighty are scattered abroad among the beasts of the
people, so that they humble bring peece of siluer, and when hee
hath scattered the people that delight in war Psal. 68.30.

Words no more bolde of sense then are other translations This
here deliuered by way of prophesie, the other haue it by way of
praier. This onely in a third person, that other in a second, and a
third. As for the sense it is plaine to anie mans reading, that the
verse speaketh of subducing the enemy, not the multitudes onely,
and baser so; it, doing homage in bringing peeces of siluer, but
their Captaines to, and all those, whose delight is in warre.

*Ratio secunda: That forasmuch as wee are able to discern, that there
is contradiction 1. To the booke of Articles, which denieth that con-
firmation hath any visible signe. Whereas the last prayer in confir-
mation, maketh imposition of handes to certifie the children of Gods
fauour, and gracious goodnes towards them.*

For hath confirmation any visible signe, as the word visible
signe is taken for a visible element, which euery sacrament hath:
namely in baptisme there is water, in the Lords supper bread and
wine

wine but Confirmation hath no such thing. For imposition of hands is a circumstance of action, not a matter of substance, as in a Sacrament every visible signe is. To this sense speaks the 25. article. Confirmation hath not like nature of a Sacrament with Baptisme and the Lords Supper, for that it hath not any visible signe or ceremonie, (that is any visible Element for signe or ceremonie) ordained of God. In which words it meaneth by signe a Sacramentall signe consisting of an outward, earthly Element and substance, so confirmation hath no visible signe. As for that other of imposition of hands it is a signe of Episcopall action, namely to certifie children (confirmed by the prayer of the Bishop) how God hath bene favourable and good unto them, in that they are borne of believing parents, baptized into Christ, brought unto the knowledge of his grace & will as is found by examining them in the principles of their holy faith, &c. Wherefore the Bishop prayeth over them for increase of grace, and bleth withall imposition of hands to certifie them by this signe of Gods favour and goodnes towards them. By which ceremonie (saith Master Iunius) the holy Apostles, and Orthodox Fathers of sound iudgement would haue signified that a Christian man indued with repentance, and faith, and ingrafted into the Church after he hath been lawfully approued of, is giuen in seruice to the Lord, and consecrated to goe thorough his calling (whether generally as a Christian, or particular this and that) in a holy and religious manner. Answerably vnto this vse of the Fathers, and received by our Church. Master Vrsinus speaking of persons to be Baptized hath these words. The children of Christian parents (presently after they were borne) as members of the Church were baptized, & after that they were pretily shot vp, they were instructed, and by imposition of hands confirmed, & were dismissed out of the company of the Catechized, so as they might afterwards lawfully approach to the Lords Table. This holy auncient custome tofore commendably vsed, our Church at this day continueth. But see moze of this in this second part. Cap. 11.

post partum & membra ecclesie baptizabatur, & postquam nouitibilibus adoleuissent instructebantur, & impositione manuum confirmabantur, ac dimittebantur ex ceteris Catechumenorum, ita ut liceret illis deinde ad carnem accedere. Vrsin. Proleg. Catech. pag. 3.

Qua cerimonia sancti Apostoli & orthodoxi patres significatum voluerunt Christianum hominem respicientia, et fide praeclatum, atque ecclesiae infitum. Obsequium probe probatus esset, mancipium domino, & consecrari ad vocationem suam sanctae & religiosae obsequium. Vrsin. Paralib. 3. c. 6.

Liberi Christianorum statim

2. Contradictory to it selfe, by affirming in the Catechisme that there are but two Sacraments, and yet ascribing to Confirmation all things that are required to the being of a Sacrament either in that Booke, or in the Booke of Articles.

If the Catechisme affirme there are but two Sacraments, how are these exceptions at variance with themselves that men knowing and acknowledging so much, yet both before in this Booke, as also in the fourth reason here following in the fourth instance, seeme to inforce by their sophistications, that the Catechisme implieth there are more then two. Againe it is false, where it is said, the Booke of Articles ascribes to Confirmation all things that are required to the being of a Sacrament, as may appeare in the point before handled, and the 25. 27. 28. Articles expressly shew to the contrarie.

Ratio. 3. That in our best understanding it containeth in it some untruths.

The third maine reason is to purpose, if it can as well prove as it is ill alleadged. But let vs examine the allegations as they are brought in order.

1. Innocents are said to be Gods witnesses, and to have confessed and shewed his praise not in speaking but in dying.

*Pro Christo
trucidatos in
fide inter marty-
res coronari.
Bern. serm. 12.
de Innocent.
Si quavis eorum
apud Deum
merita, et coro-
narentur, qua-
re et apud He-*

This sentence here charged for an untruth the Church of God hath taught heretofore, as the auncient Fathers witnesse. Bernard who was some 5. hundred years since hath these wordes, Can any doubt that the infants which were slaine in Christ his Steele, are crowned among the Martyrs? And meeting with an obiection that might be made. If you aske (saith he) what they deserued at Gods hands that they were crowned, aske also what fault they had done that they were martyred, vnlesse peraduenture Christ his pietie were lesse then Herods impietie, that the

vadem criminos et trucidarentur. An forte minor Christi pietas, quam Herodis impietas, et ille quidem pueris innocens neci dare, Christus non potuit propter se occisos coronare ibi.

tyrant

Infant could put harmlesse infants to death, and Christ could not crowne them, who were killed for his sake. Theophilus who was some 900. yeares after Christ writeth thus. That Herod his malice may be shewen, must iniurie be needs done the little ones: Heare theretoze, they were not iniured but iustly obtained crownes: Haimo some 800. yeares after Christ writes in his Booke upon this feast day of the Innocents. In that the children were slaine for the Lord Christ, it implieth that by the accepted worke of humilitie the way is to the crowne of Martyrdome, &c. Hilarie who was some 400. yeares and upward after Christ in his exposition upon Saint Mathew, speaking of these babes, & their death saith, Iewrie did abound in the blood of Martyrs. And presently after thus, Herod his fury and the death of the infants is a forme or patterne of the people of the Jewes raging against the Christians, and thinking that with the slaughter of blessed Martyrs, they can extinguish the name of Christ. And speaking of those words in the Prophet: Rabel would not be comforted because they were not, &c. They were caried yp into the advancement of eternitie by the glory of Martyrdome. Saint Austin (who was somewhat before Saint Hilarie) The infants (saith he) could suffer for Christ, though they could not as yet confesse him. Againe in another place, yee were not of age to beleue in Christ, who was to suffer, but yet ye had flesh of your owne wherein yee could inture the Passion for Christ who was to suffer. And in his third Booke of free will. The Church doth not in vaine commend the infants received into the honoz of martyrs, which were slaine by Herod &c. Which very selfe same sentence he remembreth verbatim in his Epistle to Saint Ierom. Copious in this argument are his Homilies of the Saints in foure severall Sermons, calling the Innocentes Martyrs and their death Martyrdome, and in his second Booke de symbolo ad Catechumenos the fifth Chap. &c. Before him Saint

*Audi quod inu-
ria non affligi
sint sed coronas
meruerunt.*

*Theoph. in
Matth. cap. 2.*

*Quod pueri pro
domino occisi
(sunt), significat
per humilitatis
meritum ad co-*

*ronam martyrii
esse veniendū.
Haimo part.
hym. de sanct.
Innocen.*

*Iuda: martyriū
sanguine redū
dante. Hilar.*

*Can. 1. in Mat.
Herodis furor,*

*et infantum
mors populi Iu-
daeos in Christi
anos saeculantis*

*est forma, &c.
Beatorum mar-
tyrum calce posa-
e. &c.*

*Id eternitatis
profectum per
martyrii glori-
am efferebamus.*

*tur. Ibid.
Pro Christo po-
tuerunt pati
quon nandum*

*poterant confi-
teri. August. in
Epiph. serm. 6.
in serm. 33. de*

*tempore. Non habebatis aetatem qua inpassurum Christum crederetis: sed habebatis carnes,
in qua pro Christo passura passionem sustineretis. Ib. Non frustra infantes illi, quic cum so-
minis Iesus nec indus quaueretur occisi sunt in honorem martyrum receptos commendat eccles-
ia. Id. de lib. arbis. lib. 3. c. 23. Et epist. 28. Hier. Homil. de sanctis Et lib. 2. de symb. ad Ca-
techum. a. 5.*

Horum memo-
ria semper, &
dignum est, in
ecclesiis celebra-
tur: secundum
integrum ordi-
nem sanctorum
& primorum
martyrum &c
Origen: homil.
3. in dumerfos.
Bene & secu-
dum voluntate
Dei eorum me-
moriā sancti
patres celebrari
mādauerunt se-
piternam in ec-
clesiis, sicut pro
domino morien-
tium. Ibid.
Ecce paruuli
sunt quos hostis
matura, crude-
litas monstrū
Herodes occidit
subito fuit mar-
tyres, & dum
vice Christi
& pro Christo.
Cyprian. de stella
& Magis.
Testimonium,
quod non pote-
rat sermone, per-
hibent passione
Ibid.
Spanenberg.
Possit.
Ista tam tristi
tragædia cruen-
tam ecclesia
Christi imago
nem delincauit

Centur. 1. lib. 1. cap. 3. Et Abel primus Veteris testamenti martyr fuit, cuius sanguis ad Deū
clāmavit ita sicut primi in nouo testamento propter Iesum Christum occisi sunt & gloriosa mar-
tyris corona rediit. Vitam hanc mortalem cum immortalis commutauerunt, & cum illis
nunc in cælis viuunt. Gualter, homil. 18. in Math. 2.

Origen homil. 3. maketh mention of them after this manner.
The memory of these infants alwaies is celebrated in our
Churches as it is meete, according to the intire order of the
saints, that Bethlehem it selfe where the Saniour was bozne,
may seeme to offer vnto the Lord the first fruits of the Martyrs.
Anone after. VVell therefore and according to the will of
God, the holy Fathers haue giuen in charge that there be
celebrated a perpetuall memorie of them as dying for the
Lord. No new deuise in his time but long befoze as it appeareth
by his witting. Saint Cyprian o: the Autho: vnder his name.
Behold these little ones, (whom Herode the enemy of nature and
and monster of crueltye did kill) are suddainly become Martyrs,
and whilest in steepe of Christ, and so; Christ pulled from their
mothers bzeast and flaine they beare witnesse by suffering, what
they could not by their speech. All which testimonies as they are
nothing, if Scripture were against them, so the Scripture no
where gainsayng, we shall doe ill to gainsay the testimonie of so
many ages succeeding one another, and that so; many hundred
yeares confirming what (but lately) is denied without sufficient
prose to the contrary. And yet though lately denied by some few
among vs (not to speake of our owne Church here at home) other
our brethren in the same faith learned writers of these times ap-
prooue the order we do. Spangenbergius as may be seene in his
possill they of Merdenburg in their Centures note that God
by this heauie Tragedie hath shaddowed out the bloody
image of Christs Church. Which historie of theirs would not
fit to such a purpose, if their were no comparifon twixt them and
the Church of Christ. Gualter Gualter in his 18. Homily vpon
Saint Mathew wrytes thus. As Abel was the first Martyr
of the olde Testament, whose blood cried vnto God, so
these infants were the first, which were flaine in the newe
Testament for Iesus Christ and crowned with a glorious
crowne of Martyrdome, haue changed this mortall life for
an immortall, and now liue with him in the heauens. Be-
sides all these auncient and late authoritties this argument may

suffice what our Church doth. They in whom Christ is persecuted and put to death may be held for Martyrs: But in those innocent children Christ was persecuted and put to death. (For such was the tyrants purpose, and so Christ accounteth what is done to little ones for his sake as done unto him.) Therefore may they be thought blessed Martyrs not in speaking, for they were infants, but in dying, not properly Martyrs such as are voluntary professors of the faith, but yet so to be esteemed because for Christ, that is, Christ was among them sought to be slain. Thirdly, the scripture it self thus farre confirmeth the point, in that the Prophet *Ieremie* is alleadged cap. 31. *Rahel* weeping for her children, shadowing thereby the Church of God mourning as a desolate widow for those that she bare unto God. For so the verse following doth minister comfort. Thus saith the Lord. Refraine thy voice from weeping, and thine eyes from teares, for thy worke shall be rewarded saith the Lord. As for that our Church calleth them Martyrs (which seemeth to be some mens grievance) because *Herods* sonne was then slain, is no deniall of the name of Martyrs to the others the children of the faithfull in *Bethlehem*. For if any were, it was sufficient, and that some were, the allegations befoze proue sufficiently so needlesse are some mens peremptories they send forth to wound this truth like *Herod* his executioners to kill those little ones, that so he might be sure to put Christ to death. To conclude this point. That difference of Martyrs our Church alloweth of, some are Martyrs in will and act, that is, both suffer and are willing to it, so *Saint Stephen* was, some in will ready to dye, though happily they dye not, so *John* the Evangelist: Some in act, not in will that is, they can but suffer and doe, though they haue no will, nor understanding to know what they doe, so did these infants, in whom what was wanting to their will Christ gratiouly supplied.

2. It affirmeth that Faith and Repentance are required of infants that are to be Baptized. And that they performe the same by their Suerities.

*In parvulis qui
baptizantur,
sunt qui negat
omnem actionem
et operationem
spiritus sancti.
Item dico quod
omnes dicunt
aliena fide eorum
qui offerunt eos
parvulis succur-
ri, &c. Luther.
de captiv. Baby-
lon.
Sicut Verbum
Dei potens est,
dum sonat etiam
in impiis cor in-
mutare, quod
non minus est
surdum & in-
capax quam
villus parvulus.
Ibid.*

Two branches in this exception. The first of these against such as thinke God worketh not at all by his holy spirit in children baptized. The Catechisme not meaning that they have an actuall faith, namely a feeling that they doe then believe, for so they doe not, that they live, yet they doe live. But they believe (that is) they have the spirit of faith and repentance. As for the second branch namely that they performe faith and repentance by their surties, is to be understood of that present profession and promise then made, whereby the God-children are bound, as effectually in baptism, as if themselves were then presently able, and did actually believe: Luther disputing of this point. Here I say as all else doe that children are succoured by the faith of others, that offer them to Baptisme, &c. Again after wards. As the word of God is mightie, when it soundeth, able to change even the hart of a wicked man, which is no lesse deafe and uncapable then any childe, so by the prayer of the Church offering the childe in baptism, the little one is cleansed, changed, and renewed by faith infused into it. But for answer to the doubts herein looke the first part, cap. 30. pag. 173. &c.

3. That children Baptised have all things necessarie unto salvation, and that they are undoubtedly saved,

No more in truth then that of the Homilie, That infants being baptized, and dying in their infancie, are by his sacrifice washed from their sinnes, brought to Gods favour and made his children, and inheritors of his kingdome of heaven homily of the saluation of mankind only by Christ &c. No more in truth, then that, which Passer Perkins witteth. That infants dying in their infancie, and therefore wanting actuall faith, which none can have without knowledge of Gods will are no doubt saved by some other speciall working of the spirit unknowne to vs. But an argument to prove this Rubricke true may be thus briefly framed. To whom the promise is made, how God will be their God they are undoubtedly saved: But to our children baptized the promise is made. Therefore our children baptized are undoubtedly saved. But hereof see at large part. 1. cap. 25. pag. 165. 166.

4. In truth.

Homil. saluati
on of mankind.
Perkins on
the Creed, pag
25.

AA, 2. 39.

4. *Vntruth.* That we haue a sure and certaine hope of euery one to be buried that he shall rise againe to euermlasting life.

We are not required by the booke of common praier to haue a sure and certaine hope of euery one to be buried, because not of euery notozious impenitent malefactor cut off by law, or a murderer of himselfe, or dying excommunicate, all which are buried, but of euery one liuing & dying in the fellowship of Christ his Church, professing the same faith, pertaking the same Sacraments, of whom we hope the best, but no farther, nor otherwise then thorough Iesus Christ, for in the buriall we profess that to be the bond of our hope. If any minister be sure to the contrarie, discretion may be vsed, which we hold safest when it is with direction from the Bishop, as in such cases of doubt the Booke well prescribeth. See more, part, 2. cap. 1.

5. *Vntruth.* That nothing is ordained by it to be reade in Gods seruice, but the very pure word of God, the holy Scriptures, or that which is undoubtedly grounded vpon the same.

No vntruth. Because there are left out as the pface of the Booke sheweth many things, whereof some be vntrue, some vaine and superstitious, in consideration whereof this sentence prefixed there followeth. Nothing is ordained to be reade but, &c. And for any instance is giuen to the contrarie it is, but their idle surmise.

6. That in the course of reading appointed so much as possibly may be, the reading of the holy Scripture is so set forth, that all things shall be done in order without breaking of one peece from another.

It is no breaking of one peece from another to read chapter after Chapter, as time shall serue, & the Minister or Church doth see good, that so the whole Bible, or the greatest part thereof may be read ouer once in the yeare. But the pface calleth that breaking one peece from another, when vncertaine

Stories, legends, Responses, verses, vaine repetitions, commendations, and sinodales come betweene. so that commonly in the beginning of a booke to be read, thre or foure chapters were read and no more at all. And therefore no vntruth in those wordes prefixed, but in them, that doe purposely misconstrue.

Ratio quarta.

That it containeth in it doubtfull matters.

1. Doubts

1. *It affirmeth that there are Archangels, and that Michael is a created Angel.*

A Sadducie might rather this exception. For this deniall that there are Angels ouerthioweth at once both these branches of Archangels, and of Michael, and saith in effect as much: though a Sadducie flatly deny, and this Author doubtfully deliuer it: which manner of writing many times differeth no more then heresie in the shell, and when afterwards it is sledged. If this name Archangell be such a stone of offence as because where it is, that Booke may not be subscribed to, (so for some reason against the Common union Booke and the Homilies where it is in both,) then may we not subscribe to the whole Scripture because of these places, 1. *Thessal.* 4. 16. and *Saint Iude* v. 9. for there it is in them both, and in the latter of these two *Michael* is called an Archangell, and therefore may well be thought a created Angel. For this word Archangell doth no more deny him whose name it is to be an Angel, then a word of like composition Archbuilder doth deny one to be a builder, but rather inforceth by way of necessary consequent because a chiefe or speciall one, therefore a builder: so because a chiefe Angel therefore an Angel. And although in the twelfth of the *Apocalyps* some are of opinion, that *Michael* signifieth Christ, yet diuers are of another iudgement taking *Michael* and his Angels in their proper signification, for administering spirits to helpe those, which are inheritozs of eternall saluation, *Heb.* 1. Other objections they make, as first that *Michael* signifieth Christ, because it signifieth who is equall to God, & it is no more argument, why

After the proper Prefaces
Homil. obedience to Rulers
& Magistrats,
1. *Thess.* 4. 16.
Saint. Iud. v. 9,

1. *Cor.* 3. 10.

Apocal. 12. 7.

why *Michael* may not be a created Angel, then to reason from the name *Gabriel*, who signifieth the strong God or strength of God: yet is a peculiar name given to a created Angel, *Luke. 1. Luc. 1. 26.* or the worde *Daniel*, which signifieth the iudgement of God, and yet was it the name of *Abigails* sonne, as also the names of that excellent prophet whose prophesie wee haue. Rather it well followeth this name *Michael* is as *Gabriel* the name of a created Angel, in this sense, arguing that Angels though mighty in power, and none among the creatures like vnto them, yet euen they carrie these names as a remembrance to the sonnes of men, that their power is borrowed of the Lord, and their lieutenancie, or principalitie is vnder him. For whoels is the mighty God, and who is equall vnto him? The second argument (some vse that *Michael* signifieth Christ, and therefore is no created Angel) is of no consequence at all. For *Isaacks*, *Sampson*, *Dauid*, *Salomon*, did signifie Christ too, yet were they men, dist. nra persons from him. Their third reason is because *Michael* is called one of the chiefe Princes. In saying this wee keepe to the wordes of scripture. One thing wee know it is to speake of creatures as creatures, whither men, or Angels in their frame of creation, another thing to speake of them, as they are the elect confirmed in grace. Of men, as men, *Adam* may be their chiefe, & of the Angels in their nature some one or other continuallie, or by course, and at times their chiefe as the Lord will, yet that no let, as they are the elect Church of God but Christ may be, and is their onely chiefe and head. That there are Angels, and among them Archangels, such as are chiefe, wee neede not doubt, because there is order (not confusion) euen in hell the place of confusion much more in heaven, which is the beautie of all and the glorie of our God. The diuerse names of throns, dominions, powers, principalities, the diuerse degrees, for they are not idle names. One Angell brings glad tidings to the shepherdes, the residue anon after accompanying him called an armie of heauenly soltiers singing psalmes vnto God, thew there are some first, and others after. As for the quotient that there are 9. and last 9. orders, or ranks we inquire not, much lesse doe wee determin. Sure wee are of this, that the Angels are an armie where are diuerse ranks, and

2. Pet. 2. 11.
Composita huiusmodi nomina habent Angelos se intelligere potestatem separatum à Deo, sed principatum sub nomine Dei gerere ut statum Deo tribuatur. Marlo in Luc. 1. 19.
Dan. 10. 13.
Aliud est spectare caput secundum ordinatorem naturam eius inique in suo genere, aliud secundum ordinatorem gratiam. Iun. Contro. 3. lib. 1. c. 9.
Angelorum quia Angelici caput aut principis esse potest, Verum quia electi ecclesie sunt, caput unicuique est. Christus ibid. 11.
Colos. 1. 16.
Luc. 2. 9. 13.
Exercitus (id est) Varietate ordinum.

Michael wee finde a chiefe one in the Lords hoast. Thus farre
 proceeding wee offend not, yea this wee would knowe, what
 iniurie is it unto *Christ*, to say there are degrees of compa-
 rison among the Angels, so long as wee take not vpon vs
 boldlie to marshall them, but contenting our selues, (with
 that wee are taught) giue the seueraltie of all unto *Christ*:
 Were there not among the Lord his worthies that did fight
 1. Chro. 12. 74 his battles, some able to resist a hundred, some a thousand, all
 Captaines in the hoast, yet a greater then they all, that did
 1 Sam. 17. 7. slaie his ten thousand; in respect of whome, they were but sol-
 diers and yet Captaines they are compared with the rest of
 the armie. Starres there are in the firmament but not all of
 1. Cor. 15. 41. one magnitude; one starre differeth from another in glorie.
 God hath giuen the rule of the day to the Sunne, of the night
 to the Moone, his owne power in the meane while no-
 thing diminished, for hee ruleth day and night Sunne, and
 Moone, and all else. The priesthood of the law was a look-
 Heb 8. 5. ing glasse, or as the author to the *Hebrues* speaketh made af-
 ter the patterne of heavenly thinges. If so, as it is most cer-
 taine, then looke, how in the priesthood some were common,
 and ordinarie Priests, others of more eminencie, and chiefe a-
 boue the rest, for there were Leuites & Priests and a high priest;
 so may wee vndoubtedlie conclude of that other in heauen and
 those celestiall Angelicall spiritres, that some are common and
 ordinarie, others chiefe and more speciall as the worde Arch-
 angel doth import. But will wee knowe, why it pleaseth
 some to doubt there are Archangels, their reason is because
 where Archangell is named, *Christ* (say they) is to be
 vnderstood. Which opinion if it bee priuatlie theirs, and spread
 no farther the lesse dangerous is it but yet dangerous. For
 Saint Iude, v. 9 the places of Saint Iude and 1. *Thessalonians* 4. proue the
 1. Thef. 4. 16. contrarie. And though they shuffle off that in Saint Iude, yet
 can they not that in the *Thessalonians*. For in deede can they
 that in Saint Iude. For being an historie, and histories Saint
 Iude relateth plainelie in their letter as the fall of the Angels
 v. 6. Sodom and Gomorrah v. 7. wee must iudge the like of
 it, which literall plaine sense while men haue left, they haue
 digged

digged then pits that hold rice water, and haue made strange interpretations moze intricate then the text, some understanding the bodie of *Moses* for the law, some for the Gospell, others for the people of the Iewes, others taking *Moses* put for *Iosua*, all which cast a mist befoze the Sunne, and no manuell then, if wee easilie mistake. This wee speake not to bite our predecessors, or that wee would detract ought from them. The letter of the historie is plaine that *Michael* a chiefe Angel in the Lords host appointed by God (as sometimes one is for one businesse, sometimes another for another) resisted the deuill about the bodie of *Moses*, when *Sathan* would haue made it a stumbling blocke for *Israel* to commit Idolatry, (as they were forwarde inough) so highlie they esteemed of him, and no man will. For not a like Prophet was there in *Israel*, whome the Lord knew face to face. A historie (this is) not found in other scriptures, no moze is the name of *Iannes* and *Iambres*, noz is that of *Enoch* prophesying in those wordes *Iude* 14. noz manie such like which the Iewes might haue by tradition from their fathers by word of mouth, or by some other bookes which recorded diuerse other matters of truth not mentioned in Scripture. For wee doubt not that the fathers told their children manie things of fact, such as were true and done in the generations afozetime, not set downe in Gods booke, yet this no warrant to conclude insufficiency of Scripture, as if there wanted aue thing necessary to saluation, noz giueth it countenance vnto popish traditions, that doe contrarie to the Scriptures. As for the other place in the *Thessalonians* it distinguisheth expresse the Archangel from Christ. The Lorde himselfe Christ shall come from heauen with a shoote, and with the voyce of the Archangell, and with the trumpet of God &c. Where the Apostle nameth the Archangell, Captaine as it were of the host. The Archangell shall perfozme the office of a cryer. For although it bee common to all the Angels *Mathew* 13. and 14. yet as in orders the Lord sets downe one chiefe to be gouernour vnto the rest, & to blow before the

Non hoc dico quod predecessores mei uerba aut quicquam de his erutur detractum. Hieron. Sophronio.

Deut. 34. 10. 2. Tim. 3. 8.

Iul. 14.

1. Thes. 4. 16.

Archangelus nominat quasi unum exercitus Archangelus praecisus officio superetur. Quamquam enim, &c. Tamen &c. in

ordinibus fieri solet primarius statuit unum, qui alios praecinat, Majorat. in 1. Thes. 4. 16.

Deus

Beside all this we haue spoken, moze we might adde out of the fathers, conncels, scholasticall wyters. But wee haue bene already long inough in this point and therefore this shall suffice.

2. *Doubt. It affirmeth baptisme in an house merelie priuate, & seemeth hereby to nourish the superstitious opinion of the necessity thereof.*

Looke the aunswer before part. 1. cap. 32. pag. 191.

3. *Doubt. It alloweth the minister to vse conditionall baptisme in the publike congregation after the child hath bene priuatie baptized in this forme in the name &c.*

The booke saith not that the childe after it hath bene priuately baptized shalbe baptized publicly, but contrariwise in these expresse termes. If thou bee not baptized already. I baptise &c. And why this order is misliked wee knowe not, neither doth the authoꝝ giue a reason. For if it bee meete to speake of thinges as they are, then of doubtful thinges wee may speake doubtfully. And yet this practise here mentioned beinge seldome or neuer so ought we heare, it is rather set downe by way of pꝛeuentioꝝ, then that wee knowe any such thing is done, and as it is a suppositiō so vpon supposition onely proceedeth.

4. *Doubt. It saith there be two sacraments ouelie as generall necessarie vnto saluation, wherein it is dangerouslie implied that there are more then two.*

In the second reason and the second instance thereof it is confessed that in the Catechisme there are but . . which is a truth. And how suddainly men are changed to denie so much, or captiously to inforce the contrarie. But see before part 2. Chapter

14,

5. *Doubt. It alloweth priuate Communion betwene the minister and the sicke people.*

Read

Read hereof before part 2. Chapter 10.

6. *Doubt.* It affirmeth that our ceremonies tend to edification, and are apt to stir up the dull minde of man to the remembrance of his due tie to God by some speciall, notable signification, where by he may be edified.

Not amisse so to affirme. For our speech, gesture, behaviour, attire and the like (ordinarie as they are) put vs in minde of our selues, how much moze may those rites, ceremonies, apparrell and the like, which the church of God doth ordaine for time of diuine seruice? But see moze hereafter.

7. *It calleth ministers Priests, a thing auoided by the holie Ghost in the new testament as belonging to sacrifices.*

The holie Ghost giuing the name *episcopos*. to our minister, which is the originall (whence Priest is deriued) giueth no other name, but what the communion booke calleth them by; See befoze part 2. Chapter 6.

8. *It appointeth the minister to say to the sicke person: I by Christ his authoritie committed vnto mee do absolue thee from all thy sinnes.*

Well may it. For the order prescribed is thus. In visitation of the sicke the minister beginneth with prayer in generall for the whole Church and then moze particularly doubleth, trebleth, and multiplieth his prayer in behalfe of the person thus visited, exhorting him to a godlie patience in bearing his sickness, to an vnfained repentance for his sinnes, a solemne promise of amendment of life, to a settled confidence in the mercies of God through Christ, to an earnest begging of God the forgiveness of sinne, to an humble thanksgiving for the Lords fatherly chastisement, as for all other blessings vouchsafed, with a full bequest wholly commending him selfe to his blessed will whither in remouall, or continuing, increasing or diminishing his paine, whither health or
 C c otherwise

otherwise life or death, what euer may come. Afterwarde the minister proceedeth to a more particular examination of the sick man his faith, how he stands resolved against the terrors of death &c. satisfiing him in such doubts as shall then be ministred. And if the partie haue made a generall profession of his faith and sorrow for sinne, then is hee moved to a more speciall confession, opening his griefe more particularlie if he feele his conscience burdened therewith. And satisfaction being giuen this way, the temptation subdued, the wound cured, the terrors of death vanquished by spirituall and wholesome doctrines of the Gospell, the minister, who is in Gods steede a pledge and suretie for further securing a troubled soule, shall apply these wordes. Our Lord Iesus Christ who hath left power to his Church to absolue all sinners which truelie repent, and beleue in him, of his great mercie forgiue thee all thy sinnes in the name of the father &c. Priuate absolution is of no lesse power, and efficacie then the publike, when it is sought for by them, who haue neede of this singular remedie for easing their infirmitie. For when the partie shall haue laid open his sore, and shall heare from the mouth of the Lords minister the wordes of the Gospell directed peculiarie vnto him. Thy sinnes are forgiuen thee. Bee of good comfort, it will establissh his minde in securitie so as hee shall bee deliuered from that torment of feare, where-with before he was miserable bered, and disquieted. This Godlie and comfortabie practise of our Church of vertie great vse (if it were in more vse) Gaister Calvin much commendeth, as the marginal quotations may proue, and so doe other Churches, as appeareth in their confessions. Priuate absolution is to be retained, although in confession a particular recitall of all and euerie particular sinne bee not necessarie. Again the Churches of Saronte thus. Concerning priuate confession to bee made vnto the pastors, wee affirme the rite and manner of priuate absolution to be retained in the Church.

and wee doe constantlie retaine it for manie weightie causes.

Videmus mini-
stros ipsos ut de
remissione pec-
catorum certifi-
cares readant co-
scientias, testes
ac sponsores,
Cal. Institut.
lib. 3. c. 4. 12.
Nec minoris
efficacia, aut
fructus est pri-
uata absolutio,
Vbi ab his peti-
tur, qui fugula
vi remedio ad
infirmiorem
suam subleuan-
dum opus habet
Ibid. 14.

Secretum ani-
mi vultus
aperuerit, atq;
illam Euange-
lii vocem pec-
liariter ad se
dirigit: non audi-
eris Tibi, &c.
Ibid.

Animum confir-
mitat ad seui-
ritatem, illaque qua prius astringebat
trepidatione liberabitur, Ibid. Priuata absolutio in eccle-
sia retinenda est, quoniam in confessione non fit necessaria omnium delictorum confessio. Aug.
confess. artic. 11 De confess. priuata facienda pastoribus, affirmamus ritum priuatae absolutionis
in ecclesia retinendum, & constanter retinemus propter multis graues causas. Confess. Saxoniæ.

After

Afterwarde it followeth. As David was confirmed hearing of this absolution. The Lord hath taken away thy sinne 2. Reg. 12. so thou mayest know that the voice of the Gospell preacheth vnto thee forgiveness of sinne, which in absolution is by name expounded vnto thee. Lucas Osiander in his institution sayeth private absolution brings verie exceeding great comfort to afflicted consciences, when in speciall it is said to a sinner in the name of the holie Trinitie, All thy sinnes are forgiven thee. Christ recited private absolution to the man sicke of the palse. When he saide bee of good courage thy sinnes are forgiven thee. And in private absolution Christ absolved the woman a sinner, saying thy sinnes are forgiven thee. Chemnitius confesseth the like in these wordes. The vse of private confession is preferred with vs &c. Infinite other allegations might wee produce to witness this truth. But the conclusion wee make with 2. places in Saint Ambrose, the first is in his second booke of Cain and Abel. sinnes are forgiven by the worde of God whose Leuite is a certaine interpreter and exequutor thereof. The other place is in his third booke of the holie Ghost cap. 19. Sinns are forgiven by the holie Ghost, but men do proffer their ministrie in forgiveness of sin, not that they exercise a right of any power, for sinns are forgiven not in their own name but in the name of the father, son &c. They aske, the godhead gliet; It is mans seruice, but y^e munificence is fro a higher power. So as the sum of all is answerable to the beginning mentioned in the Rubrick. The minister doth absolue but not in any absolute power as of his own, for so God doth, but in that power which is committed vnto him, namely ministeriall; for so as the minister of God, and interpreter of his will hee may well doe.

Quia in absolutione tibi nominatum expiatur, ibid.
In specie hominis peccatori in nomine Sancti. Trinitas, dicitur. Tibi remissa sunt peccata omnia. Priuatam absolutionem recitauit Christus paralitico. Luc. Osiander. Ita statut c. 8.
Priuate absolutione absoluit Christus. ibid.
Priuate confessionis usus apud nos seruatur. Sc. Chemnit. de Confess. pag. 216.
Remittuntur peccata per Dei Verbum, cuius Leuitae interpretis quidam exequutor est. Amb. de Cain. & Abel. lib. 2. c. 4. Per spiritum sanctum peccata donantur, homines autem in remissionem peccatorum ministerium suum exhibent, non iurisdictionis potestatis exercent. Neque enim in suo nomine sed, &c. Illi rogant, sed diuinitas donat; humanum enim obsequium sed munificentia superna est potestatis. Amb. de spiritu sancto. lib. 3. cap. 19.

That the holie scriptures are disgraced by it.

Ratio quinta.

We cannot, nor dare commend, much lesse may we subscribe to such a book which disgraceth the holie scriptures, and therefore

wee shall doe well to see into this accusation, that if it be true, wee may doe so moze, if false it may returne to the disgrace of the periman whither one, or mo that thus complaine. The proofs follow in order, which are thus particularized.

1. The name of the holie scriptures are given unto the Apocrypha, which are named parts of the old testament.

No moze disgrace intended, or done the Canonickall scriptures by our reberend fathers, which doe w the forme of the Communion booke, then was either done or intended by those auncients, who many hundred yeares agoe did giue that name to the book, we call Apocriphall. And sure we are neither of them hane disgraced the scriptures of the Hebꝛue Canon, by this appellati-on as they and wee vnderstand it. The reason wherefoze they did call these Apocripha holie scriptures is threfold, that is to say namely because of the occasion 2. the argument 3. the vse. The occasion was this, because, when the Iewes were di- uided into 2. orders, some vsing their hebꝛue tongue and abiding in Iewrie kept the hebꝛue text of the scripture pure without anie addition at all, others of them speaking Greeke and liuing in other places abroad and not in Iewrie, vsed the Greeke scripture, and translation, hence was it that the auncient christian Church had from the Iewes a diuerse canon one hebꝛue and another Greeke, which canon the Chzistian Church made not, but receiued it made, as the Iewes deliuered it, which in the Greeke tongue so enlarged with the rest of the Bible, if the auncient Chzistian should haue cut out, they had done two iniuries at once to the Iewes, from whom they re- ceived them, and to the Chzistians to whom they were deli- uered, and they made conscience to offend thus publiklie, hereupon these bookes remained as they were deliuered. The second rea- son is their argument, because they intreat not of things pro- faine, but sacred and holle. The third reason because of their vse and place. They were still bound next after the scriptures in hebꝛue and stand as a partition wall or merestone twixt the old and new testament. So as they haue the name of

*Tribus de cau-
sis maxime, oc-
casione, argumē-
to, & u. l. u. m. Con-
tro. lib. 1. c. 4.
Quid cum Iu-
daei in duos ordi-
nes diuisi essent
Ibid.*

*Ελληνιστων.
qui alibi agunt-
ur & huius loco-
rum, &c. Ibid.
Ecclesia Christi-
ana a prisca di-
uersum canonē
a Iudaicis acce-
pit, &c. Ibid.
Græcam scrip-
turam ab eccle-
sia Iudaorum
hellenistarum
auctam si rese-
cuisset, &c.
Publicū autem
offendere reli-
gio erat, &c.*

*Ibid. Quamobrem isti libri & traditi fuerant permanferunt. Ibid. Horum librorū argumentum de
rebus sacris ac non profanis, &c. Ibid.*

sacred

sacred and holy Scriptures, partly because alway in the Greek
 Canon, partly because they teach vs to liue soberly, godly, and
 righteously in this present world, which is the direct purpose of
 the scripture, partly because they should distinguish from the pro-
 phane, partly because read in y^e Church publike to preferre them
 before other ecclesiasticall writings of the fathers, alway pro-
 uiding they know their place not before, but after the other Ca-
 nonicall Scripture of the olde Testament, which their verie
 name *Apocripba* puts them in minde that they so doe. Our bre-
 thzen (knowing this to be the iudgement and interpretation of
 our Church) might haue eased themselves of this toiling obiection
 & indured the name of holy Scriptures given to those Bookes be-
 ing (as it is) given *ἡν δὲ εὐσεβείᾳ καὶ ἀληθείᾳ, ὡς ἀνθρώπων, ὡς ἀνθρώπων, ὡς ἀνθρώπων*
humanis, humano iudicio, græco canone for these speeches Pa-
 ster Iunius bleth of, taking holy Scripture in a signification
 at large for the reasons before mentioned, and among those rea-
 sons this we are not to hold the least of them, because these books
 as it appeareth haue bene thought tosoze (though not Canoni-
 call) yet so farre soorth as they agré with the Canonically, as
 a kindly issue, & lively branches of the other. Now
 as the Apostle saith in another case we shall not unfitly applie
 here. If the roote be holy the branches are holy, euer re-
 membryng this withall that the roote beareth them, and not
 they the roote. Wherefore without offence be it understood in
 this construction, if any where they be (as the information here
 pretends) named parts of the olde Testament, the meaning is in
 no other sense, then as they are called holy Scripture & as Drus-
 sius a very learned, painfull, and diligent Reader of antiquities
 deliuereth in other terms to the like effect. viz. That they
 all at this day belong to the olde Testament. But he
 therto of this point Reade more. part. 1. cap. 10. 11. 21. *Hi omnes hodie
 ad verum testam.
 mentis spectant.
 Drusius. epist.
 107. 29 per
 epistolam.*
 pag. 97. 125. &c.

2. Disgracefull. Because they are reade rather then holy Scrip-
 ture when any holy day falleth on a Sunday.

This phrase rather then holy Scripture as if in no sense
 they might be so called is a speech very disgracefull & ppetudiciall.

As for reading them on a holy day, when it falleth on a **Sund** day is no matter of inevitable necessitie, but left to the discretion of the godly, peaceable, discrete Minister as appeareth part, 1. cap. 20. pag. 124.

3. Disgracefull. Because certaine whole Bookes of holy scripture are left vnread by appointment, as the Booke of Canticles, both the Bookes of Chronicles, and Apocalyps.

Hereof read afore, part, 1. cap. 21. pag. 125. 126. 127.

4. Disgracefull. Because sundry Chapters of the Apocryphall are reade twice in the yeere, and none of the Canoncall Scripture is reade so often.

The Psalmes are reade once through euery moneth, diuerse Chapters, Epistles, and Gospels, euery Sunday and holy day, beside other Scriptures at other times, as in Baptisme, at the Lords Supper, at the solemnization of Marriage, at the ordination of Ministers, at Churching of women, at buriall and the like. Wherefore this vntruth returneth home to the shame of the Authoꝝ.

5. Disgracefull. Because likewise the Genealogies of our Saviour Christ both in Mathew and Luke are forbidden to be reade in the Congregation.

*Linore interue
niente facile
est iratis salu
re conuictum
Optat. lib. 6.*

True what Optatus well saith, The choller once vp, an easie matter it is for angry persons to cast forth reprochfull speeches. The genealogie of our Saviour Christ is commaunded to be read on the Sunday after Christmas day, and is then read. How then dare men thus audaciously write, it is forbidden to be read in the Congregation: But reade moze, part, 1. cap. 22. pag. 125. 126.

6. Disgracefull. Because certaine Chapters appointed to be read out of the Apocrypha containe manifest vntruths, Tob. 12. 4. 15. Iudub. 4. 10. 13.

The

The places here set downe are falsly quoted. But because they seeme to be those, which others haue alleaged we referre the Reader. part. 1. cap. 13. 14. pag. 104. 110.

Ratio. 6, Because it containeth some prayers whereof the latter part depends not vpon the former.

Where this true, that some prayers the latter depends not vpon the former, yet that is no iust exception against the Communion Wooke. For it is no strange thing in all discourses historical, rhetorickall, poetickall, sacred or prophane, sometimes to interrupt the maine purpose principally intended, like a ship that is bound a great way off, yet turnes in here, and there by the way, though out of the way in regard of the last end whereunto it saileth. And this artificiall handling of a treatise the learned call, *ἵστο' δ' ἰον, wa-* as the margin may tell you holding it the very secret of their *μεθ' ὁλη, wa-* method. Now if thus in a narration, Epistle, or the like where *πα' βασί.* the Authors thoughts are stated, and may treatably deliberat, *Κρυ' τις τις με-* how much more may such a spirituall, holy, inward secret *δεσ.* be lodged sometimes in prayer, where a broken heart yeelds broken thoughts, and abrupt sentences, which another not so deeply affected cannot tell what to make of, but accounts them as ropes of sand, or prayers where the latter part depends not vpon the former. But that be their ignorance whose exception it is. Let vs examine their instances here following.

1. The Collects vpon Innocents day, The third Sunday after No depend-
Easter, the Epiphanie. The first Sunday in Lent, The Sun-
day before the Easter, Trinitie Sunday, The fiftenth Sunday
after Trinitie, and other prayers that are not warrantable. *dance.*

Though a many dislikes are here shuffled together, yet we will take them one after one. The Collect vpon Innocents day is thus. Almighty God, whose praise this day, &c. Where the dependance is excellent by way of relation, that as the babes did die a violent death, Christ being sought for in them, who

who were witnesses of his name not in speaking but in dying (so the prayer runneth) mortifie and kill, &c. What we also may dye (not a naturall death but) the death to sinne mortifying and killing all vices in vs, that in our conuersation our life may expresse his faith, which with our tongues we confesse, &c. Which coherence what man among vs can fully mislike, but onely such as discipline better fitteth then disputation, and a sharp reproofe rather then any larger instruction.

The Collect on the third Sunday after Easter is, Almighty God, which shewest to all men that be in error the light of thy truth to the intent, that they may returne into the way of righteousness, grant vnto all them that be admitted into the fellowship of Christs religion, that they may eschew those things, that be contrary to their profession, and follow all such things, as be agreeable to the same, &c. When we say that the Lord sheweth to all men the light of his truth, &c. It is as that *Iohn* 1. 9. *The true light that lightneth euery man that cometh into the world.* And *1. Timoth.* 2. 4. *Who will that all men be saved and come into the acknowledgement of the truth.* As for the dependance it easily cleareth it selfe. For since none can come to the light of the truth but by the Lord, and that light is to conduct in the way of righteousness, the prayer of the Church is for all them, to whom the light hath appeared, that their course may be the course of godlinesse and sanctification eschewing things contrarie, &c.

Ioh. 1. 9.
1. Tim. 2. 4.

Rei quibus fru-
endum est.
Pater filius et
spiritus sanctus
Aug. de doctri-
na Christiana.
lib. 1 c. 5.

Rei quibus fru-
endum est bea-
torum facient
illis, quibus et
dum est viden-
tes ad beatitu-
dinem adiuua-
mur. Ibid. c. 4.

The Collect on *Epiphanie* sheweth the Dependance of the prayer in proposing for the argumēt thereof Gods mercy vouchsafed the wise men by the leading of a Starre, to the finding of Christ Iesus his bodily presence, that we also who haue the Starre-light of faith may after this life enjoy his glorious Godhead which inioying is well called fruition, because we shall then see him as he is, when he shall be God all in all vnto vs, *1. Cor.* 15. 28. And that whereas other things in their vse doe but now tend vnto him, then we may possesse immediately himselfe who is true happinesse and blisse filling vs with grace and glory for euermore. For now though he be all in all euen in this life, yet is he not immediately but by outward means and in a small measure.

The

The Collect on the first Sunday in Lent is, O Lord, which
 for our sakes didst fast forty daies and forty nights giue vs
 grace to vse such abstinence, that our flesh being subdued to the
 spirit, we may euer obey thy godly motions in righteousnesse,
 and true holynesse to thy honoz and glozy. Who can iustly
 charge this as hauing no dependance, but they whose under-
 standing (as it seemeth) hath no dependance vpon the truth:

The Collect on Trinitie Sunday is a little before ranged
 in the number of those particulars, which they can make no
 sense of, there it is charged to haue no dependance, because
 speaking of a true faith in the Trinitie and Unitie it conclu-
 deth thus, We beseech thee that through the stedfastnesse
 of this faith we may euermore be defended from all diuer-
 sitie. Where the dependance of this prayer sufficiently ap-
 pearcth to all those whose faith dependeth vpon this article
 that there are three persons, but one God, the very substance
 and summe of all Christian Religion, as Master Perkins well
 noteth in these words, Whereas we are taught to come to God
 as to a Father, & therefore in the name of his Sonne our Sa-
 uiour Christ, we learne to lay the first ground of all our prayers
 in the holding and maintaining of the Union and distinction of
 the three persons in Trinitie. This being the lowest and the
 first foundation of prayer, it is requisite that all, which would
 pray aright should haue this knowledge rightly to beleue of
 the Trinitie, and to know how the three persons agree and
 how they are distinguished, and the order of them, how the Fa-
 ther is the first, the Sonne the second, the holy Ghost the third,
 and therefore how the Father is to be called vpon, in the name
 of the Sonne, by the holy Ghost. Hence it is manifest that
 ignorant and silly people, which doe not so much as dreame of
 the Union, distinction, and order of the persons in Trinitie, make
 but cold and slender kind of praying. And long before him Saint
 Austin resolneth thus, that as in no article the error is more
 dangerous, so neither is the truth more laborious to be
 sought out, nor more commodious when it is found out.
 Now if faith be our defence, yea more our victorie, whereby we
 overcome the world, then surely grounded vpon a principall stay,
 as this point is, needes must it be a truth of great coherence as

Master Per-
 kins on the L.
 praier. pag. 312.

*Vbi quæritur &
 nitas Trinitas
 tis pater filius
 spiritus sanctus,
 nec alicubi pe-
 riculo suscitatur,
 nec laborio-
 sus aliquid qua-
 ritur, nec fru-
 tus aliquid inuenitur. Aug.
 de Trinit lib. 1.*

before is deliuered namely, we beseech thee that through the steadfastnesse of this faith we may euer be defended, &c.

The Collect on the Sunday before Easter is thus: Almighty and euermlasting God, which of thy tender loue towards man hast sent our Saniour to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankinde should follow the example of his great humilitie, mercifully graunt, that we both follow the example of his patience, and be made partakers of his resurrection through the same Iesus Christ. The dependance of one part and of the other in this petition may appeare, 1. Pet. 2. where the Apostle exhorting to suffer wrong, and to take it patiently followeth it thus, *Hecumto yee are called.* For Christ also suffered for you leauing an *example* that yee should follow his steps. And he was the onely president of humilitie. For he humbled himselfe to the death of the Crosse. Many such applications are made in other places. So little cause haue men to mislike the dependance of this prayer.

The Collect on the 15. Sunday after Trinitie needeth no defence. It sufficiently speaks for it selfe. Keepe we beseech thee O Lord thy Church with thy perpetuall mercie, and because the frailtie of man cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation through Christ our Lord. As for exceptions taken at other prayers, that they are not warrantable they also in their place follow now to be examined.

2. *We desire something that our prayers dare not presume to aske, whereas it is no presumption to aske any lawfull thing in Christ his name.*

No presumption (happily) to aske any lawfull thing in Christ his name, if men doe alway know what is lawfull in generall, in speciall, in particular, which since the fewest know, yea none alway know, the most for whose sake this prayer is penned, may well pray thus without any danger at all. I know (saith Master Grencham) there be many, who thinke it a pccisenesse to be much afraid of our owne weakenesse, and to be watchfull, and warie of our owne affections, yea ang ostentimes in those things which

1. Pet. 2. 21.

Grenchams lectures on the
Psalm 119.
pag. 612.

which to iudgement are lawfull, yet abstaineth in life & practise. But blessed be that feare and happy is that precisenesse, which is so carefull ouer our owne infirmities, and somuch suspecteth our owne wants and weaknesse. But say it be no presumption to aske any lawfull thing in Christs name, which is not euery petitioners case to know, yet as in our actions of indifferencie many things yea all things (saith the Apostle) are lawfull, yet not all things expedient; so in our prayers we may safely resolue the like, namely that howeuer all lawfull things may be craued of God in Christ his name, yet we had neede also wisely to aduise our consciences, that the things which we sue for be expedient. And what if a man walke neuer so innocently in his waies, and (as Saint Paul saith) be know nothing against himselfe, yet herein is he not iustified. Rather of the two (saith Optatus) it is better to sinne with humilitie, then be proud of a mans innocencie. And yet considering the manifold shape, which Satan taketh to incounter vs withall, who is he that puts confidence in his owne innocencie? But in a word to enter this point: Graunt it be no presumption to aske any lawfull thing in Christ his name, yet because no man knoweth as he ought to know, and therefore prayeth not as he ought to pray for our prayer must be according to knowledge, hence it is we stile our prayers not daring to aske, &c. See more of this point. part. 2. cap. 3.

Meliora sunt inuenta peccata cum humilitate quam innocentia cum superbia. Optat lib. 20. Contra mille formas demonum incursum quis innocentia sua fidet August. de ciuit. Dei. lib. 22. c. 22.

3. We pray for that we dare not pray for, which is a contradiction.

No more contradiction then that of S. Paul, how his conversion was in heauen: yet remembers his cloke he left at Troas with Carpus. Thinke you (saith Saint Ierom upon this point) the Apostle at what time he writ this. Bring my cloke, &c. that he thought of heauenly mysteries, and not of those things, which are necessarie for the vse of our common life. Here a wozangler might pretend contradiction: But no more then that our bodies are the members of Christ. 1. Cor. 6. 15. & the temples of the holy Ghost, v. 19 yet Philip. 3. they are called the bodies of besenesse or vilenesse. No more contradiction then that Prov. 26. Answered a foole according to his foolishnesse, aduert. Pelag. 1. Cor. 6. 15. 9. Phi. 3. 21. Pro. 26. 4. 5. Marc. 9. 24.

Philip. 3. 20. 2. Tim 4. 13. Puta sine Apostolum eo tempore quo hac scribebat (Parulam offer) de celestibus mysteriis cogitasse non de ista, qua & su communis vita necessaria sunt cogitasse. Hieron. lib. 3.

Ioh. 4. 7.
Rom. 4. 18.
Act. 17. 18.
1. Cor. 10. 13.
2. Cor. 1. 8.

answere not a foole, &c. or that Marke 9. I beleue Lord helpe my vnbeleefe, or that Iohn 4. Iesus baptised, Iesus baptised not, or that Abraham hoped against hope or that, Act. 11. 18. They held their peace, and glorified God saying: or that God suf- freth vs not to be tempted aboue all that we are able. 1. Cor. 10. 13. yet Paul was pressed out of measure passing strength, 2. Cor. 1. 8. And a many the like. But see befoze at large, Part. 2. cap. 3.

4. Because it imioyeth Ceremonies which we are perswaded are unlawfull (viz.) the Surplice, &c. being humaine traditions, & inuentions, without any warrant from God his word, of mysticall signification, defiled with superstition, scandalous, of no necessarie use, appropriated to Gods seruice which ought to be according vnto the truth without ceremonies,

Humaine in-
uentions,

Sans ceremonie belike as the French Prouerbe is. Surely no Church but euer had some ceremonics moze or lesse. As for multiplyed complaints against ours, till men asozbe moze then bare words or affirmatiue hath strength comparable, yea far be- pond their negatiue. In the meane while because this exception byakes the ranke for his fellowes, like *Indas*, who was a guide to them that tooke Christ, pardon vs if we stay a little vpon this straine. This therefore it is that we answer hereunto. We it graunted that they are humaine inuentions, yet that no suf- ficient reason to condemne them, vnlesse an argument may be thus framed, but ill framed then it is. All humaine inuentions are to be condemned. For some such generall must be the sup- port of this unsupportable conclusion. But see we first what are humaine inuentions, and so with moze ease wee shall the better speed this present businesse. Humaine inuentions, are the inuentions of man whether naturall, morall, or a Christian man. For euery of these waies some Inuentions there are by the light of nature, by experience, or in such & such a religion true or false. By natures dim light some things are espied, which are corrupt & after ward may be helpt, some things againe not corrupt but are sufficiently well at the first. Saint
Austin

Austin upon the 102. Psalme man a sinner; two names not
superfluous. Two names, one is man, another is sinner. *Homo, peccator*
Somewhat he inuenteth as man, somewhat as an ill man. As a *duo nomina nō*
man naturallie to eate, to drinke with convenient meares how, *sunt superflua,*
as a wicked man badlie thus, and thus. The first may bee re- *Eccl. August. in*
tained, the second must bee reformed, and so both may be used. *Psal. 102.*
Grace taketh not nature away, but persiteth hir, nature res- *Aliud est homo*
pelleth not grace, but imbraceth hir. Somewhat is good in *tor. Ibid.*
a corrupt nature notwithstanding the auncient corruption hath *Gratia nō tollit*
soured the whole lump. And though discovered by the blinde eie *naturam sed*
of nature, yet nature was not blinde in that discoverie. *perficit, nec na-*
Somewhat againe there is, which an ill man findeth not as man but *tura gratiam*
as euill, that may bee corrected by art, which wee call before by *repellit, sed sus-*
the name of vsuall experience: Which experience is not idle for *cipit.*
want of imployment, but wislie contriueeth many thinges,
which a mere naturall man cannot ordinarilie attaine vnto. 3.
many thinges are found out in religion yea euen in a falseligi-
on, which true religion is not to abolish, but may well make a
good vse of. For howeuer a falseligion. and so called, yet in
that particular thee is not falsel nor deceiued. All this wee need
not wonder at all, doe wee conceiue what wee must needes.
That no religion, no not a falsel, but hath some truth in it, which
must not be reiected, because it is blended with falselhood, but
wisely to be distinguished from a heape of falselhood. Now to
turne backe vpon that, which wee haue spoken, and resume the
first head of this argument: As there is nature and experience,
so is there a religion true and falsel, and as experience rectifieth
some thinges from nature well, and other some which are not
well, the doth well to reforme: so a naturall religion (for so we
call superstition that commeth nearest to our naturall sense) doth
and hath inuented some good thing which yet by the true religi-
on must be allowed of, so farre forth as it is well, and may bee
well used: None dare affirme that nature is quite lost, but that
thee is mightilie decayde all men confesse, and though the print
of hir knowledge bee almost worne out, or as the scraches in
the face, that hinder the beautie, yet a print there is, and a face
there is, and some sparkles remaine, though they bee as the
sparkes of a broken diamond. And howeuer now in hir decay,